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THE

VISITOR,

OR

MONTHLY INSTRUCTOR.

FOR 1836.

THE WORKS OF THE LORD ARE GREAT, SOUGHT OUT OF ALL THEM THAT HAVE PLEASURE THEREIN. HIS WORK IS HONOURABLE AND GLORIOUS: AND HIS RIGHTEOUSNESS ENDURETH FOR EVER. HE HATH MADE HIS WONDERFUL WORKS TO BE REMEMBERED: THE LORD IS GRACIOUS, AND FULL OF COMPASSION.—PSALM CXI. 2—4.

WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.—PHILIPPIANS IV. 8.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

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THE VISITOR,

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EASTERN SHEPHERDS.

EASTERN SHEPHERDS.

The references to pastoral life in scripture are very numerous, and some of the most beautiful imagery employed to illustrate the Divine goodness is derived from them. Of these, Isaiah's prophecy of Christ is a beautiful specimen: "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom; and shall gently lead those that are with young," Isaiah xl. 11.

Paxton refers to many particulars, of ancient and modern date, relative to

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Eastern shepherds, that illustrate various passages of scripture. He observes:—

The sheep of the Bedouin Arabs in Egypt, and probably throughout the east, are very fine, black faced and white faced, and many of them clothed in a brown-coloured fleece; and of this superior breed the overgrown flocks of Syrian shepherds consisted. So great was the stock of Abraham and Lot, that they were obliged to separate, because "the land was not able to bear them." From the present which Jacob made to his brother Esau, consisting of five hundred and eighty head of different sorts, we may form some idea of the vast numbers of great and small cattle, which he had acquired in the service of Laban. In modern times, the numbers of cattle in the Turcoman flocks, which feed on the fertile plains of Syria, are almost incredible. They sometimes occupy three or four days in passing from one part of the country to another. Chardin had an opportunity of seeing a clan of Turcoman shepherds on their march, about two days' distance from Aleppo. The whole country was covered with them. Many of their principal people with whom he conversed on the road, assured him, that there were four hundred thousand beasts of carriage, camels, horses, oxen, cows, and asses, and three millions of sheep and goats. This astonishing account of Chardin is confirmed by Dr. Shaw, who states, that several Arabian tribes, who can bring no more than three or four hundred horses into the field, are possessed of more than as many thousand camels, and triple the number of sheep and black cattle. Russel, in his history of Aleppo, speaks of vast flocks which pass that city every year, of which many sheep are sold to supply the inhabitants. The flocks and herds which belonged to the Jewish patriarchs were not more numerous.

The Syrian shepherds were obliged to lead their numerous flocks and herds into the desert, or thinly inhabited country, to pasture. Moses led the flocks of Jethro "to the back side of the desert." The patriarchs wandered with their cattle among the towns and villages of Canaan, and fed them even in the most populous districts without molestation. And it is a remarkable fact, that the Kenites and Rechabites lived in Palestine under tents, and fed their cattle wherever they could find pasture, when the country was crowded with inhabitants, long after it had been divided by lot among the tribes. The Bedouin Arabs claim the same privilege in those countries to this day, which, depopulated as they are, probably contain as many inhabitants in their towns and villages, as in the days of Abraham. Nor is this custom peculiar to Palestine; in Barbary and other places, they live in the same manner. Great numbers of Arabian shepherds come into Egypt itself, in the months of November, December, and January, from three or four hundred leagues distance, to feed their camels and their horses. After having spent some time in the neighbourhood of the Nile, they retire into the deserts, from whence, by routes with which they are acquainted, they pass into other regions to dwell there, in like manner, some months of the year, till the return of the usual season recalls them to the vale of Egypt. To this custom of leading the flocks from one country and region to another, the royal psalmist alludes in that beautiful pastoral: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake." The conduct of the eastern shepherd in leading his flock to the green pastures, and the still waters, is clearly alluded to by John, in the book of Revelation: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The greatest skill and vigilance, and even tender care, are required in the management of such immense flocks as wander on the Syrian plains. Their prodigious numbers compel the keepers to remove them too frequently in search of fresh pastures, which proves very destructive to the young that have not strength to follow. This circumstance displays the force of Jacob's apology to his brother Esau, for not attending him as he requested: "The flocks and herds with young are with me; and if men should over-drive them one day, all the flocks will die." Gen. xxxiii. 13.

The implements which the oriental shepherds and herdsmen used in the management of their flocks, were of various kinds. Several of these are mentioned in the account of David's combat with Goliath, the champion of the Philistines: "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag,

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even in a scrip; and his sling was in his hand: and he drew near to the Philistine." 1 Sam. xvii. 40.

But in order to explain with greater accuracy the furniture of an oriental shepherd, it may be proper to begin with his vestments. To these the prophet Jeremiah refers, in his prediction of the success which was to crown the arms of Nebuchadnezzar in Egypt: "He shall array himself with the land of Egypt, as a shepherd putteth on his garment;" or, as the expression evidently signifies, wraps his body in it with great care, to defend himself from the injuries of the weather. So should that mighty potentate make himself absolute master of Egypt, clothe himself with its spoils, and remunerate himself and his army, for their long and unsuccessful service before Tyre.

In the bag or scrip, which is mentioned by Samuel as a part of the shepherd's furniture, his provisions, and other necessaries, are carried. He bears in his hand a staff of considerable length, with which he keeps his cattle in order, and numbers them when they return from the field. To this instrument the psalmist refers in that beautiful and affecting passage, where he addresses Jehovah as the Shepherd of his soul: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The same allusion is involved in the charge of the prophet Micah: "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel."

As soon as the morning dawned, the shepherds led their flocks to the pasture, and tended them with solicitous care till the fourth hour of the day, or ten in the morning, according to our mode of dividing time, when they conducted them to the quiet waters, the shade and noonday repose. This done, they led them again to the water, and then tended them till the evening, and the setting of the sun. To this method of tending the flocks, the sacred writers sometimes allude: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," where about mid-day the flocks repose under the projecting rock, or the spreading tree. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Another allusion occurs in the prophecies of Isaiah: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." "I will feed them," said Ezekiel, "I will feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." But their care and labour were not then over; all night long they were obliged to watch them, as has been already observed, prepared alike to repel the assault of the robber or the wild beast. Jacob complains to Laban, that the heat by day and the frost by night consumed him, and his sleep departed from his eyes; and the shepherds, to whom the angels appeared at the birth of Christ, "were in the field, keeping watch over their flocks by night."

In Syria and Palestine, the sheep distinguish the voice of their keeper from that of a stranger, and follow his call with the same readiness as the flocks of Cyrnon the horn of their shepherds. These curious customs, our Lord beautifully applies to his own management, as the great Shepherd of his church: "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them; and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John x. 3, 4.

ON THE ADVANTAGES OF THE STUDY OF NATURAL HISTORY.

"The works of the Lord are great; sought out of all them that have pleasure therein."—Psalm cxi. 2.

It has often been our lot to hear contempt and ridicule poured, with flippant self-conceit, on the science of natural history, as if God's works were unworthy of the investigation of a man of sense. It has as often been our lot, also, to hear this question asked, Of what good is natural history? will it be of any benefit to me to study it? Now, we purpose, in answer to these questions, to say something about its advantages, and in vindication of its tendency, something about the dignity of a study of the works of the Almighty. The mere acquisition of money is not the sole object of existence; we are not called into being for the purpose of scraping together wealth; there are other goods and other benefits

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within man's power, besides those which are connected with riches, else were man's life a most degraded state. But no: fallen as man is, he yet possesses mind, and is enabled to relish pleasures exclusively mental; to hoard up intellectual treasures, and call every fresh attainment a benefit and a good. Hence is it that history, literature, languages, arts, and sciences, are eagerly and diligently pursued. A desire to know, to investigate, to examine, is natural to every human being; and in some channel or other will that desire flow; to some point or other will it be directed. We meet, indeed, occasionally, with minds utterly stagnant; indifferent to every thing, except the indulgence of some low, sordid, sinful appetite; beings that are sunk below the level of the brute; but to such we have nothing to say, and as they are exceptions to a general rule, we need not notice them. Man then, we say, possesses within his mind an inwrought spirit of inquiry, a desire of knowledge; and may we not add, that this desire, this spirit, is imparted to him by his Creator; if so, what will the first objects, what ought the first objects to be, to which that inquiry is directed? After the revelation of the Divine will and laws, the works which the Almighty has created, as proofs of his unbounded power, of his care, and wisdom; from man, and all things animate below him, to the "hyssop that springeth out of the wall."

The study of natural history enlarges our conception of the power of God, by enlarging our acquaintance with his works; and if our minds and hearts be directed aright, the more intimate that acquaintance becomes, the more profound will be our adoration of the Almighty; "in every blade that trembles to the breeze," in every flower, in every glittering insect, in every living thing that moves in the waters or upon the earth are we enabled to contemplate the wonderful works of God. Is not then such a study peculiarly befitting a christian? But this is not all; the habits of patient attention which this pursuit requires; the demands it makes upon memory and reflection; the necessity of analyzing and combining which it enforces; of tracing out differences where the superficial observer could not detect them; of seizing upon analogies where none appear, till the eye of science discovers them;—all this disciplines the mind, and fits it for the pursuit of truth, under every difficulty and amidst a thousand obscurities.

For this most important result, namely, the strengthening of the mental powers, and the improvement of their aptitude for following out trains of elaborate reasoning, till an induction, true of necessity, be arrived at, is that for which the *mathematical sciences* have been especially celebrated; but the observation may be also applied to a study of the *natural sciences;* to the study of *natural history*. Accustomed to look for differential minutiæ; to seize upon microscopic points of similitude; to separate between analogies and affinities; and to pursue order and method as he proceeds, the naturalist becomes habituated to the investigation of facts, and to the discrimination of truth from error; his mind is duly disciplined to labour; he is trained to intellectual exercises. Many men are shrewd and clear in the ordinary concerns of life; many are well read in literature; in the classics; but such men, unless they have duly disciplined their minds, (though they may succeed in business, though they may write poems, and augment the stock of literary lumber which oppresses the nineteenth century,) will never come to the quiet but laborious work of discovering truth, be it scientific or religious truth. A Galileo, a Newton, a Linnæus, or a Cuvier, never is found among the ranks of literary triflers.

For its beneficial effects in strengthening the mind; for habituating it to sober, solid thought; for restraining it from running riot in the license of unbridled imagination, (one of the errors which especially beset the young, the ardent, and the naturally talented,) the study of natural history is peculiarly valuable; and this, together with the views it presents of the works and attributes of God, might well serve as its passport. However, there is no little positive pleasure in the pursuit, which to many, and especially to such as have only the opportunity of gaining general views and principles, will serve as a great recommendation. From how much pleasure are hundreds debarred, because, though having eyes they see not. To see aright and well is an art. One man takes a summer's walk into the country, and comes home exclaiming, "All is barren!" Another takes the same excursion, and returns delighted with the wonders and the multitude of interesting objects which have

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passed under his observation. How is this? One man, though seeing, has not learned to observe; the other has. Now, this is precisely what gives the naturalist the superiority, and opens to him a new source of positive pleasure. For this, fortunately, there is not required a deep study of natural history; hence is it within the reach of all. To the observant mind, the very weeds that grow in the pathway are full of interest and instruction; the gnats dancing like motes in the sunbeam; the gauze-winged flies; the gilded beetles; the caterpillars spinning their webs, or shrouding themselves in a leafy envelope; the bright-eyed lizard; the cunning snake; the winged tenants of the air; their nests constructed with exquisite skill; the flocks and herds that ornament the fields and meadows; all and each call up trains of reflection, and please the contemplative mind. Few are so dead to the charms of nature as not to delight in objects which she presents; but to the naturalist these beauties are enlarged a thousand-fold, and every walk, every excursion, while it increases his knowledge, adds to his pleasure. It is true that the pleasure we talk of is one which the bad and the degraded, the votaries of empty fashion and of sinful pursuits cannot enter into; but it is a pleasure of which the well-tuned heart, the sensitive and inquiring mind is keenly susceptible; it is a pure pleasure, and it reacts with benefit on him who experiences it; it soothes the feelings, agitated with the unnumbered crosses and vexations of life; it leads us to look with compassion and regard upon creatures, the subjects of that mortality which has passed upon all; creatures each enjoying their appointed term of existence; each fulfilling the task appointed by their Almighty Creator; nay, this pleasure is enhanced by the very comparison which we involuntarily make between their powers, endowments, and destiny, and those which we glory in as ennobling ourselves. If we inquire into the sources of the pleasure which the mind experiences in the contemplation of the teeming myriads of creatures around us, it would appear to arise, in no little degree, from the order, harmony, and beauty, every where visible throughout nature; but especially, perhaps, from the evidence which nature gives of the mysterious and inscrutable laws by which her operations are governed, and which speak the wisdom and omnipotence of Him, who in the beginning created all things visible and invisible, and has sustained them to the present moment.

> "I read God's awful name emblazon'd high,
> In golden letters on the starry sky;
> Nor less the mystic characters I see
> Wrought in each flower, inscribed on every tree.'

So it is. Who can examine the downy winglet of the moth, or the gauzy pinions of the gnat, the vibrations of which are too rapid to be seen, and reflect that this apparatus, in itself exquisite and beautiful, is moved by muscles so minute as to escape any but the most painful scrutiny; yet so vigorous, so powerful, so energetic, as to leave the analogous organs of the largest animals at an immeasurable inferiority? Who, we say, investigating these things, does not experience pleasure and gratification? Can the structure of a feather be examined with indifference? Is there nothing in the adaptation of hair, spines, scales, or feathers, to the different habits and modes of life of the beings they respectively clothe, to excite our admiration? Can we contemplate unmoved the palpable evidences of design manifested in the organic structure of animal bodies, or trace the unfolding of life, from the embryo to the matured animal, from the chick in the egg to the soaring tenant of air, and feel no delight, no thrill of heart-felt pleasure? Are the instincts of animals destitute of interest? Is there nothing in the accommodation of their powers and organs to their instincts, which leads us to admire the Contriver of the great plan of the universe? Can we not trace God in all? and if so, can we trace his hand with a worse than stoical insensibility? For ourselves, there is no pleasure more unmixed with alloy, more pure and simple, which we enjoy, than that which arises from a survey of the organic beings with which the earth, the air, and the waters teem, and which, in their structure, in their adaptation to their appointed ways, in their mutual bearing upon each other, and in the harmony and order that reign throughout them all, lead us to a contemplation of their origin.

It is a pleasant thing to see young persons fond of animals, because it argues a kind disposition, and an observant turn of mind; and if parents or instructors were duly to avail themselves of the many opportunities which occur, in order to encourage and direct the inquiries and pursuits of expanding intellect, alive to the works of creation, many a useful

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lesson, and many a valuable precept, might be most forcibly inculcated; while the abundant proofs of his Divine care and goodness thus beautifully exhibited, would establish the mind in the fundamental elements of true religion. Cheerfulness would attend upon every walk into the fields and meadows, and a store of knowledge would insensibly be acquired, which might ripen and augment, to form the sage or the philosopher.

Though we would rather rest our apology for the study of natural history upon the grounds already taken, than upon an appeal to the mere commercial or worldly interests of man, yet it may not be amiss to show, that even on this head a strong case might be fairly made out.

To begin with *botany*.—Setting aside the advantages which we receive from the various kinds of timber trees, both for heavy and ornamental work; and the trees and herbs, as logwood, indigo, and orchilla weed, which are of such consequence to the dyer; from how many do we not derive a wholesome and nutritious diet, and invaluable medicines? It is to the botanist that we owe the knowledge of what is innoxious, and what is poisonous, among the products of the vegetable kingdom; but more especially the powers and properties of such as in the hands of the physician relieve or cure the diseases of our bodies; while, at the same time in themselves, they are a deadly poison. Opium, the product of the white poppy, hellebore, deadly nightshade, monkshood, and many more which require knowledge and caution in their administration, proclaim the value of botanical researches; nor is it less so with plants of a less poisonous nature; the *cinchona*, whence is obtained quinine; the root of the jalap, (a species of *convolvulus;*) aloes, myrrh, camphor, (the concrete essential oil of a species of laurel;) the gum resin of the scammony, a *convolvulus*. These, and others that we need not specify, vegetables or vegetable products, owe their introduction into the stores of the healing art, to the investigations of the botanist; to these stores accessions are continually making; and will be still farther multiplied as our knowledge of the *Flora* of other countries becomes more and more extended. An acquaintance with the properties of vegetables, a knowledge so essential to our interest, is among the most valuable results of the labours of botanical research; hence all acknowledge the utility of the study of botany.

To turn from plants to *living beings;* what benefits and what injuries do we not receive from *insects!* Honey, wax, lac, cochineal, silk, and the blister-beetle, are valuable articles of commerce, and lead us directly to the science of entomology. "If," says Kirby, "the apothecary cannot distinguish a *cantharis*, or blister-beetle, from a *carabus*, or *cetonia*, both of which beetles I have found mixed with the former, how can he know whether his druggist furnishes him with a good or bad article? And the same observation may, with still greater force, apply to the dyer, in his purchase of cochineal, since it is still more difficult to distinguish the wild sort from the cultivated. There are, it is probable, many insects that might be employed with advantage in both these departments; but unless entomology be more generally studied by scientific men, who are the only persons likely to make discoveries of this kind, than it has hitherto been, we must not hope to derive farther profit from them." In another place, the same admirable writer observes, that ignorance of entomology often occasions us to "mistake our enemies for our friends, and our friends for our enemies; so that when we think to do good, we only do harm, destroying the innocent, and letting the guilty escape. Many such instances have occurred. You know the orange-coloured fly of the wheat, and have read the account of the damage done by this little insect to this important grain: you are aware also that it is given in charge to three little parasites, to keep it within due limits; yet, at first, it was the general opinion of unscientific men that these destroyers of our enemy were its parents, and the original source of all the mischief. Middleton, in his "Agriculture of Middlesex," speaking of the plant-louse that is so injurious to the bean, tells us that the lady-birds are supposed either to generate or to feed upon them. Had he been an entomologist, he would have been in no doubt whether they were beneficial or injurious: on the contrary, he would have recommended that they should be encouraged as friends to man, since no insects are greater devourers of the aphides. The confounding of the apple aphis, that has done such extensive injury to our orchards, with others, has led to proceedings still more injurious. This is one of those

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species from the skin of which transpires a white cottony secretion. Some of the proprietors of orchards about Evesham, observing an insect which secreted a similar substance upon the poplar, imagined that from this tree the creature which they had found so noxious was generated; and in consequence of this mistaken notion cut down all their poplars. Had these persons possessed any entomological knowledge, they would have examined and compared the insects before they had formed their opinions, and, being convinced that the poplar and apple aphis are distinct species, would have saved their trees."

Now what Kirby so well adduces, with respect to a knowledge of insects, applies with equal force to every other branch of natural history. How often has the rook been persecuted for injuries done to the farmer by the larva of the chafer, (*melolontha*,) which is the favourite food of that bird. How often do we hear the woodpecker accused of destroying the trees, which have perished in reality from the ravages of insects beneath the bark; insects whose increase the woodpecker is appointed to check. The poor little hedgehog has been accused of draining the udders of cows while asleep, and has therefore suffered persecution, though its services as a destroyer of slugs, beetles, &c., should entitle it to our protection.

Let us not forget that the *fishes* of the sea afford food to thousands, employ hundreds of hands in their capture, and are an important branch of commerce.

From the *feathered tribes* man has reclaimed many which are valuable property. Witness the daily consumption of poultry, geese, ducks, and turkeys.

Still more important are the *mammalia*, and consequently their study. Flocks and herds have been ever accounted among the riches of mankind. The ox, the sheep, the horse, the camel, the hog, the elephant, the llama, are each of acknowledged value. The dog is a faithful domestic. But in the survey of the benefits derived from the mammalia, we cannot forget that monster of the deep, the whale, for the capture of which Europe sends out her vessels to dare the northern seas. Of the vast importance of the produce of the whale, and the cachalo, namely, oil, whalebone, spermaceti, and ambergris, as articles of commerce, we need not say a word: nor is the seal less interesting, in a commercial point of view, affording oil and skin. The beaver, the coipu, the sable, the ermine, the lynx, and many more, supply the markets with precious furs. But why go on to enumerate the benefits which we derive from animals? Do not they, or their products, employ the greatest proportion of the capital, industry, and commercial enterprise of every nation? Reader, try yourself to enumerate the products of the animal kingdom, which employ, in various manufactories, the labour of thousands; whence flows wealth, and the multitudinous conveniences and comforts of life. Look at your own dress; reflect upon the composition of each article; trace it from the animal through every process till it comes into your hands, and you will yourself duly estimate the importance of the animal kingdom, from the lowest creature, to man, who is at the head of it.

Here then we leave the subject, trusting that what we have said may induce our readers to receive favourably such zoological sketches, whether referring to the structure of animals, to their habits, or to their instincts, as we may from time to time communicate: our great aim will be to trace God in his works, and to prove, by an appeal to the wonders of creation, that the "fool," and the fool only, can impiously deny the existence of an all-wise, all-good, all-powerful Creator. M.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. I.—*The Ends and Advantages of Study.*

THE human mind is the brightest display of the power and skill of the Infinite Mind with which we are acquainted. It is created and placed in this world to be educated for a higher state of existence. Here its faculties begin to unfold. The object of training such a mind should be, to enable the soul to fulfil her duties well here, and to stand on high vantage-ground, when she leaves this cradle of her being, for an eternal existence beyond the grave.

There is now and then a youth, who, like Ferguson, can tend sheep in the field, and there accurately mark the position of the stars, with a thread and beads, and with his knife construct a watch from wood; but such instances are rare. Most need encouragement to sustain, instruction to aid, and directions to

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guide them. Few, probably, ever accomplish any thing like as much as they expected or ought; and one reason is, that students waste a vast amount of time in acquiring that experience which they need. As I look back upon the days when I was a "student," I can see that here I went wrong, and there I mistook; here I missed a golden opportunity, and there I acquired a wrong habit, or received a wrong bias; and I sometimes sigh, that I cannot go back and begin life again, carrying with me my present experience.

Doubtless, multitudes are now in the process of education, who never will reach any tolerable standard of excellence. Probably some never could; but in many cases they might. The exceptions are few; and probably most who read these pages do feel a desire, more or less strong, of fitting themselves for respectability and usefulness. They are, however, ignorant of the way; they are surrounded by temptations and dangers; they soon forget the encouragements, and thus oscillate between hope and fear, resolution and discouragement.

You may converse with any man, however distinguished for attainments or habits of application, or power of using what he knows, and he will sigh over the remembrances of the past, and tell you, that there have been many fragments of time which he has wasted, and many opportunities which he has lost for ever. If he had only seized upon the fleeting advantages, and gathered up the fragments of time, he might have pushed his researches out into new fields, and, like the immortal Bacon, have amassed vast stores of knowledge. The mighty minds which have gone before us, have left treasures for our inheritance; and the choicest gold is to be had for the digging. How great the dissimilarity between a naked Indian, dancing with joy over a new feather for his head-dress, and such a mind as that of Newton or of Boyle! And what makes the difference? There is mind enough in the savage; but his soul is like the marble pillar. There is a beautiful statue in it, but the hand of the sculptor has never laid the chisel upon it. That mind of the savage has never been disciplined by study; and it therefore, in the comparison, appears like the rough bison of the forest, distinguished only for strength and ferocity.

I am not now going to discuss the question whether the souls of men are naturally equal. If they are, it is certain that, though the fact were proved, it would be of little practical use, since the organization of bodies is so different, that no training can make them alike. But this, I think, may safely be affirmed, that every one has naturally the power of excelling in some one thing. You may not excel in mathematics, or as a writer, or a speaker; but I honestly believe that every one of my readers is capable of excelling in some department, and will surely do so, if faithful to himself.

There was once a boy* put under the care of the jesuits, who was noted for nothing but his stupidity. These teachers tried him abundantly, and could make nothing of him. How little did they think that the honour of being his instructors was to raise their order in view of the world! At length, one of the fathers tried him in geometry, which so suited his genius, that he became one of the first mathematicians of his age.

I once saw a little boy, on a public occasion, while thousands were gazing at him with unaffected astonishment, climb the lightning-rod on a lofty public building. The wind blew high, and the rod shook and trembled; but up he went, till he had reached the vane, 195 feet high. All, every moment, expected to see him fall. But what was our amazement to see him mount the vane, and place his little feet upon it, throwing his arms aloft in the air, and turning round, as the wind turned his shaking foothold! He stood there till weary, and came down at his leisure. Here was a mind capable, I doubt not, of high enterprise. And yet he has never been heard of since. And why not? Either his mind has not been cultivated, or else his genius has been turned out of its proper channel. I will just add, that the poor boy was fined for setting so dangerous an example before the boys who saw him; but I could not help wishing that, while they sought to restrain him from such daring, they had been as careful to direct his fearless genius into a proper channel.

I have used a dangerous word, though of great antiquity: the word is *genius*. Many train themselves into habits of eccentricity and oddity, and suppose these inseparable from genius. There are some men who think nothing so characteristic of genius, as to do common things in an

* Clavius, who died 1612, aged 75. His works were in five volumes folio, and greatly admired.

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uncommon way, like the lady in Dr. Young's Satires, "to drink tea by stratagem." Dean Swift, in his Gulliver's Travels, describes a whole nation of these geniuses, and tells us of a tailor, with a customer before him, whose measure for a coat he was taking with a quadrant! Never set up any pretensions for a genius, nor lay claim to the character. But few such are born into the world; and of those few, though envied greatly, and imitated as greatly, but very few, indeed, leave the world wiser or better than they found it. The object of hard study is not to draw out geniuses, but to take minds such as are formed in a common mould, and fit them for active and decided usefulness. Nothing is so much coveted by many a young man as the reputation of being a genius; and not a few seem to feel that the want of patience for laborious application and deep research, is a mark of genius, while a real genius, like Sir Isaac Newton, with great modesty says, that the great and only difference between his mind and the minds of others, consisted solely in his having more patience. You may have a good mind, a sound judgment, or a vivid imagination, or a wide reach of thought and of views; but, believe me, you probably are not a genius, and can never become distinguished without severe application. Hence all that you ever have, must be the result of labour—hard, untiring labour. You have friends to cheer you on; you have books and teachers to aid you, and multitudes of helps; but, after all, disciplining and educating your mind must be your own work. No one can do this but yourself. And nothing in this world is of any worth, which has not labour and toil as its price.

Johnson asserts, that if any one would be master of the English language, he must give his days and nights to the reading of Addison. It is still more emphatically true, that if any one would be distinguished, he must labour for it. There is no real excellence without patient study. Those who have now and then risen upon the world, without education, and without study, have shed but a doubtful light, and that but for a moment.

Set it down as a fact, to which there are no exceptions, that we must labour for all that we have, and that nothing is worth possessing or offering to others, which costs us nothing. Gilbert Wakefield tells us, that he wrote his own Memoirs (a large octavo) in six or eight days. It cost him nothing; and, what is very natural, it is worth nothing. You might yawn scores of such books into existence; but who would be the wiser or the better? We all like gold, but dread the digging.

Those islands which so beautifully adorn the Pacific, and which, but for sin, would seem so many Edens, were reared up from the bed of the ocean by the little coral insect, which deposits one grain of sand at a time, till the whole of those piles are reared up. Just so with human exertions. The greatest results of the mind are produced by small, but continued efforts. I have frequently thought of the emblem of a distinguished scholar, as peculiarly appropriate. As near as I remember, it is the picture of a mountain, with a man at its base, with his hat and coat lying beside him, and a pickaxe in his hand; and as he digs, stroke by stroke, his patient look corresponds with his words, *Peu et peu*, "Little by little."

The first and great object of education is, to discipline the mind. It is naturally like the colt, wild and ungoverned. Let any man, who has not subdued his mind, more or less, by close thought, sit down and take up a subject, and try to "think it out." The result will be, that he cannot hold his thoughts upon the point. They fly off, they wander away. He brings them back, and determines now to hold his attention there; when, at once, ere he knows how, he again finds himself away. The process is repeated, till he gives it up in discouragement, or else goes to sleep. I once heard a young man complaining that he could not keep his mind fixed on a point. "It rolled off like a barrel from a pin;" and he gave some hints that possibly it might be that his mind was so great! His own *gravity* altogether exceeded that of his associates, to whom he was giving the explanation! How many great minds would there be, if such indications were to be relied on!

In the period of youthful study, then, it is not so important to lay up a vast amount of information, as to fit the mind for future acquisitions and future usefulness. The magazine will be filled; and we need not be too anxious to fill it while we are getting it ready for use. The great object now is to set the mind out on a course which can be successfully pursued through life. You must calculate to improve through life; and, therefore,

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now try to form habits of study, and learn how to study to advantage. "Newton was, in his eighty-fifth year, improving his Chronology; and Waller, at eighty-two, is thought to have lost none of his poetical fire."

Make it the first object to be able to fix and hold your attention upon your studies. He who can do this, has mastered many and great difficulties; and he who cannot do it, will in vain look for success in any department of study. "To effect any purpose in study, the mind must be concentrated. If any other object plays on the fancy than that which ought to be exclusively before it, the mind is divided, and both are neutralized, so as to lose their effect. What is commonly called abstraction in study, is nothing more than having the attention so completely occupied with the subject in hand, that the mind takes notice of nothing without itself. One of the greatest minds which any country ever produced, has been known to be so engrossed in thinking on a particular subject, that his horse has waded through the corner of a pond, yet, though the water covered the saddle, he was wholly insensible to the cause of his being wet. I mention this, not to recommend such an abstraction, but to shew, that he who has his attention fixed, and the power of fixing it when he pleases, will be successful in study. Need I say here, that you can never command the attention, if you are in the habit of yielding to your appetites and passions? "No man," says one who knew, "whose appetites are his masters, can perform the duties of his nature with strictness and regularity. He that would be superior to external influence, must first become superior to his own passions." Why does the boy, who has a large sum upon his slate, scowl, and rub out, and begin again, and grow discouraged? Because he has not yet learned to command his attention. He was going on well, when some new thought flashed into his mind, or some new object caught his eye, and he lost the train of calculation. Why has that Latin or Greek word so puzzled you to remember, that you have had to look it out in your dictionary some ten or dozen times? And why do you now look at it as at a stranger, whose name you ought to know, but which you cannot recall? Because you have not yet acquired fully the power of fixing your attention. That word would have been remembered long since, if it had not passed as a shadow before your mind when you looked at it.

The difficulty of confining the attention is probably the secret of the plan of Demosthenes, who shut himself up in his celebrated dark cave for study; and this will account for the fact, that a person who is unexpectedly deprived of the use of his eyes, will not unfrequently make advances in thought, and show a strength of mind, unknown before. I have frequently seen boys take their books on a summer's day, and flee from their room to the garden or the grove, and then back again, full of uneasiness, and in vain hoping that changing the place would give them some new power over the roving attention, and that indescribable restlessness, so inseparable from the early efforts to subdue the mind. It is all in vain. You cannot flee from yourself; and the best way is to sit directly down in your room, and there command your attention to fix itself upon the hard, dry lesson, and master it; and, when you have thus brought this rover to obey you once, he will be more ready to obey the next time.

Patience is a virtue kindred to attention; and without it the mind cannot be said to be disciplined. Patient labour and investigation are not only essential to success in study, but are an unfailing guarantee to success. The young man is in danger of feeling that he will strike out something new. His spirits are buoyant and his hopes sanguine He knows not the mortified feeling of being repeatedly defeated by himself. He will burst upon the world at once, and strike the blows of a giant, while his arm is that of a child. He is not to toil up the hill, and wait for years of self-discipline, close, patient study, and hard labour—not he! but before you know it, he will be on the heights of the highest Alps, with a lofty feeling, looking down upon the creepers below. Hence, multitudes waste life, and absolutely fritter away their existence, in doing nothing, except waiting for a golden opportunity to do something great and magnificent. When they come out, it must be in some great effort. The tree is not to grow slowly and gradually; no, at once the sapling must be loaded with the fruit of the tree of threescore years. Alas! trees planted and watered by such expectations will never be more than dwarfs. Every young man ought to remember, that he who would carry the ox, must every day shoulder the calf. That great man, Sir Isaac

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Newton, who returned to his study, and finding that his little dog had turned over the table, and that the papers on which he had been engaged for years were burned up, yet calmly said, "Diamond, you do not know the mischief you have done," showed a soul truly great; and its greatness, in this instance, consisted in his patience. Without a murmur, he sat down to do over the same great labour. He lived to complete it, and it was the admiration of the learned world. Yet how few have the patience thus to sit down and labour, day by day, for years! It is neither a small nor an easy part of education to cultivate this trait of character.

The student should learn to think and act for himself. True originality consists in doing things well, and doing them in your own way. A mind half-educated is generally imitating others. "No man was ever great by imitation." One great reason is, that it is so much easier to copy the defects and the objectionable parts of a great man's character, than to imitate his excellences, that we gain only the former. Not a few waste their lives, and lose all discipline and improvement, by an insensible and unconscious habit of imitating others. Of the multitudes who imitated Johnson, was there one who had any thing more than his pompous, inflated language? They seemed to feel that they were wielding the club of Hercules; but the club, in every instance, was hollow, and the blow resulted in nothing but sound. Of the many who tried to follow in the wake of Byron, is there one who will live in song? Not one. They could copy nothing but his measure and his wickedness; borrowing his vileness without his genius. The lion himself is fast turning to corruption, but no honey will be found in the carcass; and as for his followers, the world has been relieved from their curse by their decaying before they could taint the moral atmosphere. It is vastly more easy to imitate and borrow, both matter and manner, than to have them of your own. But set it down, that no imitator ever reached any thing like eminence. You must have a character of your own, and rules by which that character is regulated. Let it be remembered that we cannot copy greatness or goodness by any effort. We must acquire it by our own patience and diligence.

Another object of study is, to form the judgment, so that the mind can not only investigate, but weigh and balance opinions and theories. Without this, you will never be able to decide what to read or what to throw aside; what author to distrust, or what opinions to receive. Some of the most laborious men, and diligent readers, pass through life without accomplishing any thing desirable, for the want of what may be called a well-balanced judgment. The last theory which they hear is the true one, however deficient as to proof from facts; the last book they read is the most wonderful, though it may be worthless; the last acquaintance is the most valuable, because least is known about him. Hence multitudes of objects are pursued, which have no use in practical life; and there is a laborious trifling which unfits the mind for any thing valuable. It leads to a wide field, which is barren and waste. "I once saw a shepherd," says an Italian author, "who used to divert himself, in his solitudes, with tossing up eggs, and catching them again without breaking them; in which he had arrived to so great a degree of perfection, that he would keep up four at a time for several minutes together, playing in the air, and falling into his hands by turns. I think I never saw greater severity than in this man's face; for, by his wonderful perseverance and application, he had contracted the seriousness and gravity of a privy-counsellor; and I could not but reflect with myself, that the same assiduity and attention, had they been rightly applied, might have made him a greater mathematician than Archimedes." I have known a boy, and similar cases in principle are not rare, spend time enough in learning to read with the book bottom upwards, which he did with great fluency, to have made him acquainted with all the minutiæ of the Latin grammar. This is not merely time wasted, but it is cultivating a taste for out-of-the-way things and useless acquirements. It is no small part of education and of study, to know what you do, and what you do not, wish to know.

If, by any thing I have said, an impression has been made that I do not deem it necessary for a man to be familiar with a wide circle of knowledge, in order to become known, influential, and useful, I trust such an impression will be corrected subsequently. What I wish to say here is, that the great object of the student is, to prepare his mind to use materials which may hereafter be

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gathered, but not now to gather them. One of the most distinguished men of this age is said to be remarkable for this faculty, that, when he wants information on any subject, he seems to know, intuitively, who and what shall be laid under immediate tribute. He does not pore over all that this or that man has written, but gets light from all quarters, and then, like the burning-glass, condenses and brings to a focus all the light and heat which are necessary to consume obstacles and objections. Such a habit is worth all the scraps of learning and information which could be laid up in a mind, which knows of no use in knowledge but the pleasure it affords while in the act of acquiring.

The great instrument of affecting the world is the mind; and no instrument is so decidedly and continually improved by exercise and use, as the mind. Many seem to feel as if it were not safe to put forth all their powers at one effort. You must reserve your strength for great occasions, just as you would use your horse, moderately and carefully on common occasions, but give him the spur on occasions of great emergency. This might be well, were the mind, in any respect, like the bones and muscles of the horse. Some, when they are contriving to see how little mental effort will answer, and how far and wide a few feeble thoughts may be spread, seem more like students than at any other time, as if it were dangerous to task the mind too often, lest her stores be exhausted, or her faculties become weakened. The bow is to be only half bent, lest it be overstrained, and lose its power. But you need have no such fears. You may call upon your mind, to-day, for its highest efforts, and stretch it to the utmost in your power, and you have done yourself a kindness. The mind will be all the better for it. To-morrow you may do it again; and each time it will answer more readily to your calls. Remember that real discipline of mind does not consist so much in now and then making a great effort, as in having the mind so trained that it will make constant efforts. If you would have the discipline any thing like perfect, it must be unremitted during the hours of study. The perfection of a disciplined mind is, not to be able, on some great contingency, to rouse up its faculties, and draw out a giant strength, but to have it always ready to produce a given and an equal quantity of results in a given and equal time. This was the glory of the mind of Sir Isaac Newton. He who trains his mind to go by impulses, and must wait for them, will accomplish but very little during his life.

The study of human nature is a very important part of education. I know it is thought by some, nay, by many, that no one can understand men but those who are moving, and acting, and crowding among them. I grant that such a one is the only man who knows the forms and modes of doing business. But if the student has not, at the close of his academical course, a deep and thorough insight into the nature of man, it is his own fault, or the fault of his instructors. Men in active life will judge very accurately as to the manner in which you may expect men to act in such and such circumstances; but though, in these respects, their conclusions are accurate, yet they see not the motives of action, and look not so deeply into the soul, as the accurate student. Let a man in active life undertake to probe the conscience of an audience; he may have this and that fact, but can he do it as effectually as he who has read human nature, and pondered over it, in all its recesses and windings, in his study? Few men ever lived who moved among men so little as Jonathan Edwards. But did he not understand human nature? Can any one read his writings, and doubt, for a moment, that he knew most accurately what the nature of man is? When such a mind pours out its strength upon the world, it does not make mistakes as to the principles of action. He might mistake in purchasing a horse, or a coat, for he never attended to such small matters; but a surgeon never dissected the body with more accuracy and skill than he does the soul of man. It is a tradition, that Edwards knew not his own cows; but, in the world of active, driving, bargain-making men, you will never find one who understands human nature so well as he did. And not he alone; but this is characteristic of all who are real students. They work upon the deep principles of human nature, those principles which are altered neither by time, nor fashion, nor outward circumstances. This is one reason why an educated mind will often send the arrow through the heart, while the uneducated man only twangs his bow. He makes more noise, but produces no execution. I doubt not that many will smile at the idea, that the

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hard student understands mankind; but you might as well smile at the philosopher, who, while he was managing the electricity in the thunder-cloud, could not tell what outward shapes the cloud might, in the mean time, assume, or whether it moved fast or slow.

Self-knowledge is another important end of study. There are some men who have raised themselves to high stations, and maintained them, without a long course of mental discipline. But most are pedants, and self-conceited, unless they have accurately and repeatedly measured themselves by others. It is of great importance that you know what you cannot do, as well as what you can do. By contact with other minds, not merely do you sharpen the intellect, and add a keenness to the mind, but you strengthen it, and you learn also to be modest in regard to your own powers. You will see many with intellects of a high order, and with attainments far beyond any thing which you have dared call your own. There must be some radical defect in that man's nature, who can be associated in study, for years, with those who are severe students, and, at the end of the period, feel that he is a very wise or a very great man. He has then but just stepped upon the threshold of learning, and but just looked out upon that field of knowledge and improvement, which is as boundless as the creation of God. The mouse, which thought his chest was all the world, was astonished, when he stood upon the till, and looked out, to see what a great world lay beyond him. But what is the reason why a man must know himself exactly? What if he does over-estimate himself? I answer—if he presents a draft greater than his deposits, it will certainly be protested. There is so much vanity in the heart of every man, that he will not allow any one to claim more than his merits absolutely compel him to allow; so that, if you place yourself on the list of those who over-estimate their own attainments or worth, you injure your usefulness, and destroy your happiness. The modest man may, and will, draw vastly more upon the sympathy and good-will of mankind, than the forward man, with the same attainments, will be allowed to do. Modesty, to rest upon any fixed, stable foundation, must rest upon an accurate knowledge of yourself. This will be the result of study. A philosopher, whose fame was filling all Europe, was so modest and retiring, that his good landlady, one day, mourned over him, and lamented that "the poor soul could never make any thing more than a philosopher after all!"

We are in too great danger of neglecting the memory. It is too valuable to be neglected, for by it wonders are sometimes accomplished. He who has a memory that can seize with an iron grasp, and retain what he reads, the ideas, simply, without the language, and judgment to compare and balance, will scarcely fail of being distinguished. Many are afraid of strengthening the memory, lest it should destroy their inducement and power to originate ideas—lest the light should be altogether borrowed light. The danger does not seem to me to be very great; especially since it may be observed, that those who are so fearful of employing this faculty are by no means to be envied for their originality. Why has that mass of thought, observation, and experience, which is embodied in books, by the multitudes of minds which have gone before us, been gathered, if not, that we may use it, and stand on high ground, and push our way still farther into the boundaries and regions of knowledge? Besides, in a world so dark as ours, it is delightful to see a planet rising before us, even though she sheds no light but borrowed. And, after all, the exact amount of original thought which passes through any one mind, is probably much less than is frequently imagined. Who does not know what a delightful freshness there is in the reading of a youth! The world is new to him. He treads on ground new and enchanting. I have frequently heard men, in maturer years, wish that they could now sit down and find the same freshness in a book, which they did when young. Why do they not? Because a new book, now, is not new. They have seen the same ideas, or the shades of them, many times before; and every book takes away from the originality of that which is to follow it. If, then, there is not so much of originality in men and in books as you at first suppose, it follows, that memory is the grand instrument of conveying knowledge from one man to another. Its cultivation is of the highest importance. I mention it here, not now to direct how to cultivate it, but to state its immense value.

You will see, from what I have said, that the object of study is to discipline the mind in all its parts; to show it

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where to find tools, and how to use them. The exact amount of knowledge at any one time in the mind of the student, is not, and need not be, great. Like a good pump, you could soon exhaust it, were it not that it reaches an inexhaustible well beneath, and has all the apparatus for filling itself as fast as emptied. If the knowledge which is now possessed shall evaporate, it will, like the vapours which rise from the ocean, again return to the diligent student, by some other channels.—*Rev. John Todd.*

"THERE IS NO COMFORT HERE!"

One summer's evening I walked out to taste the balmy sweetness that departing day sheds upon the fragrant earth, and, as my eye wandered over the scented hay-fields, hedges gay with the luxuriant wild roses and honeysuckles, cottage gardens, bright and blooming with variegated charms, and blushing among the glittering beams of the setting sun; rich meadows, dotted with the fleecy tribes; dark groves, and closing hills, whose heads were hid in purple clouds; and all around me breathing beauty, fragrance, peace, and love,—the much admired lines of Milton came to my remembrance:

> "These are thy glorious works, Parent of good,
> Almighty! thine this universal frame,
> Thus wondrous fair: thyself how wondrous then!"

Just then an aged woman crossed my path; she was leaning upon the arm of her daughter. Having a slight acquaintance, I stopped to inquire after her health. She gave me a long history of her increasing infirmities and diseases, which I at length interrupted, by some observation on the goodness of the Lord, in so gradually and tenderly taking down her earthly tabernacle; and the bright prospect the christian has beyond the grave.

"Ah," she replied in a peevish tone, "that is all I have to look to; I am weary of this world, it is full of misery, there is nothing worth living for here, there is no comfort here."

I was deeply grieved to hear her speak thus, and while I paused, pondering what to say, I raised my eyes to the heaven above us: the firmament was glowing with the crimson radiance of the departing sun; a gentle breeze just fanned the leaves of the magnificent chestnut-tree under which we were standing, and bore upon its wing the honied perfume of the blossomed bean-field that lay before us. I laid my hand upon her shrivelled arm, upon which hung a little basket of ripe strawberries, and said, pointing to the lovely scene around us, "How can you say there is no comfort here! Very different were the feelings and language of the psalmist, who exclaims in pious gratitude, 'The earth is full of the goodness of the Lord.'" She coughed, and saying something about evening damp and rheumatism, wished me good-bye, and walked on.

This little incident gave rise to reflections on the unwearied patience and goodness of God, and the base ingratitude and unthankfulness of man. Do we not frequently hear similar expressions from the lips of professing christians? Does not this argue a most careless and criminal disregard of the Divine bounties? or, the vilest ingratitude towards the magnificent Benefactor of an apostate world, "Who giveth us rain from heaven, and fruitful seasons, filling our hearts with food and gladness?"

The seasons, as they roll, pour out new comforts on our life; the young spring, dressed with freshest verdure, and crowned with infant buds and blossoms, lifts her smiling face; and hill and dale, grove and meadow, rock and river, ring with a thousand melodies. In that fair season can we say, "There is no comfort here?" Then comes joyous summer, spreading her flowery carpet, and scattering roses on our path. Can we walk among her sunny hedge-rows, enamelled banks, and fruitful fields; listen to the happy hum of bees, and glad song of birds, and say, "There is no comfort here?" And when autumn crowns the year with plenty, pouring out, with lavish hand, the abundance of her richest stores, and the orchard bends beneath the delicious burden; see the ripe corn-fields waving the glad harvest, and courting the reapers' hand; behold the meadows and gently swelling hills covered with flocks and herds, and can we say, "There is no comfort here?"

Oh, let the murmuring lip of discontent be mute; or, rather, burst out in songs of praise: join with David, and say, "Thou coverest the year with thy goodness, and thy paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side; the pastures are clothed with flocks, the valleys are covered over with corn; they shout for joy, they also sing," Psalm lxv.

Then, consider, for whom does the

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teeming earth yield her unfailing stores? for whom is the rich banquet spread? for whom does the odorous garden glow? for man, for ungrateful man, for apostate man!! O you who are called by the name of the Lord; you, his servants, look not upon his bounties with careless eyes and thankless hearts; gaze not with brute unconscious look upon your sun-gladdened path, but let your hearts swell high with gratitude, and tune your lips to praise: and in the words of inspiration shout, "The earth, O Lord, is full of thy riches."

But you will perhaps be ready to say, Is not this rather out of season in the month of January? No, even in winter the goodness and mercy of the Lord still follow us, and cheer the dark and dreary days: have you never encountered with firm and braced nerves the northern blast, and felt your frame glowing with renewed strength as you trod upon the crisped and glittering snow? or, when the storm has howled round your dwelling, and beat against the closed shutters, have you never sat by the cheerful fire, amidst the smiles of dear relations, clasping the hand of brother, or of friend more dear; laughing at the merry gambols of tiny children, frolicking on the hearth beside you? Is there no comfort there? It matters not whether we taste these blessings in the clean sanded cottage or the carpeted parlour; were our minds in a right frame, we should behold with wondering gratitude the countless mercies by which we are surrounded. Does my reader say, "Not *the poor*, their comforts are few indeed?" Nay; 'tis true they have many hardships, cares, and struggles; and have strong claims upon the compassion, sympathy, and assistance of those whom the Almighty has been pleased to place in more favourable circumstances: but let not the poor say they have *no comforts*, for God's best and chiefest blessings are bestowed upon rich and poor without distinction; the air we breathe is free to all; all drink in alike the pure invigorating breeze; the soft south wind that lifts the monarch'splume, still more sweetly fans the peasant's dusty brow; the sun that gilds the splendid palace, shines with beam as bright upon the white-washed cottage. And have not the poorest in this land as much benefit and refreshment from the pure gushing spring and winding river, as the rich? Then, sleep, that most merciful provision for the restoration of exhausted nature, who enjoys it so much as the labouring classes? Sweet balmy sleep, she often flies the silken couch, to nestle with downy wing upon the hard pallet of the weary peasant.

Even in the crowded city, the poor have many comforts as well as in the rural village. Some discontented spirit may, perhaps, read this, and cry out, "I should like to know where they are to be found." Suffer me to point out a few, and to remark, that if the gin-shop and the ale-house were forsaken, if drunkenness, idleness, and gossiping, were exchanged for sobriety, industry, and cleanliness, such comforts would be greatly increased. Is it no comfort when you, or any of your family are ill, that you can have a dispensary note, and be attended and receive all your medicine free of all expense? is it no comfort that you can have your children educated for the trifling sum of a penny or twopence per week? But yours, perhaps, are employed all the week at the factory: well, is it not a comfortable thing that schools are opened on the sabbath, where you can send them free of expense, to be instructed, not only in reading, but in the way of salvation? Is it no comfort that there are clothing societies, charitable societies, lying-in societies, friendly societies, where your wants are attended to? Is it no comfort to have been born in a civilized land? nay, more, in a christian country; in christian England? where the poorest may sit under his own vine and his fig-tree, none daring to make him afraid; where the richest, and the most powerful, cannot dare to cross the poor man's threshold to molest his peace? the protecting arm of the law is stretched out to shelter and defend the meanest as well as the noblest. Is it no comfort to live in a land where the glad tidings of salvation are proclaimed almost at your very doors? where sabbath after sabbath, the house of God is opened wide; and the poorest, the meanest, the most wretched, may freely enter, and listen to the gracious invitations of Divine love and compassion, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest?" Is it no comfort to have the word of God in our own houses? Now the poorest may, for a small sum, and that collected by weekly pennies, at their own habitation, possess this invaluable treasure, where the destitute may learn how to obtain imperishable riches; "an

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inheritance incorruptible, undefiled, and that fadeth not away."

Whenever you feel the risings of a discontented, murmuring, and peevish spirit, look round upon the mercies that encompass you; seriously consider the numerous comforts that your heavenly Father daily pours into your earthly cup. Sin, indeed, mingles much of grief, and pain, and sorrow among them; but look at the gifts of his love, count them if you can; are they less than you deserve? I have read somewhere of a poor woman, who felt so much her own unworthiness, and the undeserved goodness of God, that she exclaimed, "Every thing is a mercy out of hell!" "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men: and let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Psalm cvii.

SPACE, TIME, AND MATTER.

SPACE.—All matter is said to exist in space, and although it is exceedingly difficult to give a definition of that idea, we shall attempt to communicate to our readers a few hints on the subject. We have all an idea of length; thus when we say that a body is a foot distance, and that a place is a mile in a direct line from another place, we at once perceive by comparison their relative positions. We have also the idea of the distance of a star, how immense soever it may be, and although this is the extreme distance at which matter acts upon our senses, yet we may imagine another star as far beyond that, as it is beyond us. In the same manner we have a conception of surface, as the superficies of a table or a country; and we can imagine a surface indefinitely more extended than any with which we are acquainted. We have also a notion of volume, as of the mass of a mountain, or of a world. But imagine either of these bodies to be hollow, and the interior to be a complete vacuum, it is evident that it may be filled, though it is now absolute vacuity. But instead of confining the mind to a conception of the volume of a world, imagine the volume of a universe; or take the greatest volume of which the mind can conceive, and multiply that infinitely, and such being a vacuum is space—indefinite as to our conceptions, it can only be described as infinite vacuity.

TIME.—The idea of time seems to be entirely dependent on the perception of succession, and exists independent of matter, being a purely mental perception of one idea after another. If we imagine all natural objects to be at rest, we have no method of measuring time, although the idea of succession, and consequently of time, is still present to our minds; for we are conscious, even when shut out from all exterior objects, that one thought follows after another. But if we are removed from this state of individuality, and placed in a situation where we are surrounded by moving material objects, such as the flowing sea, the rising and setting sun, and the planetary bodies, we shall obtain a notion of the division of time; but still the idea of time is not in any degree more distinct, for we only obtain it from different sources: in one instance we derive the idea from a succession of thought, and in the other from a succession of material objects.

MATTER.—Having obtained an idea of space, there will be little difficulty in associating with it the existence of matter. We have supposed space to be an idea of infinite extension or volume; but let any portion of space have impenetrability, and such is matter. By impenetrability, we mean the property of occupying any part of space to the exclusion of the same property. If we could imagine a substance to be destitute of impenetrability, then any other substance might pass through it without dividing it or displacing any of its particles. We should not therefore give a very erroneous definition of matter, if we were to say that it is impenetrability. But there are many apparent contradictions to this statement, one of which, as likely to strike the mind of a student, we will mention. It is well known to chemists, that there are some substances which, when chemically united, have a less volume than the sum of the two; this is the case with alcohol and water. If we take a Florence flask, or long glass tube, and after filling it with water, take away a certain measure of that liquid, and add an equal measure of alcohol, the volume of fluid contained in the vessel will be considerably less than in the first instance. But this does not arise from the penetrability of the substances, but is the consequence of the formation of a new substance, whose molecules approach nearer to each other than the molecules of either the liquids of which it is composed. This explana-

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tion will appear the more certain, from the fact, that there are other substances which, when united, produce a compound of greater volume than either of them separately.

We are made acquainted with, or become conscious of, the presence of matter, through the medium of our senses. By the sight and touch we judge of size and figure, and sometimes we are able to form tolerably accurate notions by the ear. The eye is the most universal organ, because we are able by its aid to determine size and figure at a distance; but the touch is often very acute, and particularly so in those individuals who have lost the organ of sight. The sensation of feeling or touch is diffused over the whole human body, but the exterior is more acute than the interior. The hand is the true organ of touch, and by that we may determine magnitude and figure.

"Matter," says Sir Isaac Newton, "seems to consist of hard, impenetrable, and indivisible atoms. These atoms are supposed to be entirely free of each other, and they are also in themselves indivisible and indestructible, though they may easily be separated from their combinations by chemical processes." But matter is not in this state in any of the forms in which it is presented to our examination, being always susceptible of division. But at the same time it must be remembered, that the idea of greatness or smallness has nothing to do with our idea of an atom; for we may imagine one as large as a mountain, or imperceptible to the senses; we may also imagine it to be round, square, or any other shape.

It may be proved by geometry that any extension is capable of division, but it is proved by many experiments in chemistry, that matter consists of atoms which are in themselves perfect, and yet incapable of division. We must, however, admit that we are greatly ignorant of the ultimate constitution of matter; for although we may gather some facts, in relation to it, from the phenomena which have been observed in scientific inquiries, yet the subject is beyond the researches of the human mind, and it is easier to determine what is not the ultimate condition of matter, than to prove what it is.

THE NEWSPAPER.

In a small country town on the banks of the Thames, lived an industrious young couple, named Barnes. Both Barnes and his wife in their youth had saved a little money, which set them up in business in a small snug way. Their stock in trade at first consisted of a strong cart and horse, a few boat loads of coals, and a few wagon loads of wood. They rented, at a low rate, and for a long lease, a cottage, garden, yard, and several sheds. It was in a shabby state when they took it, but having plenty of room, it suited their purpose; and being cheap, they resolved to do a little from time to time, as their circumstances would admit, to make it comfortable.

When the cottage was tidily brushed up, and very neatly furnished, a few pounds remained in hand with which to carry on business, which consisted in making up fagots, selling coals and fagots, and collecting ashes for manure. Barnes worked early and late; his wife, too, lent a hand, minding the yard when her husband was out with the cart, and still carrying on her own business, that of clear-starching and calendering bed-furniture; and as both were frugal and thrifty, they were justly looked upon as one of the most flourishing young couples in the town.

In the day-time they were always to be found at their business, and in the evening it was Barnes's practice, when he had attended to his horse, and shut up his yard-gates, to clean himself, and read to his wife as she sat at her needle-work, or perhaps was finishing up some ironing. Their library consisted of a family Bible, a History of England, an old volume of Church History, giving an account of the sufferings of good men in persecuting times, Dr. Watts's Psalms and Hymns, and a few other popular religious treatises, all of which bore evident marks of being carefully preserved, and constantly used. A County Journal, borrowed when nearly a week old of their neighbour at the tan-yard, generally occupied part of one evening. They did not trouble themselves much with political debates; but the most interesting part of the paper was that which detailed the marriages, deaths, and accidents, in their own neighbourhood, together with extraordinary hail storms, wonderful escapes, nondescript fishes, and other marvellous articles from America. It always formed part of the saturday's clearing to return this paper.

It augured well both for the principles

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and the prosperity of this couple, that all signs of work both indoors and out, were cleared away at an early hour on saturday evening; and that on the Lord's day, the gates were never opened except for a few minutes, morning and evening, to feed the horse, and not at all when the horse was turned out to graze.

Barnes and his wife were regular attendants at the house of God, and the intervals of worship were employed in a manner suitable to the day; at first, in such a way as they considered most for their own mutual comfort and edification; and when in course of time, a family came on, with a conscientious regard to the welfare of their children, and a servant girl, whose assistance was rendered necessary by increase of business, and attainable by increasing prosperity.

About three years after their marriage, the united savings of Barnes and his wife proved sufficient to purchase a boat or small barge, which was a great advantage in the way of business, and enabled Barnes to bring down his coals at less expense, and also to make something by the conveyance of goods for other persons.

He now found it necessary to engage the assistance of a man in his business; and having himself laid aside his round frock, he was no longer spoken of among his fellow-townsmen as "Joe Barnes," but as "Mr. Barnes, the coal-dealer and barge-master."

Things went on in this prosperous way for several years; but ruin can creep in at a very small chink, and a small leak will sink a great ship. So it is, that Barnes is at this time a ruined man in the county jail; his goods seized by the landlord for rent, his two barges, carts, wagon, team of horses, and stock in trade, sold for the benefit of his creditors, and his poor wife struggling hard by carrying on her old business, without any of her former conveniences, to get a morsel of food for her half-starved family.

It may be worth while to trace back a few years of poor Barnes's history:—

Barnes's house being situated at the extremity of the town, one of his customers, a gentleman residing a few miles out of town, requested permission to have his letters, newspapers, and parcels, left there until called for by his servant. This accommodation was readily granted, and as the newspapers sometimes lay there for hours, it was often a temptation to snatch a peep at the London news; and many a five minutes was thus spent, which could not be gathered up again in the course of the day. Mrs. Barnes was the first to observe that mischief was creeping in; and, to her honour be it spoken, she was the first to break it off. Eight o'clock was the hour at which the family assembled for prayer and breakfast. It had always been Mrs. Barnes's practice, before she kept a girl, to have her breakfast things cleaned up, and herself settled at her regular work, when the clock struck nine. But the post coming in at eight, the newspaper was laid on the breakfast-table, and the meal got along more slowly; and her husband sat sipping his last cup of coffee when, perhaps, two or three people were waiting in the yard to be served; and when, tired of hearing the bell ring, he at last flung down the paper, and ran off to his business, she was tempted to take it up. Presently the clock striking ten would startle her, and she would be in a bustle all day, and yet behindhand at night. Then she observed that there was not merely a loss of time sustained, but also a loss of temper. Both herself and her husband felt occasional irritations for which they could not account, but on close investigation it was traced to this one circumstance, that the newspaper set aside that regularity and order, on which domestic comfort and harmony so much depended. Convinced of the source of the mischief, Mrs. Barnes affectionately expostulated with her husband, and they resolved to correct it. The newspaper was not to be opened, unless, as it sometimes happened, it was not sent for till evening; then Barnes would treat himself for a few minutes after dinner. This was found a great improvement. Again the breakfast conversation turned on the portion of Scripture that had been read, or on some other profitable subject. Again the little children were encouraged to repeat their hymn and verse of Scripture, and business proceeded without interruption. Still at dinner-time the paper was sure to be inquired for, and if it was gone, a feeling of disappointment and irritation was excited; if otherwise, it occupied a quarter or half an hour which could ill be spared from business; and occasioned the taking an extra glass of beer, perhaps a pipe. It was the beginning of an idle and pernicious habit. This, however, was broken through by the discovery that the man employed on

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the yard was not honest; and that the smell of master's pipe, had been the signal for him to convey home a bundle of wood, or a basket of coals. The man was discharged from the premises, and the master, convinced that his eye was essential to his prosperity, laid aside the habit of staying in-doors at meals longer than was necessary. It was agreed that they were far better off when they knew nothing more of news than what they gathered from the County Chronicle; and that in future the papers intrusted to their care should not even be looked at. For a considerable time this course was pursued; but on occasion of some public rumour, the temptation was too great to be resisted, just to look at the London paper, to see whether there was any truth in it.

From that time again the newspaper became the breakfast-table companion; and so much time was consumed on its engrossing details, that family worship was, on several occasions, set aside, or performed amidst so many interruptions, as to do away the enjoyment and profit of the exercise. This was a matter of real grief to Mrs. Barnes. She saw in it the beginning of ruin. "How," thought she, "can we expect the blessing of God to rest with us if we cease to implore it? Besides, what importance are our children and servant likely to attach to the service, if they see that it can be dispensed with for the idle gratification of reading a newspaper?" She endeavoured to prevent a repetition of the neglect by suppressing the newspaper till after prayer; but, alas! the eager wandering mind discovered itself, in the coldness and hastiness of the exercise: and as the sabbath may be profaned even in the sanctuary, by the inward wish, "When will it be over, that we may return to our worldly pursuits," so may prayer be nullified, or rendered an abomination, by the eager haste and indifference with which it is despatched, to make way for some more congenial pursuit.

Hitherto the sabbath morning had been preserved from encroachment. Although a country paper, professedly published on monday morning, was regularly brought round every sunday morning, (shame to the proprietors!) it had always been laid aside untouched. But there had been a fire a few miles off, said to be the work of an incendiary, and every one was anxious to know the particulars, which the weekly journal would, no doubt, contain; and Barnes persuaded himself, that there could be no very great sin in gratifying his curiosity for once. After a considerable struggle between conscience, his inclination, and shame, he watched his wife go up-stairs, to dress the children for going out, and then stole a hurried glance, and replaced the paper unperceived. But his mind was unhinged for the services of the day. At dinner-time, when his wife endeavoured to turn the conversation to the instructions of the sanctuary, he discovered a total disinclination to the subject, and was obliged to apologize for his own inattention, by accusing the minister of unusual dulness and insipidity. Once or twice, when the fire was alluded to, he was on the point of disclosing his further knowledge of particulars; but stopped short in confusion, lest he should betray the source of his information.

The following sabbath, though no fire had occurred, the desire to look at the paper returned, and was indulged. He heard his little boy and girl singing,

> "I'll leave my sports to read and pray,
> And so prepare for heaven:
> Oh, may I love this blessed day,
> The best of all the seven!"

and conscience flashed in his face, "Shall my children forego their play, and shall not I forego my newspaper? Is this a fit preparation for the sanctuary? or the way in which I can expect to hear with interest and profit?" But the struggle of conscience was becoming more and more feeble. It rebuked, indeed, but it did not restrain. After having several times secretly sought the guilty indulgence, he was surprised with the paper in his hand, by one of his children; who exclaimed, with surprise, "Oh, father, it is not newspaper-day!" and then ran to its mother, saying, "Father has forgotten that it is sunday! he is reading the newspaper!" Alas! it soon ceased to be a matter of surprise; for in spite of all remonstrance and entreaty on the part of his wife, to read the newspaper was Barnes's regular employment from breakfast time to the time of public worship. Such a practice could not long be kept a secret from the family. Time will prove the effect produced on the children by such an example on the part of one parent, in counteracting the instructions of both. Indulgence of sin of any kind soon eats out the vitals of religion, and brings it into a decaying, languishing state, if, indeed, it ever had an existence;

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nor will the mere appearance of attention to it be long preserved. The declension will, in all probability, soon be visible to others. Indeed, such is the natural tendency of evil constantly to accelerate its progress, like that of a ball descending a steep declivity, that he who begins with one seemingly small sinful indulgence, will almost infallibly proceed to another and another, until he makes shipwreck of faith and of a good conscience. The transition was easy from being a newspaper reader, to becoming a talker on politics; and from being a sunday reader of newspapers, to reading sunday newspapers. It is quite immaterial which side they take in *politics*, but all sunday newspapers take one side in *principles*, and impart it to their readers, namely, disregard or contempt of the laws of God, and all sacred things: they teach impiety and immorality. Political debates lead to the public-house; to habits of intemperance; to the society of the profligate, to forsaking the duties and delights of home; to a neglect of business; to habitual violations of the sabbath; and to ruin of every kind and degree.

It was thus with the once steady, industrious, respectable, and prosperous Joe Barnes. Oh, could he now recall the days, when, in his round frock, he has wiped and cleaned his own horse, carried out his own goods, cleaned his own yard, and then sat down in his own house in quiet comfort, to improve the evening with his wife and family; when he esteemed the sabbath a delight, holy of the Lord and honourable, and when the word of God was the law of his house! But now, gradually casting off every religious observance and restraint, and forsaking every habit of order, decency, and virtue, he has sunk from the respectable tradesman, to the sabbath-breaking, tippling, wrangling, low politician; business has been neglected, till it has entirely failed; and were it not for the exertions of a virtuous but broken-hearted mother, his children, after having in infancy enjoyed every comfort, and the prospect of a good education and establishment in life, would now be reduced to the parish workhouse. The injury inflicted on their young minds, and the state of his own heart and conscience, and his prospects in the most important sense of all, may be better imagined than described.

Whether or not he may yet be reclaimed, from his present depths of vice and wretchedness and restored to the way of peace, time must unfold. We know that there is nothing too hard for the Lord, and though it would, indeed, be like the Ethiopian changing his skin, or the leopard his spots, for one so long accustomed to evil to learn to do well, yet it is within the power of Divine grace to effect the change; and we dare not despair. But surely his example affords a warning to others, to watch against the first insidious beginnings of evil; which are indeed as the letting out of water. The only security is in leaving off temptation before it be meddled with.

And let the reader ask himself, if he be satisfied with the form of godliness, without the power of it: this cannot preserve in the time of temptation, for it rests on man, and lays not hold on Divine grace, which alone can secure the soul.

"ONLY THIS ONCE."

I WAS quietly reading in a friend's study, when my attention was diverted from my book by hearing the voice of earnest entreaty. It was the youngest child, pleading with her father for the gratification of some childish indulgence, and long and loud were her petitions that her request might be granted. At length I heard, in a more significant tone than ever, "Only this once, you know, papa, now; *only this once!*" Whether her desire was acceded to or not, I did not discover, but the words, "*Only this once*," continued ringing in my ears long after I resumed my book, and I laid it down to meditate upon the ideas they suggested to my mind.

"*Only this once.*" Who is there amongst us that has not heard this seducing voice, compelling conscience to still its rebukes after the commission of some known sin, the omission of some manifest duty? "We need not feel so uncomfortable, it was not our general custom, indeed it was '*only this once*,' surely it cannot be of so much consequence;" and thus sin is regarded as a little thing, pleasant to the eyes, and a thing to be desired, if not to make one wise, yet to yield a present delight, though that be but a passing enjoyment. In how many ways have we not been entangled by listening to this most specious form of temptation. For instance, have we not sometimes neglected prayer, and

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silenced the inward upbraidings that arise, by saying to ourselves, "*Only this once;* it will not injure us this time, we can soon regain lost ground?" forgetting, as an old divine once quaintly said, "That he who lets slip one day's watch and prayer, may sleep at night in a sound skin, but not with a whole conscience."

"*Only this once.*" How many can trace their present misery, and others their final ruin, to having lent a willing ear to this subtle suggestion of the tempter. For example, did the hardened thief who expiated his crime at the gallows, think when he first began his career of iniquity as a child, by stealing the one halfpenny out of his mother's pocket, as she lay asleep, did he think that it would be thus he should terminate his existence? May we not rather imagine, that when his conscience reproached him for his first offence, he quieted the upbraidings of the inward monitor by the plausible excuse, "It is *only this once?*" And though, of hundreds who have been led on to further sin by listening to this suggestion, but few may have gone on from step to step in such open transgression as the unhappy culprit, yet to look at this in another point of view, how many falls has the believer had to mourn over from having indulged "*only this once,*" in some forbidden thing, and then, perhaps, he has wandered on from step to step, till he has been made to find that, "the backslider in heart shall be filled with his own ways." It has been often remarked, that outward transgression has its first beginning in inward declension. Prayer, confession of sin, or reading of the Scriptures, has been omitted at first with some little degree of compunction; but at length, by continuance, the sin occasions but little uneasiness, and unless God here interpose by bringing us back to himself, we may go on till we bring a disgrace upon the worthy name by which we are called. What then shall we do when we are first sensible of a commencing lukewarmness in our course; when we experience less delight than formerly in the ways of God? Surely our cry should be with David of old, "My soul cleaveth unto the dust; quicken thou me according to thy word," and He whose name is Gracious, will mercifully remember the word on which He has caused us to hope, by healing our backslidings, in "turning away our eyes from beholding vanity," and quickening us afresh in his ways.

The end of the whole matter is, that we should abound more in watchfulness and prayer. O may God grant us to be more prayerfully watchful over our own hearts, that when the first temptation to evil arises here, we may resist the devil, knowing assuredly, that he will flee from the "sword of the Spirit," which is the word of God; and when the alluring "*Only this once,*" is presented to us, and would fain seduce us into transgression, may we seek grace at once to subdue the wily suggestion, by saying, "How shall I do this great wickedness, and sin against God?" Q. H. Z.

CHRISTIANITY AND CHILDREN.

[Notes of Remarks at the Sunday-school Monthly Meeting in Philadelphia, September 14th.]

It is our privilege to take charge of Christ's little ones; but have we considered the truth that it is only the religion of Christ which takes a kindly notice of children? Where there is no religion, there is no care of the infant soul. The atheist rears his offspring with as little regard for the immortal part as when he rears a brute. Deism and scepticism of all sorts, never condescend to little children, as such. Mohammedism has no provision for such; in the peculiar sentiment of mussulmans, it is probable they are overlooked or despised, as we well know their mothers to be. And then what shall we say of paganism, ancient or modern? The old pagans of Syria and Canaan did indeed take notice of children, but it was to make them victims, and their little ones were made to pass through the fire to Moloch, and were embraced in his brazen arms, that they might thence fall into the flames. The polished gentiles of Egypt, Greece, and Rome, had no eye to the infant. History and mythology are silent as to any nurture or admonition of the babe. Of existing paganism our knowledge is closer; and we find our position sustained. The infant hindoo grows up—if indeed it escapes starvation or the Ganges—amidst scenes and ensigns of enormous vice. If Juggernaut notices children, it is to crush them beneath his wheels. Female infanticide is prevalent beyond computation. In China there are cities where, says Barrow, the carts go about before the dawn, to collect the abandoned little corpses of the previous night.

It is only the Bible that teaches the

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worth of little children. And even in the Bible, on this, as on many other subjects, the light waxes brighter and brighter; the privilege and inheritance of children become larger and nobler, and the notice of them more tender, as we advance from patriarchal to apostolic times. Every where, the inspired system notices children; but most of all in its latter glory, in the New Testament. I read that Moses directed the father to teach the son; but do we ever read that Moses took young children in his arms and blessed them? I read of babes noticed in the ancient law; but do we ever read that Aaron, or David, or Elisha said, "Suffer little children to come unto me?" It is our blessed Redeemer who thus spake. It is his religion only which notices little children, as such. He was himself a child—he was born of a woman—and he is the Friend and Saviour of such. He took the little ones in his embrace—yes, he encircled them with those hands which, for them and for us, were soon to be nailed to the cross. He once took a babe, and made it the text of his discourse on humility and concord. He taught that we must be like little children. He rebuked his disciples when they would have kept them away. He said, "Of such is the kingdom of heaven." And as he walked before his cross to Calvary, he remembered children as such; for he said to the bewailing women, "Weep for yourselves, *and for your children*."

It would be easy to show that the epistolary parts of the Bible evince the same spirit. It has been ever since the spirit of the church. Though that particular form of juvenile discipline which subsists in the Sunday-school is of recent invention, yet the catechetical instruction of children is as old as Christ's church. To *catechise* does not mean, primarily, to teach by question and answer. Catechumens, in the early age, were those who were taught the elements, in a simple manner. And wherever there was a pastor there was a catechist. So far as the spirit of Christ dwelt in his church, there was notice taken of children. It was so in primitive times. It was so at the reformation; and we find the reformers scarcely less anxious about schools and catechetical measures, than about translations, and liberty of speech or conscience.

You, as teachers, are the catechists of our day; not, it may be, under any formal appointment; but yet such by actual labours. It is a good work—a work which is remarkably consonant with the spirit of the religion you profess. If it is a grand peculiarity of Christ's religion that it notices children, as such, then, most plainly, should we notice children. If any are too great in their own eyes to minister unto these little ones, let such know, that they shall not want for Divine care; for "their angels"—whose angels? the angels of these little ones—not the angels of the rich, the beautiful, or the refined only, in the arms of wealth and luxury, but of "these little ones," whether offspring of the Indian, the negro, or the miserable children of vice and penury in our squalid lanes and alleys—"their angels do always behold the face of my Father who is in heaven." Though you be too proud to notice such, they are noticed. Though you cannot stoop to minister to them, they have the ministry of angels—"for are they not all ministering spirits, sent forth to minister unto them which shall be heirs of salvation?"—*Sunday-school Journal.*

THE DOCTRINES OF POPERY.

Some time ago a letter was addressed to the Editor of *The Weekly Visitor*, from Dublin, written in coarse and abusive terms, reflecting upon the historical articles in some of the numbers for 1834, respecting the reformation in England. The writer also referred to some works written by advocates of the Church of Rome, which he recommended the editors to examine. The recommendation has been complied with, and the result has only confirmed what is usually felt by impartial readers of such works, that they contain much sophistry, and attempt to disguise the real state of the question, as to the differences between popery and the religion of the Bible. Stronger epithets might be used, if necessary.

One of these works contained a very false view of the doctrinal differences in question, which our limits will not allow us to examine and expose in the manner the author deserves, and we much prefer giving the following extract from Sir Humphrey Lynde's *Via Tuta*, a work published in 1630; consequently, not liable now to an imputation of having been written with a view to any of those passing circumstances, which ought not to enter into religious discussions:—

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"Admit, that protestants should allow a possibility of salvation to all believing christians, in the bosom of the roman church, (which never yet was granted,) what do our adversaries infer from hence? Therefore, (say they,) It is the safer way to persist in that church, where both sides agree, than where one part stands single in opinion by themselves. Now, surely, if that be the safer way wherein differing parties agree both in one, I will join issue with them in this very point. And if in this I make not good, that *we* are therefore in the safer way, because *they* agree in the principal points of controversy with our doctrine, I will reconcile myself to the roman church; and creep upon all-fours to his holiness for a pardon.

"First then *we* say, there is a heaven and a hell. It is true, say they; but there is a purgatory, there is a *limbus infantum* also. In the first part they join with us, in the latter they stand single bv themselves: and that is the safer way, where both sides agree.

"*We* say, we shall be saved by the merits and satisfaction of Christ Jesus. It is true, say they; but there are likewise merits of saints, and satisfactions of our own, helpful and necessary to salvation. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, the sacrament of baptism, and the eucharist, are two proper sacraments instituted by Christ. It is true, say they; but there are five more to be received as true and proper sacraments, *de fide*, for an article of belief. The first two they confess with us, in the latter five they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, that the images of Christ and his saints are ornaments and memorials of the absent, and may in some cases serve for history. It is true, say they; but there is also worship and veneration due unto them. In the first part they agree with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, with the Evangelist: 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' Matt. iv. It is true, say they; but there be saints and angels also, that are to be invocated and adored. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, that Christ is the Mediator and Intercessor betwixt God and man. It is true, say they; but the saints and angels are our intercessors and mediators also. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, that Christ is the Head and Monarch of the Church. It is true, say they; but there is likewise another visible head of the church, which is the Pope. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, that Peter had a primacy of order, that is, a firstship among the apostles. It is true, they say; but withal he had a supremacy of power and jurisdiction. In the first place they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"*We* say, there are two-and-twenty books of canonical Scripture. It is true, say they; but there are other books also; as namely, Tobit, Judith, the Maccabees, &c., that are canonical. In the first part they approve all that we hold, in the latter they stand by themselves: and that is the safer way, where both sides agree.

"*We* say, Scripture is the rule of faith. It is true, say they; but there are traditions likewise, and unwritten verities, that must be added to the Scriptures. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

"Lastly, *We* say, there are twelve articles of the creed, and this is the tenet and confession of all christian churches. It is true, say they; but there are twelve articles more, published by Pope Pius the Fourth, to be received of catholics. In the first place they confess all that we hold, in the latter they stand single by themselves: and that is the safer way, by our adversaries' confession, where both sides agree."

This admirable extract has been given by the Rev. T. H. Horne, in his recent work on the commemoration of the Reformation; and, as the editor of the *Eclectic Review* well observes, "it is an admirable specimen of the *argumentum ad hominem*, and turns the tables upon the papists most adroitly."

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[An ancient British fisherman in his canoe, or coracle.]

THE ANCIENT BRITONS.

The origin of the first inhabitants of the British islands cannot be clearly ascertained; it is not possible to say, with certainty, from which of the grandsons of Noah they were descended; but it was probably from one of the sons of Japheth. Sharon Turner, who is one of the latest as well as the best of our historians, considers that Britain was first inhabited by some of the Kimmerian or Keltic tribes, who were among the earliest settlers in the western parts of Europe. The Welsh undoubtedly are descended from the most ancient inhabitants of Britain, and they still call themselves *Cymri*, and the name of Cumberland is probably derived from the same source, though the inhabitants of that district may have been more mixed with others, and the original possessors have been more dispersed than the inhabitants of Wales.

The Keltic tribes were generally employed as shepherds or breeders of cattle. They occupied the greater part of the island, but it is probable that a few from other nations, as the Phenicians and Carthaginians, visited the southern coasts, trading for tin, and settled in those parts. Thus some articles of use or luxury would be introduced into the island, and the tribes affected by this traffic would become more civilized than the others. The Phenicians were for a long time very careful not to mention the situation of the country from whence they obtained their tin. They are supposed to have kept the secret wholly to themselves for nearly 300 years; and Strabo relates, that, in one instance, the master of a Phenician vessel ran his ship on shore, and destroyed it, on finding that some Roman vessels were resolved to follow his course. To us it may appear very strange to be told, that the people of Italy did not know of such an island as Britain; but in those days the pilots of ships never willingly went out of sight of land, and the situation of countries was little known, except to their own inhabitants.

We have no accounts of Britain, which can be at all depended upon, earlier than about a hundred years before Christ. At that time, its inhabitants were few in number compared with the present population; and were wild, fierce, and uncivilized. A large part of the country was covered with woods; one of these forests, called Anderida, extended above a hundred miles in length, in the southern part of England; and there were forests equally extensive in the midland districts. Other parts of the country were covered with marshes, continually overflowed by the rivers, whose course was hindered by various obstacles; or were lakes, the waters of which could find no outlet. Such is the state of every country until it is regularly settled and cultivated. Even those districts which are most fertile produce but little under similar circumstances.

The greater part of the ancient Britons wore their hair long, but had scarcely any clothing, except a few garments made from the hides of beasts, and their skins were marked with many strange figures and devices, like the natives of some of the South Sea Islands. These figures were made by pricking the skin with an instrument having many sharp points, and then rubbing the places so punctured with the juice of a plant called woad, which stained a blue colour. The people fed chiefly on the milk and

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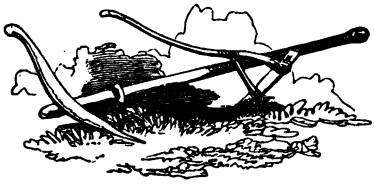
flesh of their cattle. Many in the interior lived by hunting and fishing. For the

[An ancient Briton of the interior, clad in a skin garment, as described by Cesar.—A fortress or rampart, in the back-ground.]

latter employment they used small canoes hollowed out of a tree, or a wicker-frame, covered with skins, which they could carry upon their backs, from one piece of water to another: these were something like the coracles now used on the Severn and Wye: see the engraving on page 24. In the southern parts, corn was more cultivated than in the other districts; the earth being tilled, or rather scratched, with a rude plough;



[Ancient Plough and Mattock.]

or dug with a mattock; and there the inhabitants seem to have been partly clothed in coarse woollen garments, chequered with different colours, the art of manufacturing which had probably been learned from the Belgic inhabitants of the continent. The summer dwellings of the ruder tribes were mere huts, easily removed from place to place, and the houses in the regular towns were little better, being formed of the boughs of trees, interwoven and covered with clay; the interior being an open space, used by the family in common, both by day and night. Some houses of a better material, being formed more exclusively of timber, appear to have existed among the tribes who had intercourse with Gaul, but it is likely that these were all of a conical form, the roof tapering to a point, with an aperture to let out the smoke, the fire being kindled in the centre, and the inhabitants sleeping round it on a bed of rushes, or in their garments. This is the usual form of habitations in the early stages of society.

This method of constructing houses, seems to have caused the ancient Britons to excel in basket work. Even their boats were made of basket work, covered with hides, while the smaller and neater specimens of this work, in a variety of forms, were used for many purposes. We find, that several years after the invasion of these islands, by Julius Cesar, British baskets were very fashionable at Rome. That the Britons early possessed some of the conveniences of life, appears from coins of Cunobeline, struck in the island before the second invasion by the Romans, on which seats are represented, with four supporters, and the accommodation of a back. This circumstance may appear trifling, but it is a clear proof that the natives, in the south at least, had passed beyond the first stages of savage life.

The towns were generally placed on hills, and surrounded with woods, that they might more easily be defended from the sudden attacks of enemies, so frequent among nations in an uncivilized state. They were fortified with rude walls of trees piled upon each other, or banks of earth, with a ditch. Some of these embankments still remain. One, in Essex, is described as still, in many parts, high and bold, inclosing a space of about twelve acres, which formerly was in the very heart of Epping forest. Another, still more remarkable, exists on the Malvern hills. In some instances, the foundations of dwellings may be traced within them.

At the period of which we are now speaking, the number of the inhabitants

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of Britain, it is estimated, did not exceed a million, and, perhaps, it was still less. The names of about ninety of the towns are still preserved. The people were divided into about thirty tribes, continually at war with each other, and, as Turner remarks, "it is probable that the present state and people of New Zealand exhibit, more nearly than any other, the condition of Britain when the Romans entered it."

In battle, they fought with much courage, not only on foot, but also on horseback, and from chariots, or rather carts, whose axles were armed with scythes, which they drove among their enemies, to disorder their ranks, and cut down all who opposed them. These advances in the art of warfare, would, however, be confined to the southern and more civilized tribes. The horsemen are sometimes represented naked, sometimes in a shaggy, rough clothing.

[A mounted Warrior of the Southern tribes, from some representations on ancient coins.]

There cannot be much said in favour of the moral conduct of the ancient Britons. Like other nations which followed pastoral life, their manners and habits were simple and contented, though they were not free from many wicked customs and practices; but some of the statements of Roman historians probably arose from their imperfect knowledge of the language and habits of the natives. The first visitors of a savage tribe usually receive wrong impressions, which are removed by those who follow. Their religion was decidedly of an evil character. It was fierce and gloomy, and certainly much connected with the worship of the Evil One. They thought that danger might be averted, and their gods appeased, by offering human sacrifices. They frequently opened the bodies of these victims, and pretended to be enabled to discern future events by the appearances they beheld in the mangled corpse; and in these horrid rites the priestesses took an active part. Sometimes large images of wicker-work were made, and filled with children, or even grown persons, who were then burned alive. Their idolatrous rites were performed in groves of oak trees; and the mistletoe, a plant which grows on the branches of the oak, was considered as sacred. As the roots of this plant were not connected with the earth, they thought its origin must have been from heaven. When any of it was discovered, it was cut from the tree, and sacrifices were offered, and numerous ceremonies observed. The mistletoe thus obtained, was supposed to have many virtues.

The doctrines taught by their gloomy faith, enabled the Druids, who were the priests of the ancient Britons, to exercise considerable power over their countrymen. They decided all matters of importance, and whoever ventured to disobey them, was forbidden to attend the sacrifices they offered. All such persons were considered impious and wicked, every body shunned them, and they were not suffered to enjoy any rights or honours. This authority was enforced by a singular custom. Just as winter began, on a certain day, every family in Britain was compelled to extinguish their fires, and to pass the night in cold and darkness. On the day that followed, an offering was carried to the nearest Druid, and fire was procured from the consecrated altar. No evasion was allowed, and the mysterious beings by whom the Briton was taught to believe every object of creation was tenanted, would, it was supposed, give information of any act of disobedience to this idolatrous priesthood. There was one chief Druid who had full authority over all the others.

The whole body of the priesthood had great privileges, and were divided into three classes;—the Ouates, who sacrificed, and pretended to foretell events; the Bards, who were poets and musicians, and preserved what little historical knowledge

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then existed; and the Druids, who may be

[An Ancient British Bard with his harp.]

considered as the philosophers and theologians of the day. Their historical and philosophical knowledge was preserved in rude verses, amounting to many thousands, which were not written, although they possessed the use of letters, but which those who were admitted into the order were required to commit to memory. Their principles united a great many errors with a little truth. They taught

[An Arch-Druid, with his sceptre, crowned with a garland of oak-leaves.]

that souls never perished, but that at death they passed out of one body to another. This doctrine is still believed in some parts of the east, and is called the transmigration of souls. The Druids also taught many things about the stars and planets. The circles of stones at Avebury, Stonehenge, and in other parts of England, are generally supposed to have been some of the druidical places of worship. Their rites were performed in the open air; they held it unlawful to adore their deities under roofs; the luminaries of heaven, and many of the visible objects of creation were honoured with devotional rites, and considered to be inhabited by the invisible beings already mentioned.

It is most likely that this system of false religion was introduced by the Phenician or Carthaginian settlers, and by them added to the superstitions of the more simple and ignorant tribes that previously inhabited the country; and thus a powerful control would be obtained over their minds. This shows that the intellectual powers of the mind, when not directed by true religion, are very liable to be applied to bad purposes.

Such was the state of Britain, probably during the greater part of the period included in the Bible history, from the time of David till about fifty years before the coming of Christ. In this space of more than a thousand years, we view the Hebrew nation highly civilized, and though at times given up to their enemies as a punishment for their sins, yet preserved in the knowledge of the true God, and again worshipping him. Thus we see the immense superiority of a people who possess the revealed word of God. It is true, the Greeks and Romans were more civilized than the Britons, but their moral principles were not better. One of the ancient writers, who lived at this very time, describes the Britons as free from much of the craft and wickedness exhibited by the inhabitants of other lands; yet their principles and practices were vastly inferior to those of the Jewish nation, notwithstanding the sins of the Pharisees and Sadducees.

Let us keep this in mind as we proceed, for we shall find that in proportion as the truths of the Bible have prevailed in this country, in greater or less purity, so the worth and prosperity of the people have increased or diminished. At the period of which we now speak, there is nothing to commend. The ancient Britons

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have been compared with the present people of New Zealand, and the best accounts given us of the state in which the South Sea Islands were found, when visited by Captain Cook and later voyagers, strongly reminds the student of ancient history, of the manners and habits of the Greeks, and Trojans, and others described by Homer, and various old writers; and probably the history of the wars of ancient Britain or France, would present a series of details very similar to those of the Tonga islander or New Zealand tribes.

The First Invasion of Britain by the Romans.

In this account of the Ancient Britons, we have seen that about fifty years before the Christian era, the inhabitants of England were a fierce people, half naked, and living in hovels of basket-work and clay. They were ruled by the Druids, who taught them a very cruel and idolatrous worship. The southern parts of the island were rather better known, and more civilized than the rest, as some other nations traded with them for tin and various articles.

Just at this time Julius Cesar had conquered Gaul, the country now called France, from the shores of which some of the high white cliffs of England could be seen by his soldiers. Cesar was what is called a mighty and ambitious conqueror; such a man is never easy or contented, but is always trying to bring others into subjection to his own power, and to perform exploits that were never heard of before. The first of these mighty men after the flood seems to have been Nimrod, who was perhaps in his day as great a man as Julius Cesar was in his; and probably if Nimrod had lived in later times, there would have been as much written about his history as there has been about that of Cesar. But we have no account of Nimrod, which can be at all depended upon, except what is contained in the Bible; and God seeth not as man seeth. All the history of Nimrod is there included in five verses, Gen. x. 8—12; while many pages are filled with the history of Abraham, who feared God and obeyed his word; and of Joseph, who refused to commit wickedness because it was a sin against God. Nor have we one word in the Bible about Julius Cesar, while there is very much in it about the poor fishermen, who lived a very few years after him, and who followed our Lord Jesus Christ, and preached his gospel, that sinners might be turned from the error of their ways, and, believing in him, be saved. When the reader meets with any account of Julius Cesar, who is often called a great man, let it be remembered, that all he did may be summed up in one short sentence—he fought fifty-six battles, in which more than a million of men were killed. This Julius Cesar, having conquered Gaul, was considering what he should do next, when he thought of Britain, and determined to attack and conquer the island. Perhaps, he was the more desirous to do this, as he heard that it produced pearls, and that the inhabitants would make good slaves. Cesar sent for some of the merchants who used to trade with the island, and when he had learned what little they could tell him, he prepared to go over to Britain himself.

For this purpose he collected a number of the ships then used, which were not much larger than our fishing boats, and with about ten thousand men in them, he sailed from the place now called Calais, early in the morning of the 26th of August, B. C. 55. The Britons had heard of the design of the Romans, and many of them assembled near Dover, where they stood along the cliffs, when the Roman vessels drew near. Cesar would not attempt to land where his men might have been crushed by stones from the tops of the cliffs, and therefore proceeded round the South Foreland, near to Sandwich, where the shore was open and level. Here the vessels were run aground, and the Roman soldiers leaping overboard, fought their way with some difficulty to the beach, through the waves, and drove back the British horsemen who rode into the sea and opposed them.

When the Britons heard of Cesar's design, before he left Gaul, they offered to remove any causes of complaint he might have against them; and after his soldiers had forced a landing, they again sent to ask what he demanded. He did not hesitate to charge them with having attacked him; and required them to give hostages as pledges of their submission. A few days afterwards, most of the Roman ships having been destroyed by a storm, the Britons attacked a party of Cesar's soldiers, who were cutting and carrying away some corn to provision their camp. This skirmish led

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to a battle, in which the Romans again prevailed; but their commander, finding his forces not sufficient to conquer the country, re-embarked for Gaul, where during the winter he prepared for another expedition.

In the following summer, Cesar again invaded Britain; he took with him an army of thirty thousand of his best troops. He landed without difficulty. After some skirmishes, and having his fleet again injured by a storm, he provided for the security of his ships by fortifying a camp on the shore, where he left part of his troops. Cesar then proceeded towards the Thames, after further engagements with some of the British tribes, united under the command of Cassivelaun, chief of the Cassii, a people who inhabited part of Buckinghamshire, Bedfordshire, and Herts. The main body of the Britons being defeated, they separated, but harassed the Roman general by removing the cattle, and every thing which could be of use to his army.

Proceeding onward, though with many difficulties, Cesar succeeded in crossing the Thames, at a ford near Kingston, in Surrey, though the Britons had fortified the place by sharp stakes driven under water, and lined the opposite shore with armed men. Several ancient weapons have been found in the bed of the river, and what appears to have been the top of a Roman standard. Many skeletons also have been dug up near the place. Cassivelaun, however, still continued to harass the Romans, but they were assisted by the Trinobantes, the people of Essex and Middlesex, whose king had been slain by Cassivelaun, and his son now fled to the Romans for protection. Thus the civil dissensions of the Britons led to their defeat, for Cesar was enabled to penetrate to the chief town of Cassivelaun, which he destroyed. Several other tribes also submitted to the Romans, and Cassivelaun found it necessary to sue for peace. Cesar directly granted it on easy terms; the Britons engaged to pay a tribute, and the Romans retired to the sea coast, and embarked again for Gaul. During several years they appeared no more in Britain, and the tribute does not appear to have been required or paid for a long time. Thus Cesar, by his British expedition, obtained the fame of having conquered a nation of barbarians in battle, but it was an empty glory, and gained with the loss of many lives. Not long afterwards, he was murdered in the senate house, by some conspirators, several of whom had been his friends. Such was the end of this ambitious mighty conqueror; and if the Britons had been acquainted with the prophecies of Isaiah, they might have used the language of holy writ: "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?—thou art cast out as an abominable branch, a carcase trodden under feet," Isaiah xiv.

THE BIBLE SOCIETY.

What the discovery of printing was to the pen, (may we not say?) the institution of the Bible Society has proved to the printed Bible. It has had at least all the effect of a new invention. It has called into a new application, the familiar principle of moral and social combination; and though it has not improved the mechanical facilities of the press, it has brought a moral power to act upon the mechanism, which has had the effect of prodigiously augmenting and multiplying its operations and results. Not only has it created a demand by producing a supply, which supply is, in turn, perpetuated by the demand which it feeds and stimulates; not only has it increased to an indefinite extent the circulation of the extant Scriptures; it has given birth also to a polyglott apparatus absolutely unparalleled, and which would have appeared in anticipation little short of miraculous. It has conferred the gift of tongues upon the baptized press. It has refracted the light of heaven into all the shades of colour that may suit the varying organs of the intellectual sense. It has re-opened conduits long closed, and poured a living stream through the waterless desert. The British and Foreign Bible Society, with all its affiliated institutions, is the great phenomenon of the age, bearing the same relation to the revived christianity of the nineteenth century, that the discovery of printing did to that of the sixteenth. As the translation of the Scriptures was the distinguishing feature and seminal principle of the first reformation, begun by Wicliff; and the printing of the Scriptures was that of the second reformation, begun by Tindal and Bilney, by Luther

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and Zwingle; so, the diffusion of the printed Scriptures in all languages, by the united efforts of protestant christians, is that of the third reformation, which is destined, we trust, to consummate the triumph of revealed truth.—*Eclectic Review.*

THE AMERICAN INFIDEL.

In a neat and beautiful city in one of the Northern States of America, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbours used to hear him swear with awful violence. One day, this gentleman met a decided christian, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the christian religion. What books would you advise me to read on the evidences of christianity?"

The pious lawyer, surprised at the inquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"It is late," said the inquirer, "and I never knew much about it; but I always supposed that christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half, or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the other.

"I believe you do not understand me," resumed the unbeliever, surprised in his turn: "I wish to investigate the truth of the Bible."

"Therefore I would advise you, Sir," repeated his friend, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," said the other, "at the beginning, at Genesis."

The infidel bought the holy book, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from his professional friend. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening the christian lawyer called, and found the unbeliever at home, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. His friend at length spoke:

"You seem, sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the other, "the moral law."

"Well, what do you think of it?" asked his friend.

"I will tell you what I used to think," answered he. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and, by some artificial means, made an impression on his ignorant followers, causing them to think that what they saw proceeded from supernatural power."

"But what do you think now?" interposed his friend.

"I have been looking," he replied, "into the nature of that law. I have been trying to see whether I can add any thing to it, or take any thing from it, so as to make it better. Sir, I cannot. It is perfect. The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence: that is right: if he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry: that certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship: if there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too

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much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbour are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbour

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It must have come from heaven. I am convinced of the truth of the religion of the Bible."

The infidel—infidel no longer—remained to his death a firm believer in the truth of christianity. He lived several years after this conversation; about three, I believe. He continued to pursue the study of the Bible, his views of the christian religion expanding and growing correct. Profaneness was abandoned. An oath was now as offensive to him as it was familiar before. When his former gay companions used one, he habitually reproved them. He remonstrated with them upon its folly and want of meaning, and said that he could never imagine before, how painful profane language must be to a christian.

THE SUPERIORITY OF SCRIPTURAL TO ALL OTHER KNOWLEDGE.

KNOWLEDGE, when viewed as to its source, has been distinguished into natural and revealed; the former epithet being employed to designate that which may be acquired by the investigation of the works of God, without any direct appeal to the volume of inspiration; and the latter, that which is immediately derived from this source. The difficulty which has invariably been felt in assigning to natural knowledge its proper limits, is a decisive proof that the distinction is more plausible in theory, than valid in the real fact of the case. The plain truth is, that all knowledge must be ultimately referred to one source; and that the diversities which obtain in human knowledge have their explanation in the media through which it is obtained, the native character of individual minds, and the circumstances under which mankind are led to pursue the processes of investigation and research. "God is light, and in him is no darkness at all." Knowledge, dwells essentially in Him, in all its fulness and variety, and in him alone. He is the fountain and source of light. All knowledge proceeded originally from him; and, as to its rudiments and principles at least, must have been imparted directly by him. It is vain to ask, what kinds of knowledge were thus supplied by the Creator to the first man, or in what degree; but it is important to observe that every other individual of the human race has enjoyed the benefit of transmission and association; and that in no case can the amount of knowledge, possessed by any individual, be said to be the simple result of his own researches. And it is still further true, that existing knowledge has been perpetually sustained and increased by the successive communications of the Divine mind which are contained in the Holy Scriptures. At a comparatively early period, the books of Scripture began to be furnished to the world; some of them being older than any other writings which exist. They served therefore to perpetuate the knowledge of many important facts; and, by suggesting general principles, to give a new impulse to human inquiry, as well as more successfully to direct its efforts. The miraculous mode in which these writings were introduced and promulgated could not fail to insure publicity and command attention. The five books of Moses, for example, were given to the world in connexion with the deliverance of the Israelites from Egyptian slavery;

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an event which was regarded with astonishment by all the civilized nations of the earth, and which occurred before traces of the patriarchal religion were obliterated amongst them. All the subsequent history of the Jews was sufficiently remarkable to keep alive the impression which was made by their first settlement as a nation; and, in fact, we find that the most celebrated of ancient kingdoms were never able to lose sight of this people. Under these circumstances the writings of the prophets were successively brought out, whilst the fame of their miracles spread far beyond the immediate sphere of their ministry. Many of their predictions too, were early fulfilled, and this contributed still further to sustain the general impression.. The people to whom these sacred writings were more immediately intrusted, were variously brought into contact with the other nations of the earth, and individuals of them gained settlements for themselves in almost every clime, carrying with them, wherever they came, the great outline of revealed truth; and so decided was the impression thus made, that the Old Testament Scriptures were translated into the Greek tongue long before the time of the christian era. Similar remarks would apply to the introduction and promulgation of the New Testament Scriptures, and to the direct and indirect influence of men converted to christianity.

Enough has been said to prove that no age or nation has ever been exclusively thrown on its own unaided resources. Every where the traditions of the early facts of this world's history are to be met with; obscured, it may be, and rendered vague and uncertain by the form in which they are retained; but still pointing to some common origin. Every where the great leading doctrine of revelation, that of vicarious substitution, is recognised and acted upon in sacrificial institutions and a mediatorial priesthood. Every where the habit of inquiry has been prompted to new and more vigorous efforts, by the successive appeals which have been made to human curiosity; and every where have the researches of mankind been aided by the scattered rays of light which have thus been diffused. It is absurd, therefore, to inquire what human reason is of itself capable of doing in the acquisition of knowledge, since it has never been left to pursue its researches unaided and alone; and every attempt to determine the boundaries of natural knowledge by an appeal to historic facts, must fail for the same reason, since it is impossible to decide in what way its acquisitions were actually gained. These remarks apply with especial force to the common distinction of natural and revealed theology, and to all attempts to settle the precise extent of the discoveries of the former, as distinguished from those of the latter. There is no natural theology which is not, at the same time, to a greater or less extent, revealed. What the case, under other circumstances, such as have never existed, might have been, it is idle to conjecture; as it stands, some of the most incontrovertible facts of human history must be subverted, before the most refined speculations and reasonings of the most exalted human intellect can claim for themselves the authority of truth on this point.

We have made these remarks, not because we do not admit that there is an important sense in which scriptural knowledge, or knowledge derived immediately from the Scriptures, is distinguished from all knowledge derived from other sources; but because we do admit this, and are about to show its superiority. The fact is, that the superiority of knowledge derived from Divine revelation is strikingly proved by every correct view of the history of knowledge as it has existed amongst men; and the previous observations have illustrated this point by showing that very much of what has been really valuable in human knowledge in every age and nation has been drawn directly from this source. Besides, it was important to pursue this line of observation, because there is no small danger, in this day of extraordinary enlightenment in what is termed general knowledge, that the fact of Divine inspiration, as pervading in some sort the entire thinking of mankind from the beginning, should be overlooked; and that men, in the confidence of their own imaginings, should be led to deify nature and reason.

The volume of Scripture has peculiar and exclusive claims as a means of knowledge. It is a direct communication from God, the great Fountain and Source of all knowledge, employing as its medium human language, and thereby addressing itself directly to the understandings of men, and imparting knowledge in the very act of reading its contents. Diligent study is indeed necessary to the clear and full perception of its discoveries, but even this is much less laborious, and far more

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direct, than the investigation of truth in the works of nature, and the facts of general providence. It addresses itself, too, to the moral nature and circumstances of man, and conveys information which could not be inferred by any process of human research, however patient and extensive, but must proceed from God himself. The following particulars are selected from amongst others, as proving the vast superiority of scriptural to all other knowledge.

I. *It is the test of all other knowledge, as to its principles and importance.*

True, the Bible is not a book of science; its grand object is to "make men wise unto salvation, through faith which is in Christ Jesus." But there is no department of science, upon the principles of which it does not shed some light; so that the deductions of natural study may be brought "to the law and to the testimony;" and the conclusion is not less borne out by the results of modern discovery, than by the claims of the book to Divine authority; "if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. It is not meant by this that the details of science may be found in the Bible; but there is such a recognition of the general principles by which the operations both of nature and mind are regulated, as to justify an appeal to it as the test of truth. It could not well do less than this, and at the same time afford the information which is necessary to illustrate and sustain its leading design; and had it done more, it would have superseded the necessity of human research, which it is rather its object to encourage and promote. It exhorts us to "stand still, and consider the wondrous works of God," and supplies us with edifying examples of men imbued with the spirit of devotion in the study of nature, and deriving thence new occasions of adoration and praise. If then astronomers, as they measure the distances and mark the revolutions of the heavenly bodies, should adopt conclusions as to their essential laws of existence which are at variance with the statements of revelation; or, if geologists, as they propound their theories respecting the structure of the earth, should oppose the records of the creation and the deluge; or, if metaphysicians, as they define the nature of mental power, should reduce man to a mere machine on the one hand, or should, on the other hand, view him as the victim of mere caprice, whose decisions are determined by no law whatsoever—is it not important to be able to bring their varied speculations to the test of sober truth? To have the mind stored with scriptural knowledge is to have at hand an effectual antidote to this evil, which may be easily and safely applied; and when men, "wise in their own conceits," and inflated with the love of their own peculiar studies, would have us attach supreme importance to their theorizings, scriptural knowledge teaches us to hold them in their own place, whilst we "seek first the kingdom of God and his righteousness," and render all other knowledge subservient to that "wherein lieth our eternal life."

II. *Scriptural knowledge furnishes the only complete and satisfying view of the character of God.*

Certain general notions of "his eternal power and Godhead," are doubtless derivable from the investigation of his works. But we have only to look to those nations where the Scriptures are not known, to perceive how crude and defective are even the most enlightened ideas which men indulge concerning God. His natural character is not comprehended; and his moral perfection is altogether mistaken, and awfully misrepresented. The supreme god of the heathen is, at best, a being like unto themselves. His power may be felt, but it is not trusted. His wisdom may be seen, but it is not admired. His government may be acknowledged, but it is with painful apprehension and dread. His purity is unknown, and his benevolence awakens no corresponding emotions of esteem and love. It is the Bible, and the Bible alone, which makes us feel that God is worthy of our supreme regard, our unlimited confidence, and our cheerful obedience. It is from this source alone we learn that God is love; love, in all the varieties of his creative power; love, in all the dispensations of his eternal throne; love, in all the issues of his universal government. It is the Bible alone which leads us to esteem his favour as life, his loving-kindness as better than life. It is as seen in this light, that we think of him without fear, and are led to inquire what is his will, from principles of choice rather than of compulsion. "He is the Rock, his work is perfect: a God of truth, and without iniquity, just and right is He," Deut. xxxii. 4.

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III. *Scriptural knowledge supplies the only satisfactory information concerning our moral character and state.*

Moral character is inseparable from intelligent existence. Creatures capable of knowing and serving God are necessarily accountable to him. In his most degraded condition, man retains the sense of his accountability. He may have no correct ideas of the nature and claims of the God who made him; he may have no just conceptions of the relations in which he stands towards his Maker; he may be ignorant as to what is required of him, and of the punishment to which his sin has exposed him; he may have nothing but a vague sense of accountability to some superior Power of which he is afraid, and which he tries to propitiate; but still the sense of accountability remains, and renders him unhappy. He feels this, and groans, being burdened, sighing for deliverance. The workings of his own mind are altogether unsatisfactory to him; and the efforts which he makes to be happy are followed with disappointment and vexation. His passions rage within him. Guilt presses upon his conscience. Labour and pain continually attend him. Earth yields him no repose. His recollections of the past increase his distress, and fill him with remorse. The future is an awful blank; he scarcely knows if a future state be certain, and if certain, he knows not what is before him. No way of escape from his condition is known to him. If for a little he indulge hope, it soon fails him, and oftentimes despair settles on his spirit, even on this side the grave; he feels that he has been living in vain, and he dies in anguish. Illustrations of the truth of these statements are at hand every day in those countries where the light of scriptural truth does not shine; and, alas! they are not wanting even where that light does shine in all its clearness and fulness.

Now, what can meet this case? Science here employs all her researches, and philosophy pursues all her inquiries in vain. The moral condition of man is a problem which remains unsolved, until the mind is brought to seek its solution in deep humility from "the oracles of God." The Scriptures yield most entire satisfaction on this point. There the humbling fact of man's original apostacy is set forth, and shown to be the just cause of that state of ignorance, and suffering, and guilt, in which he is now found. The circumstances of the fall are detailed, and its consequences clearly displayed. The necessary relations of man to his Maker are explained, and his guilt in not glorifying Him is faithfully exposed. The veil that hides futurity is drawn aside, and the wages of sin are seen to be "death," "eternal death," "everlasting destruction from the presence of the Lord," "where their worm dieth not, and the fire is not quenched;" "where there is weeping, and wailing, and gnashing of teeth." And whilst the whole human race are declared to be exposed to this everlasting destruction, the present aspect of the Divine government on our fallen condition is shown to be one of condescending mercy. The great Creator himself has interposed for our relief. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." "In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them," and by the ministry of reconciliation, beseeching men "to be reconciled unto God. For he hath made him to be a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him." All this shows that men are placed under a government of mercy. The whole arrangement supposes our guilty and depraved state; and the proffered mercy is a complete and everlasting deliverance. "Repentance towards God, and faith towards our Lord Jesus Christ," are the appointed terms of life. These are the immediate duty of all to whom this arrangement of mercy is made known; "whosoever will, may take the water of life freely;" and "all who believe are justified freely from all things," and "made meet for the inheritance of the saints in light."

IV. *Scriptural knowledge exerts the most beneficial influence over the character of human society.*

Whilst the Scriptures are not designed to furnish a system of moral philosophy, they are the only source of correct moral principles, and their diffusion tends more than any thing else to elevate and purify the social character of man. These sacred writings unfold the true principles upon which society is founded; they direct the exercise of all the social affections; they follow man into all the private and public walks of life; they enter into every re-

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lation, civil and political, and furnish general directions as to the line of duty in all cases; they supply motives of action superior to all others, and effectually subversive of that selfishness which is the source of all social evil; they teach man to look on every man as a brother, and to regard the common interest rather than individual advantage; they exhibit a standard of purity and righteousness, of truth and benevolence, to the complete perfection of which nothing can be added, and which, if it were actually attained, would render earth as holy and as happy as heaven. The entire system of christian doctrine, with all that is confessedly peculiar in it, tends only to holiness; the institutions of religion put a powerful check upon the libertinism and immorality, the selfishness and unkindness to which men are prone; the example of the great Saviour which is proposed to universal imitation, is a pattern of every thing that is pure, and just, and true, and lovely, and of good report; the hope of salvation which the gospel inspires, is inseparable from sincere and increasing rectitude of character; and all the light which the Scriptures throw upon the eternity to come, shows that the connexion between purity and happiness, sin and misery, is indissoluble; the heaven of God is a state of sinless perfection, and universal benevolence. In proportion as scriptural knowledge prevails, society advances in every thing that contributes to goodness and happiness; whilst the absence of this knowledge, notwithstanding all the refinements of philosophy, and science, and art, leaves men wallowing in pollution, and rioting in disorder; leaves them utterly regardless of every thing but present gratification, and personal advantage. Would ever infidelity itself desire to see the character of British society reduced to the level of either ancient Greece or Rome, the favourite specimens of what man is without the Scriptures of God?

V. *Scriptural knowledge yields the only substantial relief to the miseries of the present state.*

The sufferings of mankind are numerous and various, affecting the bodies and the minds of men; entering into all the engagements and relations of life; following us from infancy to old age, and scarcely admitting of interruption, till they terminate in death. There is every thing in scriptural knowledge to alleviate their pressure, and reconcile us to their endurance. Their source is clearly traced to our sinfulness; and the design of their permission under that government which wears towards us so clear an aspect of mercy, is declared to be, not God's pleasure, but our profit; thus both their equity and their benevolence are satisfactorily explained. Scriptural knowledge does not, indeed, allow us to indulge the hope of exemption from suffering upon earth, but it points us to an adequate and unfailing source of support under it; it supplies us with the most animating "examples of suffering affliction, and of patience;" and it reveals to us another and a better state, where suffering is wholly and for ever excluded: a state for which we are called here to prepare ourselves, and to which preparation the right use of afflictions themselves will contribute. This knowledge even divests death itself of its awful character, by teaching us to regard it as a mere transition from one state of being and place of abode to another, and by revealing to us the certainty of the resurrection from the grave. Yea, it invests the prospect of eternity itself with attractive interest, unfolding its ineffable glories, and preparing for its unfailing happiness. Scriptural knowledge then saves at once from presumption and despair; it teaches us to attach due importance to "the sufferings of this present time," as a valuable part of that moral discipline by which we may be trained for everlasting happiness in heaven; and it preserves us from sinking under their naturally depressing influence. No other knowledge can yield this relief. Paganism, both of ancient and modern times, seeks its only relief from present miseries in the voluntary infliction of others still more gloomy and severe; in cruel mortifications, or bloody sacrifices, or unnatural immolation; and, if, in some instances, the infidelity which prevails in nominally christian lands, preserve something like the calmness of endurance, that very calmness is reckless indifference; a very defective effort to hide the perturbation of inward fear, and too often a mere prelude to the anguish of despair and the cowardice of suicide. Examples, on the other hand, of the most heroic fortitude, and imperturbed endurance, are daily to be seen in the ranks of christianity; men, who "count it all joy," when they "fall into divers kinds of trial," "knowing in themselves, that they have in heaven a better and an enduring substance."

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VI. *Scriptural knowledge has this superiority also to all other knowledge, that it links the sympathies of men with the inhabitants of other worlds, and with the great designs of God's government, in "all places of his dominion."*

A very slight acquaintance with the Scriptures is sufficient to teach us that "the heavenly places" are the abodes of intelligent beings, of different orders and ranks, closely allied to each other, and equally with ourselves the subjects of Divine rule, and the recipients of His favour. Those pure and essential intelligences are the immediate attendants and ministers of God's throne. "Thousand thousands minister unto him, ten thousand times ten thousand stand before him." In the exercise of their functions, they are conversant with the inhabitants of this lower world. Their sympathies are said to be arrested by the various circumstances of human condition, and their ministry is directed to the promotion of human welfare. "There is joy in the presence of the angels of God over one sinner that repenteth." "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Nor is this the only, or even the most interesting view of their connexion with men. On a closer examination of the sacred Scriptures, we find that they are most deeply attentive to the scheme of mediation, "desiring to look into" the mysteries of redemption; that they are all subject to the Lord Jesus Christ in his mediatorial capacity, and that they all derive from Him the gracious influence on which both their holiness and happiness depend. The church on earth is, by the purpose of God, made a medium of knowledge "to the principalities and powers of the heavenly places;" and God, in the dispensation of the fulness of times, is said "to gather together in one all things in Christ, both the things which are in the heavens, and the things which are upon the earth, even in Him." All the holy inhabitants of the worlds above thus make one family with the redeemed from amongst men. Participating "the grace which is in Christ Jesus," it is said to us, "Ye are come to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The sympathies of our race are thus linked with the inhabitants of other worlds. An expansion is given to the sphere of our benevolent regard, vastly greater than the limits of earth can supply; and we are brought to feel ourselves identified with the wide range of creation, and one with all those who confess their Maker's power, who triumph in their Mediator's grace, and who receive the supplies of the Divine Spirit. This knowledge elevates the mind, and purifies the heart; gives energy to effort, and sanctity to character; prepares for every exercise of disinterested kindness on earth, and sustains the hope of everlasting happiness in heaven.

"All thy works shall praise Thee, O Lord; and thy saints shall bless Thee."

"What advantage then hath the Jew? Or, what profit is there in circumcision? Much every way; chiefly, because that unto them were committed the oracles of God."

"He hath not dealt so with any nation," as he hath dealt with Britain; "and as for his judgments, they have not known them. Praise ye the Lord."

J.

A NATIVE CONGREGATION IN NEW ZEALAND.

Mr. Clarke thus describes the appearance of some of the native assemblies.

March 23, 1834. Sunday.—About seven o'clock this morning, set out for Kaikohi. On my way, met a party of natives driving pigs. I addressed them upon the importance of attending to the interests of their never-dying souls; to which they replied in much the same way as the Europeans would with whom they are connected, namely, that they were no worse than those who made a great profession of religion. Precisely the same objections, difficulties, and arguments are used here, as among the unthinking peasantry of our own happy land. On my arrival at Kaikohi, I found about 150 natives assembled for service, who manifested, by their attention, that they felt an interest in what they were engaged. Afternoon service, at Mawe, was well attended: upwards of 200 natives were assembled together, forming one of the most grotesque assemblages my eyes ever beheld. Broughton, the chief, I found dressed in a long carter's frock, over which he had two black waistcoats,

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no trowsers, shoes, or stockings: some of the women had forced their way into gowns of all shapes and sizes: one boy had a shirt on, once white, over which he had the body of a woman's gown, to answer the purpose of a jacket: many of the women, who could not procure a gown, were dressed in men's striped shirts, over their native garments: one man had inverted the order of the shirt, and forced his legs through the sleeves, making thus a pair of trowsers; and another, to show that he was not altogether destitute of European clothes, had tied a pair of trowsers round his neck. Such, and much more ludicrous, was the outward appearance of my congregation; and, to crown the whole, they were perfectly unconscious of there being any thing about them to excite a smile. Grotesque, however, as they were in appearance, they were very attentive to the means of grace; and some, I hope, are earnestly seeking the salvation of their souls.

SELF-ABHORRENCE.

"Wherefore I abhor myself."

This is the language of the soul brought, in the full exercise of genuine repentance, to loathe itself before God. I know how very humbling is that language. I am aware that young christians sometimes honestly confess, that they cannot use such language regarding themselves. I am sensible that worldly people would think the man a fanatic, who should say that he abhorred himself But when I consider who God is, against whom you and I have dared to sin, times without number; I am sure that no language can be too strong, to describe how we ought to look upon ourselves before him. Job said once, "Behold, I am vile!" and here again, "I abhor myself." Isaiah used similar language, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts," Isaiah vi. 5; —where you observe a like cause, the soul's vision of God in his glory, produce a like effect, the deepest humiliation. Again; mark God's own description, in Ezekiel, of the effects of true repentance: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations," Ezek. xxxvi. 31; xx. 43; vi. 9. The Psalms also, as you remember, abound with the most humiliating expressions of self-abhorrence for sin. Daniel's language corresponds: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, because we have sinned against thee," Dan. ix. 7, 8. St. Paul likewise calls himself "the chief of sinners," 1 Tim. i. 15.

Such, brethren, were the expressions of humiliation, made by men, some of whom we often speak of as among the holiest and best of men. They spake of themselves as the worst. And they really meant what they said: such was their view of God, such their knowledge of themselves. What then are we? Have we no cause to abhor ourselves, to marvel at our pride, to stand amazed at our own image, as reflected in the faithful mirror of God's word? There!—God says to us, having first shown his own glorious character to our souls—There! turn and see that creature-spirit, full of pride, perverseness, enmity, uncleanness! mark, how deeply it has revolted from its proper Lord, how thoroughly it is polluted, how presumptuous, how deceitful, how desperately wicked is that soul! what a sinful creature, how laden with iniquity, how prone to corrupt others!—and whose is that soul? Thy own, as God found it! that was thy true character! See thyself, as God sees thee, and learn to say with Job, "I abhor myself."

Is that language still too humbling? Why! you abhor ingratitude:—your own soul has been very ungrateful to God. You abhor treachery:—you have betrayed the charge intrusted to your care, you have betrayed the interests of God, you have acted an unfaithful part. You abhor falsehood:—have you never professed to know God, yet in works denied him? You abhor a viper, and would start with horror if you saw one in your path:—yet you have cherished the viper, sin, in your own bosom. You abhor the sight, and almost the very mention of death:—and yet you seem to have loved death rather than life by indulging sin. Oh, what is there which is abhorred among men, which we may not individually find in what has been the temper, spirit, character of our own sinful soul?

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Search into thyself. Ask conscience to tell thee thy own character. Pray for the Holy Spirit to show thee God as He is in himself, and man as he is in thyself. Compare and contrast these two beings together, and ask, Are they at all alike? have they any moral resemblance to each other? how then can they have communion together throughout eternity? Sinner, when thou hast thus discovered something of the opposite characters of God and man, and art humbled at the discovery, I tell thee of Him, who was both God and man; who had all the perfections of Deity, and took on him all those of humanity, and came on earth, and lived and died as man, to reconcile thee to God. For his sake, and through faith in his name, thou mayst be freely justified. Then, love to him will sway thy heart. Thou wilt then long to be like him. His Spirit, who has created thee anew, will be thy gracious Guide, Comforter, and Sanctifier. Sinner, wilt thou now repent and abhor thyself? Will not that be better than to reproach thyself with wailing and gnashing of teeth in hell? May God soften thy hard heart, and give thee repentance unto life! —*Hambleton.*

THE PHILANTHROPIST.

No. 1.—*Employment of Lads in Agricultural Labour.*

Dr. Smith, of Southam, in Warwickshire, writes, "My plan is simply this: I divide three roods, ten poles of land into twelve gardens, which are occupied by boys from twelve to eighteen years of age, for the cultivation of vegetables; peas, carrots, cabbages, kidney beans, celery, parsnips, &c. I allow only one quarter to be cultivated for potatoes. They pay various prices, from sixpence to one shilling per month, according to the size—the rent for the whole amount is 4*l.* 17*s.* per annum: the seventeen shillings I expend in our rent dinners, and a cup of ale monthly when they bring their rent, which I am glad to tell you, my dear little tenants have hitherto done to an hour. It was a glorious sight in the summer to see all the gardens so clean and full of stuff: I could have challenged it for produce and cleanliness against any acre of ground in the county. The moral advantages too have been very great: for instance, in this town we have 1,200 inhabitants, the greater part of whom being agricultural labourers, have been fully and fairly employed all the summer. There are about forty boys who have been at our national school, but who are not yet old enough to go to service; in the summer evenings, if unemployed, they are very apt to get into mischief; but my boys, since they have had a garden to resort to, have forsaken the streets, and are acquiring that sort of knowledge which is likely to become of service to them when they become men; their fathers and mothers, especially the latter, are made very happy, their cottages have been supplied with good vegetables all the summer, at no expense to the father's strength or mother's care; for the boys, whilst they will work hard to procure the rent, are very willing to let their parents have the produce. This they sometimes pay the boys for, and sometimes not; whichever they do, it amounts to the same thing; if the boys sell the vegetables to their mothers, the money is laid out in clothing, so that saves the father's purse. If four acres of land could be procured for every forty boys, it would do something towards making the whole country smile with health, activity, and content."

INCONSISTENCY.

The world is inconsistent in many things relative to religion and its friends.

The sagacious man of the world asserts that the doctrines of the gospel (or perhaps, for the present, I should say the doctrines held by evangelical persons) tend to licentiousness—that they afford no moral restraint, but teach men that no matter how they conduct themselves in this life, they may be saved simply through faith in the finished work of Jesus Christ. And yet where is the man of the world who, when he hears of any friend having "turned saint," does not immediately speak of him, act towards him, and think of him, as of one who will no longer, in many things, act as he has been accustomed to do, or join in certain pursuits in which he formerly took delight?

Here then is the inconsistency we speak of, namely, that persons say, evangelical doctrines are not calculated to make men lead better lives, but rather worse; while at the same time we as constantly find them expecting these very doctrines to

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produce effects the very contrary to those it was asserted they would produce.

Again, as to the term "saint," it is worthy of remark, how differently this word is used at different times. If a man should say, even with every appearance of humility, that he believed himself to be one of the people of God, one of those who have the witness of the Spirit in their hearts that their sins have been forgiven for the sake of Jesus Christ; one of those who can look at death, without terror, but rather with joy, as being to him only the commencement of a glorious immortality —in a word, that he believed himself a saint—If, I say, a man were to affirm all this, though at the same time avowing that he believed these great privileges to have been conferred on him through no merit of his own, but solely through the atonement of Jesus, the man of the world would laugh at, or perhaps pity him as a presumptuous fool. But if on some other occasion the same worldling wishes to express scorn and contempt for one of the people of God, he thinks he cannot apply to him a term more suitable to convey his feelings than that of saint.

Thus the title which in one instance is deemed too high and holy to be applied to any man on earth, is in the other used to express inferiority, hypocrisy, and folly. W. H. B.

THE DRUNKARD.—A SKETCH.

THE hand trembles as it is stretched out in token of friendship; the tongue is palsied as it attempts utterance; the lips quiver in their motion, and the eye shoots out a most deadly glare and an unmeaning fixedness; the feet totter like the dilapidated or worn-out building, just ready to sink under its load. The lungs, filled up with humours, struggle to heave breath, as in agony; the liver is decayed or rendered lifeless; the heart beats and palpitates with signs of approaching woe. Trembling, dejected, despairing, laughing, cursing, praying, scorning, and reeling; now struggling for sobriety; now, perhaps, lying or stealing; at variance with his friends, angry with himself; at enmity with God, because he has been born; he lingers awhile wretched and distressed, an outcast of society, and then—"staggers into the presence of his Judge." He dies unlamented, and lies down in sorrow.

THE GLORIOUS GOSPEL.

THE glory and majesty of the gospel of Christ appears in the Author of it Many things of small worth have yet grown famous by the authors of them, and, like the unprofitable children of renowned progenitors, hold their estimation and nobility from the parents who begat them. And yet from men who are unclean, there will ever descend some uncleanness upon the works which they do. But the gospel is therefore indeed a glorious gospel, because it is the gospel of the blessed God. There is glory in all the works of God, because they are his; for it is impossible that He should ever put his hand to an ignoble work. And therefore the prophet David useth his glory and his handiwork promiscuously for the same thing. "The heavens declare the glory of God, and, the firmament showeth his handiwork," to note that there is an evidence of glory in any thing which he puts his hand unto. And yet the prophet there showeth that there is more glory in the law of his mouth than in the works of his hands. The Lord is better known by Sion, and his name greater in Israel, than in all the world besides; the more God doth communicate himself unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himself, wherein he may be so fully known, communicated with, depended upon, and praised, as in his gospel. This is a glass in which the blessed angels do see and admire that unsearchable riches of his mercy to the church, which they had not by their own observation found out from the immediate view of his glorious presence. In creation, we behold him a God of power and wisdom, working all things in number, weight, and measure; by the secret vigour of his providence upholding that being which he gave them; and ordering them to those glorious ends for which he gave it. In the law, we have him a God of vengeance and of recompence, in the publication thereof threatening, and in the execution thereof inflicting wrath upon those that trangress it. But in the gospel we behold him a God of bounty and endless compassion, humbling himself that he might be merciful to his enemies, that he might himself bear the punishment of those injuries which had been done unto himself, that he might not offer only, but beseech his own prisoners to be pardoned and reconciled again. In the creation he is a

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God above us; in the law he is a God against us; only in the gospel he is Immanuel, a God with us, a God like us, a God for us.—*Reynolds.*

CASCADE AT ARPENAZ.

The Rev. John Davies, in an account of a journey to Geneva, says:—

Rocks, mountains, and cascades, successively or simultaneously claimed our admiration and astonishment. The most magnificent of these cascades was that of Arpenaz, which rolls down an almost perpendicular rock of eight hundred feet high. The stony surface over which it rushes literally smokes with the spray of the impetuous torrent. It leaves, however, little or no impression upon the rock. The view of it presented vividly to my mind the inadequacy of the mere outpouring of human talent and eloquence to produce any deep and permanent effect. What, in fact, is the mightiest torrent of pulpit oratory, unaccompanied by a still mightier influence, but an Alpine cascade, rolling over hearts of stone! There may be much noise—some few tears, like the misty spray rising from yon beaten rock; but there is no abiding contrition. I know not whether the analogy is correct. I only express the ideal association as it arose in my own mind.

STEAM ENGINES.

Steam engines furnish the means not only of their support, but of their multiplication. They create a vast demand for fuel; and, while they lend their powerful arms to drain the pits, and to raise the coals, they call into employment multitudes of miners, engineers, shipbuilders, and sailors, and cause the construction of canals and railways: and while they enable these rich fields of industry to be cultivated to the utmost, they leave thousands of fine arable fields free for the production of food to man, which must have been otherwise allotted to the food of horses. Steam-engines, moreover, by the cheapness and steadiness of their action, fabricate cheap goods, and procure in their exchange a liberal supply of the necessaries and comforts of life, produced in foreign lands.—*Andrew Ure.*

EXPERIMENT OF DR. HUNTER.

The celebrated Dr. Hunter gave one of his children a full glass of sherry every day after dinner for a week. The child was then about four years old, and had never been accustomed to wine. To another child, nearly of the same age, and under similar circumstances, he gave a large orange for the same space of time. At the end of the week he found a very material difference in the pulse, heat of body, and state of the bowels of the two children. In the first the pulse was quickened, the heat increased, and the bowels deranged; whilst the second had every appearance that indicated high health. He then reversed the experiment: to the first-mentioned child he gave the orange, and the other the wine. The effects followed as before—a striking and demonstrative proof of the pernicious effects of vinous liquors on the functions of life, in a state of full health.

REGARD FOR THE SABBATH.

The Rev. J. Scott, of Hull, in his funeral sermon for the late distinguished Mr. Wilberforce, observes, when speaking of his high veneration of the chrissian sabbath: On each returning sabbath his (Mr. W.'s) feelings seemed to rise, in proportion to the sanctity of the day, to a higher degree of spirituality and holy joy, which diffused a sacred cheerfulness to all around him. I have often heard him assert, that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of the sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but have conscientiously observed the sabbath.

THREE SHORT RULES FOR A HOUSEHOLD.

1 Cor. xiv. 40.

I. Do every thing in its proper time.

II. Keep every thing to its proper use.

III. Put every thing in its proper place.

W. TYLER, Printer, Bolt-court, Fleet-street, London.

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BOADICEA, QUEEN OF THE ICENI, CENSURING A ROMANIZED BRITON.

The costume and appearance of Boadicea is represented according to ancient delineations of Celtic females, and the description of her by Dion Cassius. The Romanized Briton is from an ancient sculpture, found at Ludgate, near London. In the back ground is a petoritum, or ancient car.

THE ANCIENT BRITONS.

The conquest of Britain by the Romans.

The Romans did not make a second invasion of Britain till about ninety years after Cesar left the island. This was in the 43rd year after the birth of Christ; for it was during this interval of time that our blessed Lord and Saviour Jesus Christ took upon him our nature, and finished the great work of salvation by his death upon the cross. During this period, the Roman Emperor Augustus had planned an expedition against Britain, but the Britons sent an embassy to him in France, desiring peace, and consenting to pay some duties on articles of trade shipped between their island and the continent.

Some years later, when Caligula was in Gaul, a British prince, Admin, who was banished from his own country, took refuge under the emperor's protection; and the despicable tyrant talked of invading the island. His exploits, however, went no further than to draw up his army in battle array on the sea-shore opposite the white cliffs of Britain, and after the trumpets had sounded a charge, the soldiers were commanded to gather cockle-shells from the sea-beach, as trophies of victory.

At last Britain was brought under the Roman power, by its own internal wars. How frequently has discord been the cause of ruin to families and to nations! The result of these domestic commotions was, that the British prince who was defeated, repaired to Rome, where he was favourably received by the emperor Claudius.

Aulus Plautius, a Roman general, was sent with an army to invade Britain, A. D. 43. Being guided by the British exile, he had more advantages than the commander of any former expedition; and he was soon followed by Claudius in person, who stayed less than a month in the island; during which period, however, a considerable district was subdued, and Camolodunum, now Colchester, the capital of the British prince Cunobelin, was taken. Plautius was then left to pursue the conquest of the country; his principal officer was Vespasian, who, in the course of a few years, fought thirty-

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two battles with the Britons, took twenty of their largest towns, and reduced the southern part of the island. Titus, the son of Vespasian, fought under his father's command; and, on one occasion, rescued him from extreme danger. Thus these celebrated men were unconsciously trained in England for the dreadful and obstinate contests waged in Judea, and which ended in the destruction of Jerusalem.

The conquest of Britain, however, proceeded but slowly. The state of the country, large tracts of which were covered with woods and morasses, enabled the natives to resist the invaders, and frequently to re-occupy the ground as soon as the Romans had passed from it. Such is the usual progress of war in a country that is difficult of access, and inhabited by hardy and uncivilized people. For a long period, it can only be kept in subjection by the immediate presence of regular and disciplined troops.

Four years after Plautius's arrival in Britain, he was succeeded by Astorius, who employed himself in erecting fortresses along the banks of the Severn and the Warwickshire Avon, to secure his possession of the countries to the south and the east of those rivers.

Having subdued the Iceni, who inhabited Norfolk and Suffolk, and having established a colony of Roman soldiers as a check upon the natives in those parts, he pressed forward towards the west, and defeated the Silures, in Shropshire. Their general, Caractacus, endeavoured to excite the Britons to rally, and again attack their invaders, but he was treacherously delivered up to the Romans by Cartismandua, the queen of the Brigantes. Caradawg, for this is his British name, was carried captive to Rome; and the arrival of a barbarian prince, who for nine years had struggled against the military force of the greatest empire in the world, was considered a fit subject for a triumph. As he was led captive through the streets of Rome, and beheld the splendour of its lofty palaces and buildings, (which are still magnificent, though now in ruins,) and saw the display of wealth on every side, he naturally expressed his surprise, that the possessors of such riches and conveniences, should think it worth while to disturb the inhabitants of a distant isle in their wretched cottages of clay! He was not aware, that an eager desire to rule over others, and to grasp at their possessions however inferior to the advantages we already enjoy, is a natural consequence of the depravity which rules the heart of every man till it is renewed by the Holy Spirit; and that this spirit of ambition renders its possessor a proud man, "who keepeth not at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Such is the graphic description of an ambitious conqueror, as recorded by the prophet Habbakuk.

The British chief was received by the emperor Claudius and his imperial consort, seated on thrones, and surrounded by all the pomp of their imperial dignity. A greater contrast in outward circumstances cannot easily be conceived. The Roman historian Tacitus, has given a speech as delivered by Caradawg; but it is expressed in language which it is not likely he was able to use. However, the circumstances under which this unhappy prince and his family were presented to the Roman emperor, with his manly behaviour, appear to have made a favourable impression in his behalf. At the intercession of the empress, his life was spared, a favour not always granted to captive princes in his situation.

Their most active opponent being thus removed, the Romans extended their conquests in Britain. Other towns and colonies were established; among them were London, and Verulam, near St. Alban's. The Druids, gradually driven back as the invaders pressed forwards, had mostly retreated to the isle of Anglesea, where traces of their establishments are still to be seen. Among these is a recess, where it is supposed that human victims were confined, when collected for sacrifice. Some must have perished in this dark prison, as human bones were found in it when it was first discovered. As the Druids had excited much of the opposition to the invaders, Suetonius, the Roman commander, resolved to make a vigorous effort to destroy them. He landed in this their last retreat; a combat ensued, in which the Druids exerted themselves, not only by arms, but by displaying all the horrid circumstances connected with their superstitious rites. The Roman soldiers at first hesitated at the excited appearance of the Druids and their female attendants, who ran madly forward, like the furies of heathen fables; but they soon recovered their courage. Easily routing

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their enemies, they seized the Druids and the ferocious priestesses, and burned them in the fires which they themselves had prepared for their expected victims.

From the western part of Britain, Suetonius was obliged to hasten to the east. The king of the Iceni had lately died, leaving his possessions to be ruled by the Romans, and his daughters jointly, vainly expecting thereby to obtain protection for the latter. The Roman officers seized the whole, publicly scourged the widowed queen, Boadicea, subjected her daughters to personal ill-treatment, and acted in the most oppressive manner towards her subjects. Boadicea was no common character; she escaped from the Romans, and easily persuaded the British inhabitants of that part of the country to revolt against the Roman power. With a savage thirst for revenge, she pressed forward into the Roman province, which she found unprepared for an attack, and unable to resist her. Several small divisions of the Roman forces were destroyed; Colchester, London, and Verulam were laid in ashes, and the inhabitants massacred. It is computed that no fewer than seventy thousand Romans and their confederates thus perished. The British queen, at the head of a very numerous host, approached the Roman forces, who occupied a strong position near Verulam. These were rendered desperate by the cruelty which Boadicea displayed; and their courage and discipline prevailed, though their numbers were comparatively inferior to those of the Britons. No quarter was given after the victory, and the Britons were massacred in their turn. The proceedings of Suetonius were so cruel, that even the counsellors of Nero, the Roman emperor, who was noted for his barbarity, could not approve them, and he was recalled from his command.

From these scenes of blood and carnage, the reader will gladly turn to consider that shortly before the period just described, it is possible St. Paul may have visited the island of Britain, to make known the glad tidings of salvation among the haughty conquerors and their wretched subjects. This, however, is by no means an established fact; yet the believer in Christ, as he passes along the ancient main highways of London, or of other principal Roman stations in its vicinity, may feel some interest in thinking that possibly the footsteps of Paul the aged have passed in the same direction. Some circumstances mentioned by a Roman historian, indicate that a Roman lady of rank, the wife of Plautius, governor of Britain, became a convert to christianity, at the time when Paul was at Rome; and that probably the Claudia, mentioned 2 Tim. iv. 21, was a British female, married to Pudens.

Happily, all that is really important is no matter of uncertainty. Whether Paul himself ever trod on British ground is of little consequence, since we know that the gospel he preached is now the rule of our faith, and that its influences are felt by many among us. Whether the apostle ever visited this island as a missionary is, in fact, of no moment; but that Britons should send out missionaries to other lands is, indeed, a matter of importance. Paul wrote no epistle to the Britons; but his epistles to other churches have been blessed to many in our land; and by the invention of printing, Britain is enabled to send forth Bibles and tracts, probably in more languages than the apostles spake; and while the Roman power has perished, "deep in ruin as in guilt," the sons of Britain, by the all-powerful aid of the Holy Spirit, are extending the triumphs of the cross, "in regions which the Cesars never knew."

When Vespasian succeeded to the empire, he was not unmindful of the scene of his military exploits. He sent more forces into Britain, and the conflicts between the natives and the invaders continued, the latter gradually making progress. The conquest of the island was completed by Agricola, who was appointed to the command of the Roman army A. D. 78. He gradually subdued the northern districts, and constructed a line of forts between the Frith of Forth and the Clyde, to confine the unconquered part of the natives beyond that boundary; he penetrated even farther, and defeated his opponents on the Grampian hills. Thus the conquest of Britain by the Romans was completed. The tribes farther to the north never owned them as their rulers.

Britain, a Province of Rome.

We have now to consider Britain as a province of the vast empire of Rome. And it is pleasing to find that Agricola employed other means than force, to establish and consolidate the Roman power in the island. He repressed the

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arbitrary severity with which the Romans had always been accustomed to treat the natives; and exerted himself to introduce among them a desire for instruction, and a taste for the arts of civilized life. Many of the Roman customs were adopted by the islanders; their dress was assumed by the inhabitants of the towns; agriculture was pursued with more regularity: this change in their habits and food did much to repress their roving and savage way of life. Four principal roads were formed by the Roman military, and many of our principal cities and towns were founded upon these routes, and built in accordance with the Roman methods. Traces of Roman utensils and buildings, with their foundations and beautiful pavements, have been, and still are frequently discovered, while the number and extent of these remains show the degree to which Roman arts had been introduced into Britain. Passages in the writings of Roman historians and poets, prove that the Britons obtained considerable celebrity in many respects. But a taste for Roman luxury was also introduced. Yet one great advantage resulted from the influence of the Romans, druidism was extirpated, and the last of its blood-stained ministers were driven from the land. This savage superstition gave way to the milder form of heathenism, prevailing among the conquerors, and although that was scarcely less evil in itself, yet it was, at that time, less dark and ferocious. And Christianity must have made progress here, as well as in other parts of the empire. Thus the Britons now knew the Romans rather as their protectors and teachers, than as cruel persecutors; and the succeeding generations would only know the island as a Roman province.

The emperor Hadrian visited Britain, A. D. 121. He relinquished the advanced line of forts already built, and erected a solid wall of earth, extending sixty miles in length, from the Solway-frith to Newcastle-upon-Tyne; considerable remains of it may yet be traced.

Antoninus, the next emperor, re-occupied the same northern line, and erected another rampart. At this time, the attention of the Romans in Britain began to be called to repeated contests for the empire, which were carried on nearer the capital of the empire, and which do not come under our notice, while the Caledonians and the Mætæ, two northern tribes, passed the boundary, and invaded the Roman province. These invaders were driven back by the emperor Severus, who visited England A. D. 207; after many arduous contests, he erected a strong stone wall, twelve feet high, and eight feet thick, very near to the rampart of Hadrian. Shortly after, Severus died at York, and his two sons, Geta and Caracalla returned to Italy, to enjoy the empire. A scene of dreadful horror was soon displayed. Geta was assassinated by order of his brother, in his presence, and that of their mother; and Caracalla reigned alone for a few years, putting to death multitudes whom he suspected of disapproving his conduct. The horrid and atrocious cruelties of this tyrant, strongly illustrate the description of the heathen given in holy writ, which speaks of them "as without natural affection, implacable and unmerciful." Here, again, we must remark, that no refinements of cultivation are able to subdue the savage and depraved passions which are natural to man;

> Such seeds of sin, (that bitter root,)
> In every heart are found:
> Nor can we bear diviner fruit,
> Till grace refine the ground.

The history of Britain, while a Roman province, need not detain us long, nor, indeed, are there many particulars recorded, which seem to be well authenticated; and neither our limits, nor the object of this sketch of British history, render it desirable to relate circumstances, which appear fabulous or uncertain. That Britain was a valuable province of the Roman empire, appears evident from many passages of ancient writers. The produce of the mines was an object of importance; considerable sums were annually received from the taxes on the land, and on the inhabitants personally. Many thousands of British youth were required to serve in the Roman armies, and spent their lives in distant countries, fighting for objects in which the welfare of their country was seldom, if ever, really concerned.

The number of Roman remains in this country has been already noticed. The elegance and costly nature of many of these, show that numerous foreigners had at this period made Britain their residence; a clear proof that they derived advantages from so doing. Many remains of their villas have been dis-

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covered in sequestered situations, which were the sites usually preferred by the wealthy Romans. Their dimensions, in some cases, were very considerable, and fully justify the description of Seneca, who states that the villa of a Roman of rank had the appearance of a camp, rather than of a country seat. It is true, that the buildings did not exceed one story in height, and most of the rooms were of what we should call small dimensions, as was usual at that time; but they were very numerous, and often ornamented with much care.

It is worthy of remark, that the early persecutions against the christians, which raged through many provinces of the Roman empire, do not appear to have extended to Britain, though there is full reason to believe that christianity had made progress here as well as elsewhere. Various reasons have been assigned for this exemption from suffering; but the true christian is satisfied with referring it to the real cause—the will of Him who has declared that the wrath of man shall be overruled to praise Him, and that the remainder of wrath He will restrain. The records of the early British christians are very scanty, and are mixed with a large proportion of legendary tales. A popish historian gives a long account of a British king Lucius; but it appears to contain very little truth: the fact itself was probably nothing more than this; that some time or other in the second century, there was a petty prince or chieftain of the Britons, in favour with the Romans, and indulged by them with some degree of authority in his country, who embraced the christian religion, and promoted the conversion of his friends and followers to the utmost of his power. But even this appears doubtful, though we rejoice that it probably was the case. And we may give credit to the account that some British christians suffered martyrdom in the year 300; among them, was one Alban, who was put to death at Verulam, from the enmity of his townsmen to the doctrines of the gospel. But, here, as elsewhere, the blood of the martyrs was the seed of the church, and it is recorded that, not many years after, christianity prevailed in this city. Its name was afterwards changed to St. Albans, to commemorate him who is said to have been the first British martyr. It is also said that, for a time, the christians in Britain were forced to seek for safety in concealment, but they seem to have been permitted to return to their houses after a brief interval. There is, however, much room to doubt whether persecution prevailed to this extent, owing to some circumstances that will soon be related. And we have sufficient evidence to show, that the christian faith existed here in a more humble form, yet in a purer state than in many provinces of the empire.

THE LAW OF CONSIDERATION; OR, MY TWO AUNTS.

In the Memoirs of that distinguished female, Hannah More, it is stated that she frequently regretted not having followed up her own serious intention of writing a little treatise expressly on "The Law of Consideration," which, she observed, was so frequently and heedlessly violated, in innumerable little circumstances. The remark recalled to my mind the observations I had long since made in the families of my two aunts, with whom a considerable portion of my youth was spent.

Being left an orphan, with a good property, my two uncles were appointed my guardians; and the periods of my school recess were spent at their houses alternately.

My father's elder brother, whom I first visited, had recently returned from the West Indies, where he had married a lady of large fortune. Their residence was in one of the most fashionable squares at the west end of the town, and their whole establishment was conducted on a scale of elegance, bordering upon magnificence. All to me was new and surprising; my parents having constantly resided in the country, and comfort and moderation, rather than fashion and splendour, having dictated all their arrangements.

But though I was at first somewhat dazzled by the novelty of the scene into which I was introduced, it was not long before I began to sigh for the more quiet enjoyments to which I had been accustomed; for I perceived, that not one of the numerous household seemed really comfortable, all were continually put out of their way, and exposed to inconveniences, from which they seemed to labour in vain to extricate themselves.

It was some time before I could exactly ascertain the cause of this dissatis-

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faction; but, at length I was led to trace it to an extreme want of consideration in the female head of the establishment, amounting, indeed, to absolute disregard to the feelings and claims of others. My strictures on her conduct can do her no injury, for she has been dead many years, and my object in making them is to warn and benefit others, which I hope will shield me from the charge of censoriousness.

My aunt having been brought up in the land of slavery, had acquired that imperious manner of speaking to and of her servants, which almost uniformly attaches to persons who have been accustomed to the services of slaves. She seemed habitually to forget the equality of their nature and susceptibilities with her own; and to regard them as an inferior race, created solely, or principally, to minister to her comfort and gratifications. She would often, by contemptuous speeches, to which they dared not reply, painfully remind them of their inferiority: "Servants, and those kind of people," "It is only fit for a servant," or, "It is surely good enough for the servants," were phrases continually upon her lips. Often have I seen the changing colour, and the starting tear, that would have reminded one less inconsiderate, that she had wounded the feelings of another whom God had made of the same flesh and blood as herself; but she noticed it not.

It never seemed to occur to my aunt, that servants could stand in need either of repose or relaxation. From morning to night her bell was ringing on the most trivial occasions; frequently on no occasion at all; for when it was answered, she could not recollect what she wanted. When the cook came to her for orders, she would scarcely ever make up her mind as to the arrangements for dinner; or if she did give orders, she would often capriciously countermand them, at too late an hour for her new wishes to be fulfilled by dinner-time. If the dinner was necessarily delayed, or the cookery not performed to the utmost nicety, she would fly into a violent passion, and threaten to dismiss her servants.

My uncle, one of the most quiet, peaceable men in the world, sometimes ventured to expostulate with her on the unreasonableness of her requirements, or of her displeasure; but he was soon talked down. I believe, however, that when he saw the servants unjustly blamed, he would make them a liberal present, which probably induced them the longer to bear with the caprice of their mistress, but could never command their respect or attachment, or secure comfort, order, and harmony in the house.

The servant more immediately employed in personal attendance on my aunt, had a weary life of it. Often was she kept up to an unreasonably late hour at night, and yet she was required at a very early hour in the morning, to bring up a cup of chocolate.

My uncle once or twice presumed to suggest whether poor Green's services might not be dispensed with so early in the morning, by employing a night-lamp to warm the beverage, which might be prepared in the evening; but my aunt's reply was, "Five hours' sleep is surely enough for a servant." "My dear," he asked, "Is it enough for you who do nothing to fatigue yourself?" But she was little disposed to admit reasoning, which proceeded on the principle of equal laws for all mankind as such, and recognised the obligation of doing to others as we should wish them to do to us if we were in their situation. So incessant were her requirements on this poor young woman, that I often wondered when she found time to take a meal. Indeed, I believe she often found it impossible to sit down to a regular meal, and only took a snap as she could catch it.

I need scarcely say, that the selfish inconsideration in which my aunt indulged herself was in an unusual degree manifested in time of illness. She was distressingly impatient of her own sufferings, and utterly regardless of the fatigues and inconveniences of those who attended her. On the other hand, it was next to impossible to convince her that any other person was ill, and required rest and attention. On one occasion, a medical gentleman who was attending one of the children, observed, that the servant who introduced him appeared exceedingly ill, and ought immediately to lie by, and take medicine. "She," replied the inconsiderate mistress—"She *must* keep about till friday, when we are going out of town, and she will, of course, be at leisure." The poor girl was actually sickening for the scarlet

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fever, when her mistress proposed deferring the needful attention from monday till friday.

The nurse-maid fared little better. The injunctions laid on her extended almost to impossibilities: she must not leave the nursery for an instant, whether the children were awake or asleep; and no other servant must presume to enter it. How, then, were the wants of its inmates to be supplied? My aunt never troubled herself with calculations and practicabilities. "I insist upon its being done," she considered quite enough to silence all difficulties and objections.

When the children were brought into the parlour or drawing-room, it might have been supposed that the nurse would be allowed that opportunity of retreating, to attend to some other engagement, to take a meal, or to enjoy a few minutes' repose; but, no! she must stand the whole time at the door, not presuming to change her position, unless one of the children happened to drop a play-thing, which she was to pick up, and then instantly resume her statue-like position at the door. Often have I observed her ready to faint with fatigue, yet I never knew my aunt express one feeling of sympathy or consideration for her. One instance of thoughtlessness I will mention, because I fear it is displayed in many families, even where feelings of haughty disregard are not generally indulged. My aunt was a strict attendant on public worship, and required the servants also to be punctual in their attendance. If they came in late, she would be exceedingly angry. Far be it from me to justify any person in the habit of coming late into a place of worship. Heads of families, and all their household, ought to have taken their place before the minister takes his; and by good management and regularity they might easily do so. But my aunt would employ the servants to the very moment of her leaving the house, and then blame them if they were not in their pew as early as herself.

The two elder girls were under the care of a governess. The situation of this lady was rendered most unenviable, by my aunt's habitual inconsideration and disregard to her feelings; placing her in a sort of degrading inferiority, failing to treat her with that respect and attention which were due to her merits, and to her situation in the family; and encouraging, or at least tolerating the children in disobedience and impertinence.

Other persons besides the inmates of the family were annoyed and injured by the thoughtlessness of my aunt. I have often known her to order a dress-maker or milliner to attend her at a certain time, and then go out, or, if at home, plead some trifling engagement, and oblige her to wait, or call again, at a serious expense of time or fatigue. I remember a person calling by appointment, to fit on a dress. My aunt happened to be much interested in a story she was reading, and sent word that the person must call again in an hour. The poor young woman, who herself appeared exceedingly unwell, said that she had been up all night with a sick child, and what with the illness of her child, and the pressure of work, she feared she should not be able to call again that day, she should not detain Mrs. —— more than five minutes, if she would be kind enough to see her then, or she would call the next morning, if more agreeable. The answer to this reasonable and civil proposal was, "If it is not worth her while to wait upon me, she may take herself off." This was just as I was on the eve of leaving, and I did not hear the result.

My aunt might indeed be justly called "the mercer's plague," for it was one of her regular morning amusements, to go into a shop, and lounge by the hour, obliging the shopmen to take down and unfold wrapper after wrapper, piece after piece, when she had no real intention of buying. It is true, she was often drawn in to buy what she neither intended nor needed; but though the shopkeeper was sometimes accidentally requited by an unexpected purchase, the trouble she gave arose from wanton inconsiderateness on her part; as did also the unnecessary and extravagant purchase for which she alienated money that ought to have been appropriated to other purposes. For though my aunt possessed an ample income, it was not boundless, and her want of consideration often led her materially to inconvenience and injure those dependent upon her, by neglecting the punctual payment of wages or bills. This she sometimes did from mere forgetfulness of their claims, and sometimes from a habit of self-indulgence, which led her, on receiving a sum of money, to gratify her costly whims, while she disregarded the claims to which it ought to have been appropriated.

It is astonishing how frequently many rich persons expose themselves to the

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mortification and disgrace which form the bitterest ingredients in the cup of poverty, of being asked and asked again for the payment of their just debts. Their own disgrace and mortification may be of comparatively little consequence, but the parties whom they wantonly injure, are exposed to anxiety and distress, and sometimes brought to utter ruin by such acts of guilty inconsideration. It is not long since, that an honest and respectable tradesman failed in business, and was, with a wife and family, plunged into poverty, principally, if not solely, through the unprincipled delay of payment of persons who were living in gaiety and splendour.

During my summer vacation in my uncle's family, we visited a fashionable watering place, where we resided in furnished lodgings. I could not help feeling vexed to see the carelessness of my aunt as to the furniture, which was remarkably good and handsome. She suffered the children, unreproved, to trample with muddy feet on the chairs and sofa, to scratch the mahogany tables, to scribble on the paint, to stain the damask table-cloths with fruit or wine, and many similar exploits, which contributed nothing to their comfort or gratification, but which materially depreciated the value of the furniture, and was as unjust as it was inconsiderate; but it is time I should take leave of my thoughtless aunt.

In the course of years, she experienced considerable reverses of fortune. The agents in the West Indies proved treacherous, and her own property was nearly swallowed up. My uncle, too, died in the prime of life; and as his ample income ceased with his life, and he had made no considerable reserve, his widow had little more to depend upon than the produce of a life insurance policy, which, though sufficient to maintain herself and family with frugality, yet left her in very different circumstances from those to which she had been accustomed. Unable to command the services of the mercenary, and having few claims on the gratitude and attachment of those who had formerly served her, I would fain hope that her troubles were sanctified to her, as the means of humbling her pride and self-importance, and leading her to imbibe something of the spirit of the gospel, which, while it brings personal salvation, teaches us also to regard the claims of our fellow-men.

The last few years of her life she certainly was very different from what she had been; far more grateful for any little attention paid to her, and far more considerate of the feelings and claims of others: but to the last her old spirit would occasionally peep out; so much, at least, as to deprive her of the character of an amiable woman, and so far as to impress on the minds of those around her, the vast importance of habitually practising, and early inculcating in their children, sentiments and habits of kind consideration for all with whom they are connected.

Next month I shall state some particulars of my other aunt. C.

THE INSUFFICIENCY OF HUMAN REASON.

WHAT *is Reason?* It is the capacity of man to investigate truth; including his power to observe existing phenomena, to deduce principles from known facts, and to draw conclusions from acknowledged premises. In a wider sense, however, it is but another phrase for the spiritual part of man, including his faculty of understanding, his free agency, his affections, his memory, and his moral sense. It is his intellectual nature, from which voluntary effort and moral character are alike inseparable. This it is which distinguishes him from the brute creation, and elevates him so far above them; *they* irresistibly follow the instinctive propulsions of their nature, whilst *man* compares and judges, decides what is best, and acts accordingly. By this it is that man is allied to the purer orders of beings, who inhabit the heavenly places, yea, to the great First Cause himself, whose perfection is his necessary spirituality, implying, as it does, infinite knowledge, infinite power, and infinite goodness. By this man is fitted to serve God acceptably, and to enjoy him eternally.

The excellence of reason as constituting the dignity of human nature, is a favourite topic with those who do not admit the claims of Divine Revelation; and they dwell upon it, as if it were altogether overlooked and denied by the advocates of christianity. So far, however, is this from being the fact, that no persons are more deeply impressed with the importance; and even the dignity of human nature; or more anxious to be freed from every thing that debases it, and to be actually put in possession of the happiness for which it is fitted.

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When we speak disparagingly of man, it is not of his nature, but of his depraved character and guilty rebellion; not of his physical or mental powers, but of the debasement inflicted upon them by his sinfulness. All that we read in the volume of inspiration teaches us to regard man as a noble being, capable of vigorous efforts and exalted enjoyments; valuable even in the estimation of God his Maker; in his relation to the Divine government, the object of its sublimest purposes, its most benevolent arrangement, and its noblest results; and closely identified in his nature and history with the glory of God, and the happiness of the universe. But we cannot close our eyes to the truth, that man is alienated from God, and unhappy in himself; guilty in the total misappropriation of his powers, and degraded by the unholy ascendancy of his passions and sensual appetites: a truth as plainly written on the visible workings of society, as in the pages of Scripture; and confirmed by the testimony of universal experience. When we speak of the insufficiency of human reason, it is of human reason as thus fallen and guilty, and as directing its inquiries to those great moral anxieties which arise out of its apostate condition, and which, as they need special revelation from God, lie beyond its possible discovery. In other words, our reference is to those limitations which necessarily pertain to the researches of derived and dependent beings; which require to be met by Divine communications at those points where they are suspended. None are more ready to award the full mead of praise to the researches of literature and science, than we are who feel ourselves most deeply indebted to the pages of revelation. We admire the efforts of human intellect as it roams at large among the works of God, and by its persevering industry ascertains the laws of nature, arranges the classes of irrational creatures, examines the properties of plants, or explores the structure of the earth; and we derive from these very illustrations of what human reason can do, a justification of our anxiety that it should be sanctified by the nobler motives of revealed religion. It is cheerfully conceded that, except in those instances where it is enfeebled by early neglect or vicious indulgences, or providential afflictions, human reason is capable of great things. We are under no temptation to think too meanly of our nature; but we cannot forget that it has never been so left to itself as to derive no advantage from the light of revelation; and that its sublimest efforts have always been made where that light has shone the most clearly, however little the obligations to it may have been perceived or acknowledged. Nor can we be ignorant that all the efforts of human reason on the great topics of religion, have verified the scriptural declaration: "The world by wisdom knew not God."

The insufficiency of human reason is to be taken up at this point. It cannot acquire such knowledge of God, of ourselves in relation to Him, and of the future destiny of our spirits, as can tranquillize and satisfy the mind. It cannot supply those motives to purity, integrity, benevolence, and truth, which avail to sanctify the character, and render man happy in himself, and a blessing to his fellows. We say that it *cannot* do this, because it *never has done it; it does not do it now.* On the contrary, the religious knowledge of the most enlightened heathen has always been most indefinite and unsatisfactory; the very best of them have expressed their desire and need of a clearer revelation; and the opinions of those who advocate the sufficiency of reason to the rejection of a written revelation, are most contradictory and absurd. A few observations on these three points will illustrate and prove our position.

I. *The religious knowledge of the most enlightened heathen has always been very indefinite and unsatisfactory.*

Let us first review the character of *ancient* paganism. If any thing can be learned with certainty by human reason, it is surely the existence and attributes of God. But whilst some of the ancients asserted the being of a God, others denied it. Amongst those who admitted it, the most gross and ridiculous conceptions of his nature prevailed. Instead of *one* God, we find every where a multitude of deities; or if the unity of the First Cause were confessed, it was but the supremacy of one god over the rest, whose power was limited by fate, over which even he had no control. The spirituality of the Divine nature was entirely overlooked; "they changed the glory of the incorruptible God into an image make like to corruptible man, and to birds, and to four-footed beasts, and creeping things." Their gods were the patrons of every lust and passion, and their worship was characterized by the grossest follies and the

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most abominable practices. The very "mysteries," as they were termed, were at length found to be so immoral, that it was necessary to suppress them. Falsehood was openly preferred to truth, and impurity was unblushingly avowed. Philosophers disputed whether the happiness of man lay in virtue or in pleasure. Every malignant passion had a sanction in the service of some deity, and selfishness was the ruling principle in every breast. The state of society corresponded to these base conceptions of the Divine nature; and every candid mind must admit that the best views of human society among the ancient pagans, verify the language of Paul in his Epistle to the Romans, i. 24—32.

The immortality of the soul was denied by some philosophers as a popular error, and even Socrates was uncertain about it. Shortly before his death, he told his friends, "I hope I am now going to good men, though this I would not take upon me peremptorily to assert; but, that I shall go to the gods, lords that are absolutely good, this, if I can affirm any thing of this kind, I would certainly affirm. And for this reason I do not take it ill that I am to die, as otherwise I should do; but I am in good hope that there is something remaining for those who are dead, and that it will then be much better for good than for bad men." And again, he said, "I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God." "Cicero is justly considered as among the most eminent of those philosophers who argued for the immortality of the soul; yet he laboured under the same uncertainty. Though he has treated of the subject at considerable length, and has brought forward a variety of cogent arguments in behalf of this doctrine, yet after he has spoken of the several opinions concerning the nature and duration of the soul, he adds, 'Which of these is true, God alone knows; and which is most probable is a very great question.'" Such were the painful doubts of the very wisest and best of the heathens.

Every where, indeed, man felt himself to be a sinner, and retained so much of the original doctrine of forgiveness, as is implied in the offering of sacrifices; but the question, "How can man be just with God?" remained unsolved. New sacrifices were still offered, as new guilt was contracted, and new kinds of offerings were invented, as the existing institutions proved unavailing; but remorse still preyed upon the conscience, fear still agitated the breast, and the soul had no peace. Nor is there any thing more definite or satisfactory in the character of *modern* heathenism. In the densely peopled regions of the East, polytheism prevails to an almost incredible extent: in Hindostan, not fewer than three hundred and thirty millions of gods claim the adoration of the people; and that adoration consists in the most impure rites, the most wearisome penances, the most cruel self-inflictions, and the most horrid practices of infanticide and murder. The tender ties of social life are not felt; truth is habitually disregarded; fraud, lying, and deceit universally prevail: the Hindoos are said to have no word expressive of gratitude; selfishness is their ultimate law of action, developing itself in the most atrocious, malignant, and barbarous forms. The absurd notion of the transmigration of souls into other bodies is universal, and the power of their system to soothe the mind and tranquillize the spirit in the prospect of death, is seen in the despairing looks and expiring shrieks of its victims, as they are left to perish on the banks of their sacred streams.

These, and similar corruptions, in worship, doctrine, and practice, which have prevailed and exist in the heathen world, fully prove the utter insufficiency of reason to be a guide in religion; and also show into what monstrous opinions and practices whole nations may be led, when that is their guide, without any help from revelation.

II. *The desire and need of more satisfactory means of knowledge, than they enjoyed, has been expressed by the very best of the heathen.*

Dr. Samuel Clarke has taken up this point, in his Discourse on the "Evidences of Natural and Revealed Religion," prop. vii. The following extract may be introduced here:—

"There is, besides the several places before cited, a most excellent passage in Plato to this purpose; one of the most remarkable passages in his whole works, though not quoted by any that I have met with, which, therefore, I think highly worthy to be transcribed at large, as a just and unanswerable reproach to all those who deny that there is any want or need of a revelation. 'It seems best to me,' saith Socrates to one of his disciples,

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'that we expect quietly, nay, it is absolutely necessary, that we wait with patience, till such time as we can learn certainly how we ought to behave ourselves, both towards God and towards men.'

"'When will that time come?' replies the disciple; 'and who is it that will teach us this? For methinks I earnestly desire to see and know who the person is that will do it.'

"'It is one,' answers Socrates, 'who has now a concern for you. But in like manner, as Homer relates, that Minerva took away the mist from before Diomedes' eyes, that he might be able to distinguish one person from another, so it is necessary that the mist which is now before your mind be first taken away, that afterwards you may learn to distinguish between good and evil; for as yet you are not able to do it."

"'Let the person you mentioned,' replies the disciple, 'take away this mist, or whatever else it be, as soon as he pleases; for I am willing to do any thing he shall direct, whosoever this person be, so that I may but become a good man.'

"'Nay,' answered Socrates, 'That person has a wonderful readiness and willingness to do all this for you.'

"'It will be best then,' replies the disciple, 'to forbear offering any more sacrifices, till the time that this person appears.'

"'You judge very well,' answers Socrates, 'it will be much safer so to do, than to run so great a hazard of offering sacrifices which you know not whether they are acceptable to God or no.'

"'Well, then,' replies the disciple, 'we will make our offerings to the gods, when that day comes; and I hope, God willing, it may not be far off.'"

And in another place, the same author, having given a large account of that excellent discourse, which Socrates made a little before his death, concerning the great doctrines of religion, the immortality of the soul, and the certainty of a life to come; he introduces one of his disciples replying in the following manner:—

"I am," saith he, "of the same opinion with you, O Socrates, concerning these things; that to discover the certain truth of them, in this present life, is either absolutely impossible for us, or at least exceedingly difficult. Yet not to inquire with our utmost diligence into what can be said about them, or to give over our inquiry before we have carried our search as far as possible, is the sign of a mean and low spirit. On the contrary, we ought, therefore, by all means, to do one of these two things; either, by hearkening to instruction, and by our own diligent study, to find out the truth; or, if that be absolutely impossible, then to fix our foot upon that which to human reason, after the utmost search, appears best and most probable; and, trusting to that, venture upon that foundation, to direct the course of our lives accordingly. Unless a man could have still some more sure and certain conduct to carry him through this life; such as a Divine discovery of the truth would be."

We shall mention but one instance more, and that is of Porphyry; who, though he lived after our Saviour's time, and had a most inveterate hatred to the christian revelation in particular, yet confesses in general, that he was sensible there was wanting some "universal method of delivering men's souls, which no sect of philosophy had yet found out."

To these two considerations, illustrative of the insufficiency of human reason, may be added,

III. *The opinions of those who advocate the sufficiency of reason to the rejection of a written revelation, are most contradictory and absurd.*

Lord Herbert speaks of christianity as the best religion; of his own universal religion of nature as agreeing wholly with christianity, and contributing to its establishment; yet he accuses all pretences to revelation, of folly and unreasonableness, and contemptuously rejects its capital doctrines. He says that the principles of his universal religion are clearly known to all men; yet that they were principally unknown to the gentiles, who comprised almost all men. *Hobbes* affirms that the Scriptures are the voice of God, and yet that they have no authority but what they derive from the civil power; he acknowledges that inspiration is a supernatural gift, and the immediate hand of God, and yet says that the pretence to it is a sign of madness: that God exists, and yet that that which is not matter, is nothing; that honour, worship, prayer, and praise are due to God, and yet that all religion is ridiculous. *Shaftesbury*

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says, that those are to be censured who represent the gospel as a fraud; and yet he represents salvation as a ridiculous thing; and insinuates that Christ was influenced by deep designs of ambition, and that the Scriptures were a mere artful invention, to secure a profitable monopoly. *Woolaston* asserts, that infidelity has no place in his heart, and that he writes for the honour of Jesus, and in defence of christianity; and yet that the gospels are full of incredibilities, impossibilities, and absurdities. *Tindal* affirms, that the principles of natural religion are so clear, that men cannot possibly mistake them; and yet that almost all men have mistaken them, and imbibed a superstition worse than atheism. *Morgan* asserts, that God may communicate his will by immediate inspiration; and yet that it can never be proved that he has thus communicated his will, and that we are not to receive any thing on the authority of revelation. *Chubb* says, that prayer may be useful as a positive institution, by introducing proper thoughts, affections, and actions; and yet he intimates that it must be displeasing to God, and directly improper; that men are accountable to God for all their conduct, and will be judged and dealt with according to the truth and reality of their respective cases; and yet men will not be judged for their impiety or ingratitude to God, nor for their injustice and unkindness to each other. *Bolingbroke* declares, that power and wisdom are the only attributes of God which can be discovered by mankind; and yet that he is as far from denying the justice as the power of God; and that his goodness is manifest. *Hume* asserts, that it is uncertain and useless to argue from the course of nature, and assert an intelligent cause, and that there is no reason to believe that the universe proceeded from a cause, and yet that it is universally allowed, that nothing exists without a cause.

This is a specimen of the tenets of modern deism, concerning religion, and the worship of God; equally contradictory and absurd are the precepts of infidels *concerning morals*. *Hobbes* asserted, that the civil law is the only foundation of right and wrong; and that every man has a right to all things, and may lawfully get them if he can. *Bolingbroke* resolved all morality into self-love; he says, that modesty is inspired by mere prejudice; and that polygamy is a part of the law of nature. *Hume* affirms, that to want honesty, to want understanding, and to want strength of body, are equally the subjects of moral disapprobation; that adultery *must* be practised, if men would obtain all the advantages of life !!!

It were easy to multiply these specimens; such of our readers as wish to pursue this topic further, are referred to Hartwell Horne's chapter on the Necessity of a Divine Revelation, vol. i. p. 1—31, from which these are extracted. Enough has been stated to prove that there is nothing like certainty or consistency about the affected discoveries of reason; and, consequently, that they cannot wisely or safely be made the ground of faith, or the rule of conduct.

The insufficiency of human reason implies no reflection on either the power or benevolence of the Creator. Limitation is inseparable from created existence, and the precise degree of physical or mental power can only be determined by the Creator himself. When He created man, it was in knowledge, and righteousness, and holiness; with ample means of happiness, and in the actual possession of it; and notwithstanding his deliberately chosen and cherished apostacy, He has never left him without the means of informing his mind, correcting his errors, and ascertaining his duty. At no period of time, has man been destitute of the light of immediate revelation; and *now*, revelation is embodied in a written volume, and, by the providence of God, placed within the reach of every man in this favoured land.

Thus saith the Lord: "If thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that

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sinneth against me wrongeth his own soul: all they that hate me love death."

J.

THE NEW POOR LAW.

The following are the closing remarks of "A Plain Address to the labouring classes, by the Rev. J. H. Gurney, M.A., Curate of Lutterworth:"—

Do not presume, from any thing I have said, that the change in the law will of itself bring plenty to your houses, or banish care and trouble from your doors, or make you happy in spite of yourselves. But it may do a great deal for you, though it does not do this.

It will do much for you, if it makes you feel that your thriving depends, under God, upon yourselves; that comfort must be purchased by industry, and that sobriety, prudence, and economy, save more to the poor man, than the parish can ever give him.

It will do much for you, if it force you to exercise man's privilege of calculation and forethought, to make some provision for a family before you have one, or to look forward, in your working days, to the time of sickness and old age.

It will do much for you, if it cuts off those occasions of bickering and heartburning, which were afforded by the parish pay-night, when relief was dispensed according to no certain rule, often upon no certain knowledge, and there was perpetual liability to deception on the one part, and to partiality and caprice on the other.

It will do much for you, if it lessens those envyings and jealousies among yourselves, of which I have been pained and shocked to hear so much, which have grown and spread, I believe, among the peasantry of England, as habits of dependence, and a craving after help, have become natural to them, and will, I trust, be again banished or restrained, as these shall be put off.

It will do much, very much for you, if it brings you to a healthier state of mind and feeling; if it makes you more contented in yourselves, and more kindly disposed towards others; if it leads you to lean less upon the help of man for your support, and to look more to your own efforts, and God's blessing.

As your friend, I hope that some such fruit as this will in the end be produced by the change: as your minister, I look for such a result yet more anxiously. Laws, I know, will not reform the character, or change the heart: we must look for a higher power than the ruler's or the magistrate's, to turn men from a sinful or ungodly life to the love and practice of righteousness. But I have deeply and painfully felt, that in the dispositions which were nurtured by the old system of poor laws, there was much that grievously hindered your moral and religious improvement; and a more wholesome state of law will, I hope and trust, prove, in this respect, a blessing to you, and a help and comfort to me.

May God, my dear friends, bless you in both worlds; May He give you what is needful here, and bring you at last to that place where none are poor! May He teach you that "godliness, with contentment, is great gain;" solid, lasting, eternal gain. It can make the burdens of life light, and its duties pleasant. It lifts the possessor commonly above want, always above contempt. It sweetens the bitterest cup, and dignifies the meanest state. It is "profitable unto all things, having promise of the life that now is, and of that which is to come." May this godliness and this gain be yours, is my earnest wish, and most fervent prayer.

THE MEANS OF HEALTH.

There are few propositions within the sphere of domestic and every-day truths, to which we yield a more ready and customary assent, than we do to the utility of exercise; yet how few of us are sufficiently aware of the extent and available nature of this utility! Theory, from a simple inspection of the human frame, antecedent to all experimental deductions, might teach us in terms not easily misunderstood, that the body was specially designed and fitted for active pursuits, by its gracious Creator. Milton has finely improved upon this inference, when he introduces Adam as gazing at himself, a few moments, with admiration, and then anon trying the powers and capabilities of his limbs, by putting them to use.

"Myself I then perused, and limb by limb
Surveyed, and sometimes went, and sometimes ran,
With subtle joints, as lively vigour led."

Book viii.

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In this passage the poet gives us his opinion, that a bare view of his own structure was able to suggest to Adam, that a degree of happiness was to be found in the very exercise of those limbs which had of late been so fearfully and curiously wrought by Jehovah. But we have still behind a nobler argument in proof of the assertion that man was intended for an active, and not for a sedentary life:—"And the Lord God took the man, and put him into the garden of Eden," not to quaff the pleasures of ease and refinement, with Epicurus, or to dedicate himself wholly to contemplation, like Democritus, "but to dress and to keep it."

The inquirer after the works of God can find in every department of animated nature a law, by which it is ordained, that living beings should find their health and happiness in the exercise of their faculties. For even so low in the scale of texture and developement as in those gelatinous creatures, the medusæ, which, when taken out of their watery element, exhibit nothing but a shapeless mass of jelly, the degree of enjoyment is very remarkable. If we look below the surface of the water, in warmer climes, we may sometimes see them, with few intermissions, putting their ornamental appendages into every variety of rapid motion; teaching us that the happiness of a sentient being consists in motion, and in those stated returns of rest and tranquillity which are rendered grateful by becoming necessary.

It may therefore be fairly assumed as a maxim worthy of general acceptation, that no inconsiderable share of health and happiness are, when the constitution is not reduced by any serious disorder, to be obtained by any person who will adopt a decisive effort for that purpose. This observation may seem to be contradicted by the experience of many habitual invalids, who, in their own opinion, take a great deal of exercise. But from all we can collect from a study of the human constitution, we are induced to think, that the common rations of exercise allotted to sedentary people, are wholly inadequate for the object of imparting vigour to the body and cheerfulness to the spirits. A distance of two or three miles will effect little or nothing for an individual who is suffering under debility, arising from an imperfect action of those organs which are destined to prepare and assimilate the food; any thing short of seven miles will render him no effectual service. An enfeebled constitution may make this impossible at first, but it is to be accomplished, as Milo learned to carry an ox, by degrees. If the daily distance were gradually increased to twelve or fifteen miles a day, many a man, who in silent sadness has brooded over the weakened state of his body, would find, that his constitution was renovated, and something like second youth restored. Our opinion about the efficacy of a strenuous activity, does not owe its existence to certain reflections which overtook us in the closet, but is derived from our own individual experience, with many opportunities for verification. If we would know what it is to be glad, without being able to tell wherefore, we must seek for it in a regular course of vigorous exercise, which will so stimulate and harmonize the powers of the animal frame, as to create a spontaneous joy. If we would be rid from those splenetic humours and wayward fits of impatience, which sometimes come over sedentary persons, like the flitting clouds of a wintry day, they must be assaulted by rousing the dormant energies of the body, to the boldest efforts of regular and constant exertion.

And lastly, if we would eat our food with a keen relish, and a hearty thankfulness to the great Giver of all good, exempted from all curious questions about its digestible or indigestible nature, we must expect to find it when labour has dissipated the noisome superfluities from the system, and prepared the stomach and appetite for its reception.

THE SEA.

"Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it," Jer. v. 22.

The reason of this phenomenon is conveyed in the Hebrew expression used here, and in Job xxxviii. 10, which signifies a decree, statute, or limitation, by which the capacity of the vessel is very nicely adapted to the quantity of liquor which is to be poured into it. And had

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the vessel always continued to be of the same shape, the confinement of the water within it would not have been a matter of astonishment; but when the progress we have made in discovery has shown us that this mighty vessel, the sea, is perpetually undergoing vast changes, caused by the vast loads of earth which are swept by the rivers into its bosom, and the upheaving of volcanic islands from its depths, the miracle re-appears; for by what wise hand is the diminution of capacity in one direction exactly made equal to an increase occasioned by the wearing down of the shores in another? The land in one place gradually encroaches upon the ocean, as in the Yellow Sea on the coast of China; in another the ocean wears down the land, as on the coast of Kent.

But though we can enter into the detail upon what is going forward upon the external figure of the globe, philosophy can only refer to the still operating hand of Omnipotence, for an agency by which the quantity of loss and gain are so exactly a counterpoise for each other; so that neither by a sudden straitening of its capacity is it compelled to rush out in a sweeping deluge for want of room, nor is it by a sudden enlargement made to quit its former mark, and leave the inhabitants of its shores to look down upon it as from the top of a rock.

The younger Racine in descanting upon the works of God thus addresses the sea:—

"Et toi, dont la courroux veut engloutir la terre,
Mer terrible, en ton lit quelle main te reserre,
Pour forcer ta prison tu fais du vains efforts,
La rage de tes flots expire sur les bords."

TRANSLATION.

"And thou, whose wrath would fain the earth submerge,
What hand within thy bed confines thy strength?
To force thy prison all assaults are vain,
Thy raging waves expire upon the strand."

On this subject, Charnock beautifully remarks:—"The preserving of the earth from the violence of the sea is a plain instance of the power of God. How is that raging element kept pent within those lists where he first lodged it; continuing its course in its channel without overflowing the earth, and dashing in pieces the lower parts of creation! The natural situation of the water is to be above the earth, because it is lighter; and to be immediately under the air, because it is heavier than the thinner element. Who restrains this natural quality of it, but that God who first formed it? The word of command at first, 'Hitherto shalt thou go, and no farther,' keeps those waters linked together in their den, that they may not ravage the earth, but be useful to the inhabitants of it. And when once it finds a gap to enter, what power of earth can hinder its passage? How fruitless sometimes is all the art of man to send it to its proper channel, when once it hath spread its mighty waves over some countries, and trampled part of the inhabited earth under its feet! It has triumphed in its victory, and has withstood all the power of man to conquer its force. It is only the power of God that doth bridle it from spreading itself over the whole earth. And that his power might be more manifest, he hath set but a weak and small bank against it. Though he hath bounded it in some places by mighty rocks, which lift up their heads above it, yet in most places by feeble sand. How often is it seen, in every stormy motion, when the waves boil high, and roll furiously, as if they would swallow up all the neighbouring houses upon the shore; when they come to touch those sandy limits, they bow their heads, fall flat, and sink into the lap whence they were raised: and seem to foam with anger that they can march no farther, but must spit themselves at so weak an obstacle! Can the sand be thought to be the cause of this? The weakness of it gives no footing for such a thought. Is it the nature of the water? Its retirement is against the natural quality of it. No cause can be rendered in nature: it is a standing monument of the power of God in the preservation of the world, and ought to be more taken notice of by us in this island, surrounded with it, than by most other countries in the world."

DIVINE CORRECTION.

God loves his children too well, and hates sin too much, not to chastise them *for* sin, and whip them *from* sin. He is not that unwise Father who spares the rod, and spoils the child. Though Christ hath put away sin by the sacrifice of himself, yet, if we are God's children, and brethren of Christ, he will surely make us sick of sin, and hate sin so as to depart from all iniquity; and to delight to serve God in holiness and righteousness all the days of our life, 2 Tim. ii. 19; Luke i. 75.—*Mason.*

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ASKING QUESTIONS.

By what simple and imperceptible means the most useful ends may be accomplished! The bee gathers so small a portion of honey from one flower, that it can scarcely be perceived, yet at the end of the summer what a treasure she has collected! The bird carries but a straw, or a bit of moss, or a feather, at a time toward the tree, but, at length, his nest is completed.

A friend of mine has obtained a great store of useful knowledge by the mere habit of asking questions. Make use of an expression to which she is a stranger, and she will stop you to inquire about it; speak a word that she has not heard before, she will immediately ask the meaning of it; talk of a subject that is new to her, and she will ask twenty questions concerning it: her object is to gain useful knowledge; gain it she will, and of you too, if she can get you to give it to her.

But though there are twenty questions my friend will ask you, there are a hundred that she will not ask you. She will not ask you what you intend to wear this season? whether you have heard the sad report spread abroad, about a neighbour, or a neighbour's servant? whether you believe what is said of the new comers? if the people at the corner have left their house, and where they are gone to live? where one family visits; or what company another entertains? All these may be, in themselves, innocent questions; but they are such as she will not ask. She is neat in her dress, but she will not talk of dress; that is, she does not like to talk of dress more than is necessary. She hears reports, but she will not repeat them: she is told of the proceedings of her neighbours, but about those matters she asks no questions. Some say this proceeds from apathy, but my friend is far from being inanimate. Tell her of a poor man or woman who wants clothing; tell her where she may justify an injured character; show her how she may help to reconcile those who are at variance, and you will find her all energy and feeling! I have ever remarked, that on these occasions her habit of asking questions is sure to be manifest, so that you see she is not only inquisitive for her own good, but for the welfare of others

If the questions that my friend is accustomed to ask were only such as would add to her knowledge, they would be selfish; but as they are often such as enable her to increase her usefulness, they spring from a better motive.

It was but the other day, that a lady gave a lamentable account to a party, of a poor widow, who, by some mischance, had lost a crown-piece, and had thus been plunged, with her little family, into great trouble, for they absolutely wanted bread. A multitude of questions were instantly asked. What is her name? how long has she been a widow? how many children has she? how did she lose the money? where was it that she lost it? why was she not more careful? My friend asked one question only, "Where does the poor woman live?" and in ten minutes after it was answered, she was seen walking quickly, with a basket under her arm, in the direction of the poor widow's habitation.

But setting aside motives of charity, the plan of asking questions with a view to obtain useful knowledge is a good one, not only because by a simple process the questioner is made much wiser, but also because it gives the mind a habit of reflection, and a desire to be better informed, leading it to dwell upon important, rather than on trifling things, and giving it an apathy, if not a distaste for that frivolous conversation, which renders those who join in it neither wiser nor better.

We surely cannot find an individual, who is not able to tell us something that we do not know! and if we were more anxious to inform our minds than we are, we should be less backward in asking questions. Remember, however,

> Without a knowledge of thy Maker's will,
> Obtain all knowledge—thou art foolish still.

A traveller, journeying in a strange place, may talk of many things, and ask many questions by the way, but those of the most importance to him will be concerning his road. Let us be careful, then, that in our journey to a better world, we are not so taken up either with the little or the great things of this life, that we neglect to make of the most importance those questions which concern the everlasting life which is to come, ever bearing in mind that, obtain what we will of the wisdom of this world, it is as foolishness when compared to that knowledge which makes "wise unto salvation."

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HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. II.—*Habits.*

THE whole character may be said to be comprehended in the term *habits;* so that it is not so far from being true, "that man is a bundle of habits." Suppose you were compelled to wear an iron collar about your neck through life, or a chain upon your ankle; would it not be a burden every day and hour of your existence? You rise in the morning a prisoner to your chain; you lie down at night, weary with the burden; and you groan the more deeply, as you reflect that there is no shaking it off. But even this would not be more intolerable to bear than many of the habits of men; nor would it be more difficult to be shaken off.

Habits are easily formed, especially such as are bad; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable. The cable, you will recollect, is formed by spinning and twisting one thread at a time; but when once completed, the proudest ship turns her head towards it, and acknowledges her subjection to its power.

Habits of some kind will be formed by every youth. He will have a particular course in which his time, his employments, his thoughts and feelings will run. Good or bad, these habits soon become a part of himself, and a kind of second nature. Who does not know, that the old man who has occupied a particular corner of the old fire-place in the old house for sixty years, may be rendered wretched by a change? You have perhaps read of the release of the aged prisoner of the Bastile, who entreated that he might again return to his gloomy dungeon, because his habits there formed, were so strong, that his nature threatened to sink under the attempt to break them up? You will probably find no man of forty, who has not habits which he laments, which mar his usefulness, but which are so interwoven with his very being, that he cannot break through them. At least he has not the courage to try. I therefore expect that you will form habits. Indeed, I wish you to do so. He must be a poor character, indeed, who lives so extempore as not to have habits of his own. But what I wish is, that you form those habits which are *correct*, and such as will every day and hour add to your happiness and usefulness. If a workman were to be told that he must use the axe, which he now selects, through life, would he not be careful in selecting one of the right proportions and temper? If a man were told that he must wear the same clothing through life, would he not be anxious as to the quality and kind? But these, in the cases supposed, would be of infinitely less importance than in the selection of habits in which the soul shall act. You might as well place the body in a strait-jacket, and expect it to perform with ease, and comfort, and promptness, the various duties of the body, as to throw the soul into the habits of some men, and then expect that it will accomplish any thing great or good.

Do not fear to undertake to form *any* habit which is desirable; for it *can* be formed, and that with more ease than you may at first suppose. Let the same thing, or the same duty, return at the same time every day, and it will soon become pleasant. No matter if it be irksome at first; but how irksome soever it may be, only let it return periodically, every day, and that without any interruption for a time, and it will become a positive pleasure. In this way all our habits are formed. The student who can with ease now sit down to his studies nine or ten hours a day, would find the labourer, or the man accustomed to active habits, sinking under it, should he attempt to do the same thing. I have seen a man sit down at a table spread with luxuries, and eat his sailor's biscuit with relish, and without a desire for any other food. His health had compelled him thus to live, till it had become a pleasant habit of diet. Previous to this, however, he had been rather noted for being an epicure. "I once attended a prisoner," says an excellent man, "of some distinction, in one of the prisons of the metropolis, ill of a typhus fever, whose apartments were gloomy in the extreme, and surrounded with horrors; yet this prisoner assured me afterwards, that upon his release, he quitted them with a degree of reluctance: *custom* had reconciled him to the twilight admitted through the thick barred grate to the spots and patches of his plastered walls, to the hardness of his bed, and even to confinement."

I shall specify habits which, in my view, are very desirable for you, and, at the same time, endeavour to give specific directions how to form them.

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1. *Have a plan laid beforehand for every day.*

These plans ought to be maturely formed the evening previous, and, on rising in the morning, again looked at, and immediately entered upon. It is astonishing how much more we accomplish in a single day, (and of what else is life made up?) by having the plan previously marked out. It is so in every thing. This morning a man was digging a path through a deep snow-bank. It was almost insupportably cold, and he seemed to make but little head-way, though he worked as if for a wager. At length, getting out of breath, he paused, and marked out the width of the path with his shovel; then marked out the width of each shovel-full, and consequently the amount of snow at each throw of the shovel. In fifteen minutes, he had done more, and it was done neater and easier, than in thirty minutes previous, when working without a plan. I have found, in my own experience, as much difference in the labours of two days, when working with or without a plan, as, at least, one half, without having the satisfaction, in the latter case, of knowing what I have done. Experience will tell any man, that he is most successful in his own pursuits, when he is most careful as to method.

Such a system will not make a noisy, blustering character. The river, that rolls a heavy burden of water to the ocean, is the stream which keeps the channel, and is noiseless in its course. If you are now going through your course of education, there is a prescribed routine of duties, marked out by your teachers. These, of course, will come in your every-day plans; but, in addition to these, you ought to do something by way of acquiring or retaining information, or something to add to the happiness of your friends or of your companions.

At first you will feel discouraged in not being able to do as much work as you mark out. But you will do more and more, from day to day, as you proceed; and you will soon be astonished at seeing how much can be accomplished.

2. *Acquire the habit of untiring industry.*

Should you be so unfortunate as to suppose you are a genius, and that "things will come to you," it would be well to undeceive yourself as soon as possible. Make up your mind that industry must be the price of all you obtain, and at once begin to pay down. Diligence in employments of less consequence is the most successful introduction to greater enterprises. It is a matter of unaffected amazement to see what industry alone will accomplish. We are astonished at the volumes which the men of former ages used to write. But the term *industry* is the key to the whole secret. "He that shall walk with vigour three hours a day, will pass in seven years a space equal to the circumference of the globe." There is no state so bad for the student as idleness, and no habit so pernicious. And yet none is so easily acquired, or so difficult to be thrown off. The idle man soon grows torpid, and becomes the Indian in his feelings, insensibly adopting their maxim —"It is better to walk than to run, and better to stand still than to walk, and better to sit than to stand, and better to lie than to sit." Probably the man who deserves the most pity, is he who is most idle; for as there are said to be pleasures in madness known only to madmen, there are certainly miseries in idleness which only the idle can conceive. I am aware that many are exceedingly *busy*, who are not industrious. For it very frequently happens, that he who is must hurried and bustling, is very far from being industrious. A shrewd man can easily discover the difference. He that neglects his known duty and real employment, naturally endeavours to crowd his mind with something that may bar out the remembrance of his own folly, and does any thing but what he ought to do, with eager diligence, that he may keep himself in his own favour.

It is perfectly clear, that he who is industrious has really the most of leisure; for his time is marked out into distinct portions, to each of which something is assigned, and when the thing is done, the man is at leisure; but a dead calm settles over him who lives an idle life. Better that the waters be straitened, and burst over their banks, than that they be too sluggish to move at all. Who would not prefer to put to sea, even in a storm, and hurry over the waters in a gale, rather than lie for weeks becalmed? Seneca assures his friend, in a letter, that there "was not a day in which he did not either write something, or read and epitomize some good author." So universal has the opinion of men been on the point, that

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in order to excel you must be industrious, that idlers have received the appellation of "fools at large." You would be surprised to know how many hours slip away from the man who is not systematically industrious. It is related of the excellent Rutherford, "Such was his unwearied assiduity and diligence, that he seemed to pray constantly, to preach constantly, to catechize constantly, and to visit the sick, exhorting from house to house, to teach as much in the schools, and spend as much time with the students and young men, in fitting them for the ministry, as if he had been sequestrated from all the world besides, and yet, withal, to write as much as if he had been constantly shut up in his study."

It is easy for the student to form good plans of study, and of daily habits, and to draw them out on paper, all perfected. But the difficulty is, they are found no where but on paper; and because you cannot at once reach them, you sit down and give up an untiring industry. It was a matter of astonishment to Europe, that Luther, amidst all his travels and active labours, could present a very perfect translation of the whole Bible. But a single word explains it all. He had a rigid system of doing something every day. "*Nulla dies*," says he, in answer to the question how he did it—"*nulla dies sine versu;*" and this, in a few years, brought him to the close of the whole Bible.

"Pray, of what did your brother die?" said the Marquis Spinola to Sir Horace Vere. "He died, sir," replied he, "of having nothing to do." "Alas, sir," said Spinola, "that is enough to kill any general of us all."

Demosthenes, as is well known, copied Thucydides' History eight times with his own hand, merely to make himself familiar with the style of that great man.

There are two great proverbs, one among the Turks, and the other among the Spaniards, both of which contain much that is true. "A busy man is troubled with but one devil; but the idle man with a thousand." "Men are usually tempted by the devil; but the idle man positively tempts the devil." How much corrupting company, how many temptations to do wrong, how many seasons of danger to your character, and danger to the peace of your friends, will you escape, by forming the habit of being decidedly industrious every day!

3. *Cultivate perseverance.*

By perseverance, I mean a stedfastness in pursuing the same study, and carrying out the same plans from week to week. Some will read or hear of a plan which somebody has pursued with great success, and at once conclude, that they will do so. The plan will be adopted without consideration, then talked about as a fine thing, and in a few days thrown aside for something else. Such a great man did this, or did that, and I will do so, is the feeling; but as soon as it becomes irksome, as any new habit will in a short time, it is laid aside. I once knew a man, a student, who somewhere read of a great man who wrote over his door, "*Dum loquimur tempus fugit;*" and immediately he had it in staring capitals over his door. Again, he read that a very learned man used to admire Blackstone: at once he drops other things, and purchases Blackstone's Commentaries. These he began to read with great eagerness; but, happening to hear that a man of note was in the habit of getting most of his information from conversation, (a fact which I much doubt,) he was for dropping Blackstone, and going from room to room, to gather information by conversation! It is hardly necessary to say, that a college full of such students, all condensed into one, would not make a single real student. "The man who is perpetually hesitating which of two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first counter suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows—can never accomplish any thing great or useful. Instead of being progressive in any thing, he will be at best stationary, and more probably retrograde in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cesar, *nescia virtus stare loco*, who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence in any line. Let us take, by way of illustration, the case of a student. He commences the study of the dead languages: presently comes a friend, who tells him he is wasting his time, and that, instead of obsolete words, he had

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much better employ himself in acquiring new ideas. He changes his plan, and sets to work at the mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time; and that, for the business of life, common mathematics is quite enough of the mathematics. He throws up his Euclid, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind a habit of indecision, sufficient of itself to blast the fairest prospects. No: take your course wisely, but firmly; and, having taken it, hold on in it with heroic resolution. The whole empire of learning will be at your feet, while those who set out with you, but stopped to change their plans, are yet employed in the very unprofitable business of changing their plans. Let your motto be, *Perseverando vinces.*

We are in danger of ruining our promising plans, in themselves very good, by the habit of putting off till to-morrow what may be done to-day. "That letter may be answered to-morrow; that request of my friend may be attended to to-morrow, and he will be no loser." True; but you are the loser; for the yielding to one such temptation, is the signal to the yielding up the whole citadel to the enemy. "That note, and that valuable fact, may be recorded in my common-place book to-morrow." True; but every such indulgence is a heavy loss to you. Every hour should be perseveringly filled up. But this is not all. It is not sufficient to take for your motto, with the immortal Grotius, "*Hora ruit;*" but let it be filled up according to some plan. One day filled up according to a previous plan, is worth more than a week, filled up without any plan.

4. *Cultivate the habit of punctuality.*

There is no man living who might not be a punctual man; and yet there are few that are so, to any thing like the degree to which they ought to attain. It is vastly easier to be a little late in doing every thing. It is *not* so easy to be a prompt, punctual character; but it is a trait of inestimable value to yourself and to the world. The punctual man can do twice as much, at least, as another man, with twice the ease and satisfaction to himself, and with equal satisfaction to others. We are all so indolent, by nature and by habit, that we feel it a luxury to find a man of undeviating punctuality. We love to lean upon such a man, and we are willing to purchase such a staff at almost any price.

Some seem to be afraid of cherishing this habit, lest it border upon a virtue that is vulgar, and is below the ambition of a great mind, or the attention of one who has greater virtues upon which he may presume. Was the mind of Blackstone of a low order? Did he cultivate punctuality because he had not great traits of character on which to rely? Yet, when he was delivering even his celebrated lectures, he was never known to make his audience wait even a minute; and he could never be made to think well of any one who was notoriously defective in this virtue. The reader will be pleased with the following notice of Mr. Brewer, afterwards a valuable minister of the gospel. While a student, he was always known to be very punctual. One morning, the clock struck seven, and all rose up for prayer, according to custom. The tutor looked round, and observing that Mr. Brewer was absent, paused awhile. Seeing him enter the room, he thus addressed him: "Sir, the clock has struck, and we were ready to begin; but as *you* were absent, we supposed it was too fast, and therefore waited." The clock was actually too fast by some minutes.

It is no great virtue to be punctual in paying a considerable debt, though, even here, too many fail; but it is in every-day occurrences, that we are most apt to fail. "I am too late now, but it is only *once.* I have not been prompt in fulfilling my plans to-day; but it is only *once;*" such is the language of procrastination. Be punctual in every thing. If you determine to rise at such an hour, be on the floor at the moment. If you determine to do so much before breakfast, be sure to do it; if to meet a society, or a circle of friends, be there at the moment. We are apt to be tardy in attending meetings of societies, &c., especially if we have any thing to do. "There is great dignity in being waited for," said one who was in this habit, and who had not much of which to be vain, unless it was this want of promptness.

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An assembly will be glad to see you after having waited for you; but they would have been *more* glad to have seen you at your post. When there are two things for you to do, one of which *must* be done, and the other is what you very much *desire* to do, be sure and begin the former first. The want of the observance of this rule very frequently prevents our being punctual in our duties.

5. *Be an early riser.*

Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. You rise late, and of course get about your business at a late hour, and every thing goes wrong all day. Franklin says "that he who rises late, may trot all day, and not have overtaken his business at night." Dean Swift avers, that, "he never knew any man come to greatness and eminence who lay in bed of a morning."

I believe that, with other degeneracies of our days, history will prove that late rising is a prominent one. In the fourteenth century, the shops in Paris were universally open at four in the morning; now, not till long after seven. Then, the king of France dined out at eight o'clock in the morning, and retired to his chamber at the same hour in the evening. In the time of Henry VIII., seven in the morning was the fashionable breakfast hour, ten the dinner hour. In the time of Elizabeth, the nobility, fashionables, and students, dined at eleven o'clock, and supped between five and six in the afternoon.

Buffon gives us the history of his writings in a few words. "In my youth, I was very fond of sleep: it robbed me of a great deal of my time; but my poor Joseph (his servant) was of great service in enabling me to overcome it. I promised to give Joseph a crown every time that he would make me get up at six. Next morning, he did not fail to wake me and to torment me; but he only received abuse. The next day after, he did the same, with no better success; and I was obliged to confess at noon, that I had lost my time. I told him that he did not know how to manage his business; he ought to think of my promise, and not mind my threats. The day following, he employed force; I begged for indulgence, I bid him begone, I stormed, but Joseph persisted. I was therefore obliged to comply; and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks, accompanied with a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my works."

Frederick II., of Prussia, even after age and infirmities had increased upon him, gave strict orders never to be allowed to sleep later than four in the morning. Peter the Great, whether at work in the docks at London as a ship-carpenter, or at the anvil as a blacksmith, or on the throne of Russia, always rose before day-light. "I am," says he, "for making my life as long as I can, and therefore sleep as little as possible." Doddridge makes the following striking and sensible remarks on this subject:—"I will here record the observation, which I have found of great use to myself, and to which, I may say, that the production of this work, (Commentary on the New Testament,) and most of my other writings, is owing, namely, that the difference between rising at five and at seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life."

In order to rise early, I would earnestly recommend an early hour for retiring. There are many other reasons for this. Neither your eyes nor your health are so likely to be destroyed. Our Creator seems to have so fitted things, that we ought to rest in the early part of the night. Dr. Dwight used to tell his students, "that one hour of sleep before midnight is worth more than two hours after that time." Let it be a rule with you, and scrupulously adhered to, that your light shall be extinguished by *ten* o'clock in the evening. You may then rise at five, and have seven hours to rest, which is about what nature requires.

But how shall you form the habit of getting up so early? Suppose you go to bed, to-night, at ten: you have been accustomed to sit up later: for an hour you cannot sleep; and when the clock strikes five, you will be in a fine sleep. I reply, that if you ever hope to do any thing in this world, the habit *must* be formed, and the sooner it is done the better. If any money could purchase the habit, no price would be too great. When the writer commenced the practice in earnest, he procured an old clock, at

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the expense of a few shillings. (This may be placed wherever you please.) He then formed a little machine which went by a weight and a string, through the axle of which were four arms of wire, at the ends of which were as many brass buttons. As the weight went down, these revolving buttons struck against a small house-bell. This set up such a tremendous ringing, that there was no more sleep. All this was connected with the wooden clock, in the distant room, by means of wires. He has had the honour to instruct others of his profession in the mystery, and has had the pleasure of hearing the dingling of other bells, which other wooden clocks set a-ringing. Some use a small alarm-clock to call them up, and to which they soon acquire a strong attachment, which would be stronger still, could it be made to strike up a light and raise a fire. By this, or some such process, you may be regularly waked at an early hour. After you are once waked, be sure to use your first consciousness in getting upon the floor. If you allow yourself to parley a single moment, sleep, like an armed man, will probably seize upon you, and your resolution is gone, your hopes are dashed, and your habits destroyed. Need you be reminded here, that the young man who is in the habit of early rising, will, and must be in the habit of retiring early, and, of course, will put himself out of the way of many temptations and dangers which come under the veil of midnight? He who from his youth is in the habit of rising early, will be much more likely to live to old age, more likely to be a distinguished and useful man, and more likely to pass a life that is peaceful and pleasant. I dwell upon this point, because a love of bed is too frequently a besetting sin of students, and a sin which soon acquires the strength of a cable.

6. *Be in the habit of learning something from every man with whom you meet.*

The observance or neglect of this rule will make a wonderful difference in your character long before the time that you are forty years old. All act upon it, more or less, but few do it as a matter of habit and calculation. Most act upon it as a matter of interest, or of curiosity at the moment. The great difficulty is, we begin too late in life to make every thing contribute to increase our stock of practical information. Sir Walter Scott gives us to understand, that he never met with any man, let his calling be what it might, even the most stupid fellow that ever rubbed down a horse, from whom he could not, by a few moments' conversation, learn something which he did not before know, and which was valuable to him. This will account for the fact that he seemed to have a knowledge of every thing. It is quite as important to go through the world with the ears open, as with the eyes open. "When I was young," says Cecil, "my mother had a servant, whose conduct I thought truly wise. A man was hired to brew, and this servant was to watch his method, in order to learn his art. In the course of the process, something was done which she did not understand. She asked him, and he abused her with very coarse epithets for her ignorance and stupidity. My mother asked her how she bore such abuse. "I would be called," said she, "worse names, a thousand times, for the sake of the information I got out of him." It is a false notion, that we ought to know nothing out of our particular line of study or profession. You will be none the less distinguished in your calling, for having obtained an item of practical knowledge from every man with whom you meet. And every man, in his particular calling, knows things which you do not, and which are decidedly worth knowing. "Old-fashioned economists will tell you never to pass an old nail, or an old horse-shoe, or buckle, or even a pin, without taking it up; because, although you may not want it now, you will find a use for it some time or other. I say the same thing to you with regard to knowledge. However useless it may appear to you at the moment, seize upon all that is fairly within your reach.

I do not recommend you to try to learn every thing. Far from it. But while you have one great object in view, you can attend to other things which have a bearing on your object. If you were now sent on an express object, to a distant part of the country, while the great object before you would be, to do your errand well and expeditiously, ought you not, as you pass along, to use your eyes, and gaze upon the various scenes and objects which lie in your way? Ought you not to have your ears open, to pick up what information, anecdote,

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fact, every thing of the kind, which you can, and thus return wiser? Would all this hinder you in the least? And would you not be fitting yourself, by every such acquisition, to be a more agreeable, intelligent, and useful man?

7. *Form fixed principles on which you think and act.*

A good scholar tries so to fix every word in his memory, that, when he meets with it again, he need not turn to a dictionary. His companion may dispute its derivation, or its gender, and he may not be able to tell just how the word appeared when he looked it out; but he has made up his mind about it, and has a fixed opinion. He may not now be able to tell you by what process he came to that opinion. It should be so with every thing. Do not examine a subject, in order to get some general notion of it, but, if now in haste, wait till you can do it thoroughly. No matter what it be, of great importance or small, if it be worth examining at all, do it thorougly, and do it once for all; so that, whenever the subject shall again come up, your mind may be settled and at rest. It is the possession of established and unwavering principles that makes a man a firm character. These principles relate to right and wrong, and, indeed, to every thing about which the judgment has to balance probabilities. Do not be hasty in coming to conclusions. Young men generally err more by being precipitate, than for want of judgment. If they will only give themselves time to weigh the matter, their conclusions will usually be correct.

I have never read of the martyrdom of the venerable Latimer, without being touched, almost to tears, to see him clinging to his long-established principles. They urged him to dispute and prove *his* religion true, and the *popish*, false. He knew that he was old, and had lost somewhat of the strength of his mind. He would not dispute. He left that for young and vigorous minds, while he died simply repeating his belief! He knew very well that he had once examined the subject with all the vigour of his intellect, and he was not to go and again prove his principles to be correct. Conduct which stands on such a basis, and character which strikes its roots thus deep, will be such as will bear scrutiny, and such as no storm can shake.

[This paper on Habits to be completed in our next.]

THE INTRODUCTION OF THE PRINTING PRESS INTO NEW ZEALAND.

Mr. W. R. Wade, superintendent of the press, writes as follows, on this and other topics, January 10, 1835.

The arrival of the press is, as we expected, hailed by our friends here as a memorable event for New Zealand; and as for the natives, those who assisted in bringing it ashore, shouted and danced on the sand, when told it was "*ta pukapuka*—a book-press, or a book-making machine." There is an extraordinary demand for books all around.

A few words are added on the same topic, by Mr. W. Coleson, who went out as a printer; and on whom the exultations of the day, marked by the arrival of the press, appear to have been liberally bestowed.

We found our dear brethren, who rejoiced to see us, in health. The next morning the natives surrounded us, crying, "*Ra pai mihanere*—Very good missionary," uttering exclamations of joy, and tendering us their hands on every side: and when the Rev. W. Williams gave them to understand that I was a printer, and come out to print books for them, they were quite elated. No hero of olden times was ever received by his army with greater eclat: they appeared as if they would deify me. During the week, I was busily employed with the natives in landing the goods; and on Saturday, January 3, 1835, a memorable epoch in the annals of New Zealand, I succeeded in getting the printing-press landed. I was obliged to unpack it on board, but I am happy to say it is all safe on shore. Could you but have witnessed the natives, when it was landed! they danced, shouted, and capered about in the water, giving vent to the wildest effusions of joy; inquiring the use of this, and the place of that, with all that eagerness for which uncivilised nature is remarkable: certainly they had never seen such a thing before. I trust soon to be enabled to get it to work.

ON THE GULAR VALVE OF THE CROCODILE.

Nature abounds with an innumerable series of contrivances adapted to specific purposes, too palpable to be misinterpreted. She displays on every side the

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most clear and convincing proofs of design; not only in a general and comprehensive point of view, not only as it regards the adaptation of animals to the sphere in which they are destined to move, and their mutual bearing one upon another, but as it regards a thousand minutiæ in their organization, exemplifying the utmost care that nothing shall be wanting, but that perfection shall crown the whole. To speak of design, supposes a designer; to speak of an elaborate contrivance, beautifully and justly adapted to effect a given object, supposes an intelligent and powerful agent. We cannot contemplate the machinery of our large manufactories, without a consciousness that great forethought and great scientific knowledge have been strenuously exerted in its arrangement.

Let us, however, turn from works of human skill, and consider the *eye*, that wonderful instrument adapted not only for conveying the rays of light proceeding by reflection from all objects, but for receiving from the impinging of these rays upon a certain part of its structure, (the retina,) a definite impression, whence we arrive at the knowledge of certain of the qualities of matter; namely, colour, form, and size: but the eye constructed for aerial vision, would be a faulty instrument for the purpose of aquatic vision; what then must aquatic animals do? Is their sight under water dim? do they see objects obscurely? Not at all; they are many of them, and we here allude more especially to fishes, extremely keen in their visual powers; for the fact is, that, with exact forethought as to the nature of the medium in which they are destined to reside, and for which they are in every respect organized, the structure of their eyes is expressly modified to accord with their peculiar circumstances.

Look, again, at the *lungs* of animals breathing air. The lungs are the organs in which the blood is brought into contact with the air, in order that it may undergo a great change essentially connected with the maintenance of life; a change produced by the oxygen which forms a component part of our atmosphere. These lungs are composed of an innumerable quantity of cells, made of the finest tissue, over the surface of each of which, ramify arterial tubes of wonderful minuteness; and so delicate and permeable to the air is this cellular tissue, that the oxygen on the one hand, and the carbon, which the blood contains, on the other hand, are actually capable of entering into a chemical union so as to produce a third compound, breathed out in the form of a gas, and known under the name of carbonic acid. Now oxygen is as necessary for fishes as for man, or terrestrial animals; and it is a component of water as well as of air; but the lungs of terrestrial animals cannot respire in water, and death speedily ensues on submersion, yet fishes are always submerged: yes; and their lungs, which we commonly term *gills*, are expressly adapted to aquatic respiration. We find these lungs not cellular in their structure, they cannot be inflated; they are composed of certain rows of fringe, and over each distinct thread ramify the pulmonary vessels, in which the blood is submitted to the action of the water, which the fish drives with perpetual regularity through these admirable organs.

Now, let us ask, are the instances here given, evidences of design, forethought, and contrivance, or not? If it be all of chance, if nature be her own maker and lawgiver, why do we not see thousands of beings starting, self-called, into existence, of wondrous powers, and of exquisite structure? No: such ideas, (and they have been, and even now are, promulgated,) are so self-contradictory, so stupidly absurd, that he who fancies he entertains them, or, who fancies he understands them, must be what the Scripture designates him, a *fool* indeed. There must be a Contriver, there must be a Designer, wise, powerful, and self-existent, the Cause of causes; and that can be none other than God. Seeing, then, that in tracing the organic structure of living beings, in investigating the peculiarities of their conformation, and the accordance of their instincts and habits, we are coming near unto God; inasmuch as He has designed to manifest himself to us in creation; does it not delight the christian to have pointed out to him, some of the most beautiful and interesting of these elaborate contrivances, which speak so eloquently as it were for God? Such were our thoughts when we took from nature the sketch of which a copy is now presented to our readers.—See next page.

It is that of a crocodile's head, with the jaws open, and it illustrates two most remarkable contrivances. In order, however, to appreciate their value, we must first glance at the habits of this group of *reptiles*, which excels in ferocity and

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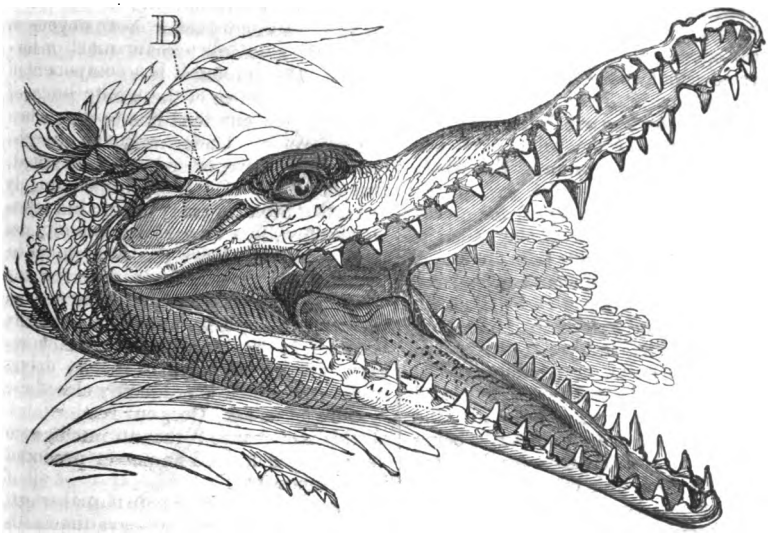
enormous bodily strength. The crocodiles, under which general term we include both alligators and the terrific gavials, are creatures of aquatic habits; they



tenant lakes, large rivers, and morasses, throughout all the hotter regions of the globe; though they breathe our air, and are consequently suffocated by submersion in the water, if persisted in beyond a certain length of time, the whole of their external organization is adapted to this element. We trace this very palpably in the flattened form of their long body, and especially in the breadth and lateral compression of their powerful tail, which is the main instrument of their aquatic progression, and is used like a paddle, being forcibly agitated from side to side. But the crocodiles are not exclusively aquatic, they often pursue their prey on the banks of the water, into which they plunge with their struggling victim, where it is speedily drowned. In the water they pursue fishes, beneath the surface; and seize also upon water-fowl as they float on lakes or rivers. Now, when the crocodile dives with a large animal, as a pig or dog, (for these are a favourite prey,) grasped between its formidable jaws, or snaps up a bulky fish in the depths to which it has fled for safety, or seizes upon a wild duck, half in and half out of the water, must it not follow that a large quantity of fluid would enter the savage animal's mouth and throat, and suffocate it, or at least greatly incommode it, and oblige it to leave its prey, and attend to its own immediate self-preservation? Again, when the crocodile lies in the marsh or lake, with the mouth open under water, in order to drown its victim, which is one of its peculiar habits, would not the water entering in prevent respiration, even though the nostrils be above the surface? It would undoubtedly, but for an especial contrivance, a sort of safety-valve, not for the purpose of letting air or water out, but of preventing the entrance of water into the gullet. If our reader will refer to the sketch, he will see at the bottom of the mouth, between the branches of the lower jaw, a broad elastic valve, having its free edge directed upwards, stretching from side to side, and applied firmly and closely to a depending portion of the palate, brought down to meet it, so that when the mouth of the crocodile is opened, it appears as if there was no farther passage, as if its posterior part were completely walled up: there being visible neither windpipe nor gullet; and walled up it really is by this firm, elastic, moveable portion, which consists of a large cartilaginous expansion of the *os hyoides*. Anterior to it, and between the branches of the lower jaw, stretches forward a muscular space covered with a yellowish skin, having

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numerous pores over its surface, whence exudes a sort of viscid saliva: this part is analogous to the tongue, and it is by its muscular action against the palate that the food is propelled along. Now, the nostrils open externally at the end of the elongated snout, which is so characteristic a feature in these animals, while their internal orifices are behind the depending portion of the palate, and just over the opening or *rima* of the windpipe; so that provided the end of the snout be just above the water, the crocodile may lie submerged all day, with its mouth wide open, and full of water, without the slightest inconvenience, and breathing all the while at ease. Beneath the water it may pursue its finny prey with open mouth, and yet no water shall rush into the gullet or windpipe. But were the crocodile to lie with its closed mouth below the level of the water, the top of the head and the nostrils being just above, as it often does for days together, still would this valve be required, for it must not be forgotten, that these animals have no lips around their jaws, by the compression of which the entrance of water into the mouth may be prevented; on the contrary, their teeth are all exposed in terrible array, and there is plenty of room in various small irregular spaces between the jaws even when closed, to admit the gradual ingress of the fluid, so that this valvular apparatus is in perpetual requisition. What an express and admirable provision is this for an animal like the crocodile, an aquatic reptile-tiger, that seeks its prey on land and in the water, snapping up the latter beneath the surface, and retiring there with the former to drown it; or lurking for days together submerged, with the exception of the nostrils, beneath the oozy fluid of weed-grown morasses, in order to spring upon the first animal that chance may bring within its reach!

It may be asked, however, In what way does the crocodile, with the back of the mouth thus closed by this valve, manage to swallow its food? That the process of breathing has nothing to do with the mouth, we can understand, but how is the act of swallowing accomplished? The act of swallowing in the crocodile is a momentary act, it bolts its prey in large pieces, or whole, for the gullet is extremely capacious and dilatable: there is no such process in these animals as mastication. Now, in the act of swallowing, this elastic valve is drawn down by the action of the muscles of deglutition, so as to leave for the instant a free passage for the food to pass over it, which done, it returns to its former place. In this respect its action is analogous to that of the *epiglottis* in man and all mammalia. The *epiglottis* is a valve which protects the orifice of the windpipe, over which orifice our food has to pass when we swallow it. Under ordinary circumstances this valve, or *epiglottis*, is raised, and the orifice of the windpipe open, in order that breathing may go on; but when we swallow, this valve closes over it, and thus, while it allows the food to pass, prevents any particle from entering the windpipe, and producing suffocation; an accident which, as we know, occasionally occurs. In the present instance, however, we see the valve ordinarily open; in the crocodile it is ordinarily closed.

Here let us ask, Does our reader think all this is of chance? that no intelligence has arranged it, and no power produced it? Impossible.

There is yet another point upon which we have to make a few observations. In all terrestrial mammalia, the external orifice of the ears is open; in lizards, generally, the membrane of the *tympanum* is on a level with the skin; that is, it is stretched over the external orifice; but neither of these modes would altogether accord with the habits of the crocodile; if the orifice were open, the water would enter and interfere with hearing; and if it were furnished with a thin membranous expansion over it, this, in the animal's struggles with its prey, and in its rapid and violent progress among floating logs of wood, or trees, or the vegetation of morasses, might be subject to injury. The orifice of the ear in the crocodiles in duly guarded; it is covered by a lid, a firm, hard, moveable lid, capable of being opened or closed at pleasure. While basking among the herbage on the bank, or floating on the surface of the water, the crocodile may keep it raised, and listen to the noise made by the approach of its prey; beneath the water it will be shut firmly down. This lid, if we may so call it, is marked B in our sketch. Nor is the ear only thus defended with care in these animals; we may adduce the eye also. Besides the external eyelids, there is an inner one, a sort of *membrana nictitans*, or folding curtain, analogous to what we see in birds, capable of being drawn over the surface of the eye, in

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order to prove an additional protector to that important organ.

How wisely, how expressly is every thing arranged in order to meet the various exigencies of living beings! The ferocious crocodile is necessary in the economy of the animal kingdom; it has its allotted task, and it is requisite that it be duly fitted for the part assigned it. It was intended as an aquatic destroyer, as one of the checks upon the redundancy of animal increase: as a thinner of life. And how is it fitted for this necessary, but sanguinary work? Powerful, savage, armed with horrid teeth, clad in mail, it revels in the broad river, tyrant of the waters, and exhibits in its structure a striking proof of design; a palpable testimony of the power and the wisdom of God. We need not here remind our readers of the sublime description of the leviathan in the book of Job. There we find the Almighty himself referring to this animal, as a demonstration of his omnipotence: well might Job reply, "Thou canst do every thing, and no thought can be withholden from thee." M.

ON THE STUDY OF BOTANY.

That the study of botany deserves attention, even of those who are engaged in important avocations, we trust we shall be able to show. For while it will not minister gratification to sordid or sensual desires, it will assuredly furnish us with refined enjoyment in the hours of relaxation; will enlighten and expand the intellectual powers, and open up interesting views of the Divine character and administration.

It presents to view innumerable objects, all of which, from the towering oak to the humble moss, have something to afford delight or instruction to the observer. With an inconceivably diversified appearance, they possess at the same time a most perfect organization. The attention is arrested by the brilliancy of the colours of some, and by the symmetry of the proportions or delicacy of the texture of others. But though they differ from each other in innumerable circumstances, they all possess in common some invariable qualities. Every species has a greater or less degree of affinity to each other, manifested by a nearer or remoter similarity of configuration. And they are all designed with admirable wisdom, and formed with consummate skill. Our attention is awakened also by the incessant changes to which they are subject, both in an individual and general point of view. The states of germination, growth, efflorescence, fructification, and decay, rapidly succeed each other. The stem which at at one time we saw rising luxuriantly from the earth, at another displays its blossoms, or offers to us its fruits. The tree which then exhibited its leafless branches and ramifications, now waves with the richest foliage. From the time when the harbinger of spring shoots up its timid head, "as the frost rages and the tempests beat," till we are reminded of the waning year by the pallid hues of autumn, one constant succession of interesting objects and aspects meets our view.

It is no slight recommendation to the study of botany, that while its productions are pleasing in themselves, the search of them is conducive to cheerfulness and health, and conducts us to the ever-varied scenes of nature. It is not over the midnight lamp, or in the throng of fashionable life, that we can expect to acquire knowledge of the Flora of our country. We must bend our steps along the murmuring shore, or silent lake; we must resort to the cultivated field, or mountain's side; we must trace the solitary brook to its source, or enter the recesses of the forest, if we wish to witness vegetation in all its native purity and loveliness.

The Science of botany is productive of intellectual advantage, as well as pure enjoyment. It enriches the mind with images which it may combine and modify in an endless and diversified manner, and employ to illustrate the precepts of morality, or the truths of philosophy and religion. It also affords a salutary employment to the mental powers. It is not by a desultory attention that a knowledge of its elementary principles is to be acquired, or by random conjectures that they will successfully be applied. In endeavouring to ascertain the name and place in the vegetable system of its objects, we have to observe in what they coincide with the characteristics of particular classes, genera, and species. We have to mark minute agreements or differences between natural appearances and verbal descriptions, which would be overlooked by superficial observers. The end we have in view will thus only be accomplished by accurate observation and comparison, and consequently by exercising

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and invigorating our discriminative and abstractive, as well as recollective powers.

It cannot be denied that this process of investigation is somewhat intimidating to unlearned inquirers at first view, as the language in which the distinctive characters of the productions of vegetation are conveyed, is comprehensive and technical to perhaps an unnecessary degree. So, then, it presents words of most *sesquipedalian* length and difficult utterance, and almost as mysterious and forbidding as the hieroglyphics of Egypt; hence some persons have been too readily repelled from one of the simplest and purest of the sciences, of which even a partial acquaintance would have repaid the attention it required, by the amplest gratification and instruction. Need we say to such individuals, that even a small degree of knowledge is only to be attained by preliminary steps, and that if they begin where they ought to have ended, they will imbibe a distaste for every study? Had their present acquirements been once spread out before them in as palpable a form as botanical language, they might have been ready to imagine that an antediluvian age was necessary for their acquisition.

While botany thus deserves our notice, by its inuring the mind to salutary habits, even when seeking enjoyment, it also makes us acquainted with one great branch of science, more or less connected with all others; and comprehending within its jurisdiction a large proportion of those natural productions to which we are intimately related. In the desire of knowledge implanted within us, and in the means of satisfying it, being put into our power, we perceive the duty as well as prerogative of man, in comparison with inferior animated beings, to rise superior to them in intellectual attainments. To remain contentedly ignorant, therefore, of the objects which every where meet our view, and which are so much subservient to our necessities and comforts, accords neither with our privileges nor interests. We cannot bring ourselves to believe, that the exhibition of beauty, harmony, and skill, which this department of knowledge opens up, was designed to be regarded by us with a heedless gaze; that while the earth pours forth its beauteous produce, in rich profusion and endless succession, no motion of admiration and delight was to be felt by us. The contrary is evinced by that love of inanimate nature, which is among the first indications of the expanding mind, which "grows with its growth, and strengthens with its strength," unless when counteracted by unworthy propensities, and which sometimes acquires such an ascendancy over worldly desires, as to incite many to withdraw from the agitations of active life, and seek for peace in those sequestered scenes where comparative purity and harmony prevail.

We have still further to consider the study of botany as unfolding to us interesting and instructive views of the Divine character and administration. As the objects about which it is conversant owe their origin and preservation to God, so they illustrate his perfections. We trace effects with infallible certainty to their causes. We rise from things seen to Him that is unseen. The earth is overspread with vegetable productions, so wondrously designed and exquisitely formed, that in the loneliest and wildest scenes we trace the footsteps of an ever-present and all-perfect God. It is He who causes the unseen germ to grow, who warms it with the sunshine, and refreshes it with the dew of heaven; who watches over it till it has reached its destined maturity, and fulfilled the purposes for which it was called into existence. In the similarity that exists in the structure and properties of the same species, and in the general features that characterise the organization of all, we conclude that they have originated from one great creative source. In the constancy with which the same species has in all ages presented the same distinctive marks, and in the undeviating regularity with which each "knows its appointed time" to spring up, blossom, and decay, we also perceive that they are all under the administration of Him who is "the same yesterday, today, and for ever." In the unrivalled skill with which each one is designed and formed, and adapted to its particular situation and clime; in the exuberance with which they are every where diffused, and in their subserviency to minister to the wants and comforts of animated, and especially of human existence, the wisdom, power, and beneficence of God are also strikingly displayed.

And when we consider that the minutest production of the vegetable kingdom is as much noticed by Him, as if it was exclusively so, can we fail to draw the

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consolatory conclusion, that man must be the especial object of his care? When we survey the vast extent of creation; when we behold the canopy of heaven brightened by innumerable worlds, and systems of worlds; when the eye stretches its glance far beyond the orbit in which our most distant planet revolves, and ranges unrestrained in that resplendent and boundless scene which opens upon it; we are filled on the one hand with admiration and awe, by such overpowering manifestations of the Divine glory, and abased on the other by the comparative insignificance of all earthly objects. We are ready to doubt, if He who created and presides over so wondrous a universe, will deign to regard this earth, which is so inconsiderable a spot in his vast dominions, and far less to watch over the individual concerns of its inhabitants, who are but as grasshoppers in his sight. But when we turn our eyes to the sod on which we tread, and observe the indications which it bears of the constant superintendence and boundless perfections of Jehovah, it is impossible to doubt the reality of his care of man, the "chiefest of his lower works." If, while He guides the luminaries of heaven with uninterrupted harmony and regularity, and "tells the number of the stars," he at the same time fashions with inimitable skill the calyptra of a moss, or the filaments of an alga, and clothes in the richest attire the flower which is so quickly to decay, we may rest assured that our impenitence and unbelief alone will prevent us from being protected by his power, and enriched by his beneficence. Such is the conclusion which our Saviour authorizes us to draw from the contemplation of the "lilies of the field," which, though often deemed by man unworthy of notice, are ever watched over by Him in whose sight "all nations are as nothing, and who taketh up the isles as a very little thing;" and therefore convincingly show that, while he causes his "sun to shine, and his rain to descend on the unthankful and unholy," he will ever regard with a more benignant eye, those who "seek first the kingdom of God and his righteousness."

An interesting exemplification of the efficacy of such views of the Divine administration, occurs in the narrative of the late lamented Mr. Park. When left destitute and plundered in the deserts of Africa, he tells us he was about to abandon himself to despondency and despair, when his attention was suddenly arrested by the beauty of a moss which grew near him, and the assurance it conveyed that, however far he might be from the habitations of man, that God, who preserved so inconsiderable an object in the pathless desert, was near to support him also, reanimated his dejected mind, and gave alacrity and constancy to his advancing steps, till he met with the wished-for relief.

While thus every feeling of distrust and suspicion of the unwearied care which God exercises over us is dispelled, we are at the same time more closely "shut up into the faith" of the gospel. The study of inanimate nature tends to enhance in our estimation the disclosures of revelation. The manifestations of the Divine perfections displayed in the former, assure us of the accomplishment of the promises of Divine mercy contained in the latter. Thus, while in the evanescence of the "flower of the field," which expands its blossoms in the morning, but ere the sun has attained its meridian height, or evening declination, may be withered by its sultry beams, or cut down by the reaper's instrument, or crushed by the heedless steps of the passenger, we behold on the one hand a striking emblem of man's frailty and mortality, in the renewal which yearly takes place of the same fragile object, we behold on the other a pledge of the fulfilment of the momentous and animating prediction, that the darkness and oblivion of the sepulchre will be succeeded, in the experience of every believer, by a joyous and eternal day. What we see at present convinces us of what shall happen to us in future. The flower speedily fades, soon to spring up again with renovated strength and loveliness. The body is consigned in "weakness and corruption" to the silent dwelling-place of the dead, to rise at last in undecaying vigour and beauty. The power which ever and anon produces the former effect, is infinitely able and willing to accomplish the latter. The same page that records the gracious promise, sets before us its analogous exemplification.

Thus does the contemplation of nature lead us up to nature's everlasting God. The objects we witness in our leisure hours and solitary walks will at once please, instruct, and console us, and give rise to feelings, which, if conjoined with the faith of the gospel, will be an acceptable act of homage to the Most High. We

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may then be far from the noise and glare of society, but we are near to the Fountain of life and happiness. And tell us not that we shall be unvisited and unblessed by Him—that while we seek intercourse with him, He will shroud himself from us in unapproachable majesty. No! If we "draw nigh to him, he will draw nigh to us." The most secluded place in which we recognise his presence, and adore his perfections, will witness him descending to enliven and enlighten us. And, like the patriarch departing from his resting-place, animated by the blissful visions of the night, we shall gratefully acknowledge that the Lord has been with us, and return to our wonted occupations under the influence of principles which will fill us with exultation, when the inanimate objects, by the contemplation of which they have been exercised and invigorated, shall have shrivelled into nothingness, and the earth itself shall have been swept from the field of existence.—*Christian Instructor*.

TO MOTHERS AND NURSES.

If the numberless accidents that take place among children were more generally known to those who have the care of young people, surely they would be doubly watchful over their charge.

A short time since, a beautiful child under the care of a nurse, put its head between some palisades to stroke poor "Bow-wow," when the savage animal sprang at the child and tore away its nose. How bitter must be the feelings of a conscientious nurse, after occasioning, by negligence, such a terrible catastrophe!

Some years ago, John Woodcock, a child about three years old, who had been accustomed by his mother to drink cold water out of the spout of the tea-kettle, was left alone when the kettle was boiling on the fire. Being thirsty, and quite unconscious of danger, the little creature toddled to the grate, and applying his mouth to the kettle spout, sucked up sufficient steam, or water, to occasion his death: he expired in great agony. What mother, who has been so imprudent as to allow her child to drink out of the tea-kettle, can read this account without shuddering?

Another accident, still more distressing, which took place at Westgate, Wakefield, ought to be widely known, that so dreadful an occurrence may not again take place.

A little child was left alone in a go-cart, and being accustomed to move about in all parts of the kitchen, he did as he was used to do. It happened that the stone floor had a deep crack in it, close to the fender, so that when the go-cart came to the spot, one of its feet got entangled so fast that the little creature could not move it. Dreadful to relate, he was held by the go-cart before the fire till death put an end to his excruciating agonies.

Such calamities as these are heavy enough under whatever circumstances they occur, but when occasioned by wilful neglect, or even by thoughtless inattention, how greatly is their bitterness increased!

FAITH IN CHRIST.

"If we believe that Jesus died." O that important if! All our saving interest in his death and resurrection turns on this point—Have we obtained precious faith in him? Righteousness was imputed to Abraham through faith, and the apostle says, Rom. iv. 24, it shall be imputed to us also if we believe on him that raised up Jesus our Lord from the dead. The scriptural statement is perfectly clear: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

What is faith? Receiving the Divine testimony as altogether true, and hence relying, notwithstanding all the accusations of law, conscience, and Satan, on the Saviour, as our complete Redeemer from the guilt and power of sin. Faith thus acting, is the gift of God, and enables the soul to leave every other ground of hope, and to cling only to Jesus Christ for pardon, righteousness, strength, holiness, deliverance from damnation, and everlasting life and glory. When God gives us this faith, he gives therewith the Holy Spirit, raising the soul from the death of sin unto newness of life. Thus St. Paul says, Rom. viii. 11, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

It is this living, vital faith which fills the soul with joy and peace, quenches the fiery darts of Satan, and gives solid com-

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fort in the near view of death, the presence of God, standing before him in judgment, and having our state fixed for eternity.—*Bickersteth.*

RISE AND PROGRESS OF POPERY.

To what a state of degeneracy religion was reduced in the course of a few centuries, we have sufficient testimonies from popish writers themselves; though many attempts have been made, since these confessions were delivered, to suppress, or deny, or qualify them. It matters little where we begin, or in what order we proceed, provided our statements be true; and never was there a subject in which there could be so little need of exaggeration.

By a concurrence of favourable circumstances, a priest, called the Pope, obtained in himself the union of both spiritual and temporal power. His sovereignty was absolute; and he determined that to him every knee should bow, and every tongue confess. Numberless offices and dignities lay at his disposal. He had his palace, his court, his council, his ministers. His ambassadors intrigued; his bullies threatened; his soldiers slew; and his locusts devoured. Cabinets were cajoled by his agents; and kings held their dominion as his dependants, and paid him the most slavish homage. If any disobeyed him, he interdicted all the usual worship in their realms, and absolved their subjects from all allegiance to their authority. The most abject bondage, or the most fearful anarchy, hung upon his smile or frown. To all the wickedness, was annexed the title of "Holiness;" to all the falsehood, the claim of infallibility. The ministers of the sanctuary, instead of being the servants of the meek and lowly Jesus, who came not to be ministered unto, but to minister, and to give his life a ransom for many, lorded it over God's heritage, were tyrannical and rapacious, indolent and self-indulgent; so that Isaiah would have said, "His watchmen are blind: they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." "Like people, like priest." Nothing could have exceeded the ignorance and depravity of the common ranks, who in blind submission yielded up, bound hand and foot, their understandings and their consciences to those that had rule over them, and did not watch for their souls.

Almost every thing, jewish and pagan, was blended with "the simplicity there is in Christ." Instead of "a pure offering in righteousness," and a spiritual service, there were introduced an endless number of saints' days, and a round of unmeaning, unprofitable, superstitious usages, unsanctioned by the first and purer ages of the church, as well as at variance with the word of life. They forbad to marry, and commanded to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth. "Touch not," said they, "taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

But the time would fail me to tell—of transubstantiation, or converting the bread and wine in the Lord's supper into his very body and blood; of the adoration of images and relics; of the mediation of saints; of prayers to departed spirits; of pilgrimages; penances; compositions for guilt; sales of indulgences; prices set on every species of sin; morals poisoned at the fountain-head; persecution justified and extolled; heretics, that is, all who have received not the mark of the beast, fined, imprisoned, banished, put to death: and all this to do God service! Justification by faith, a doctrine "by which a church stands or falls," was exploded. Works were meritorious of salvation; yea, they could produce a superflux of merit remaining after the performers had been indemnified and rewarded, to constitute, with the merit of Christ, a general fund, from which portions might be taken and applied to the prevention or shortening of the pains of purgatory. The service was in an unknown tongue. The Scriptures were withholden from the laity. Yet there was no salvation out of this church! And all was confirmed by lying wonders! Darkness covered the earth, and gross darkness the people. And could you have witnessed the whole,

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instead of hearing a thousandth part of it, how would you have sighed, "O that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—*Jay.*

ATHEISM.

THEY that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising of human nature: for, take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who to him is instead of a god, or better nature; which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon Divine protection and favour, gathereth a force and faith, which human nature in itself could not obtain: therefore, as atheism is in all respects hateful, so in this, that it deprivetH human nature of the means to exalt itself above human frailty.—*Lord Bacon.*

PERILS OF SEA-FOWLING.

A FATHER and two sons were out together, and, having firmly attached their rope at the summit of a precipice, descended, on their usual occupation. Having collected as many birds and eggs as they could carry, they were all three ascending by the rope—the eldest of the sons first, his brother a fathom or two below him, and the father following last. They had made considerable progress, when the elder son, looking upwards, perceived the strands of the rope grinding against a sharp edge of rock, and gradually giving way. He immediately reported the alarming fact.

"Will it hold together till we gain the summit?" asked the father.

"It will not hold another minute," was the reply; "our triple weight is loosing it rapidly!"

"Will it hold one?" said the father.

"It is as much as it can do," replied the son; "even that is but doubtful."

"There is then a chance, at least, of one of us being saved; draw your knife, and cut away below!" was the cool and intrepid order of the parent; "exert yourself, you may yet escape, and live to comfort your mother."

There was no time for discussion, or farther hesitation. The son looked up once more, but the edge of the rock was cutting its way, and the rope had nearly severed. The knife was drawn, the rope was divided, and his father and brother were launched into eternity!—*Stanley's Familiar History of Birds.*

THE RECHABITES.

THE Rev. Joseph Wolff says:—

On my arrival at Mesopotamia, some Jews that I saw there, pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, "Whose descendant are you?"

"Mousa," said he, boisterously, "is my name, and I will show you who were my ancestors;" on which he immediately began to read from the 5th to the 11th verses of Jeremiah xxxv.

"Where do you reside?" said I.

Turning to Genesis x. 27, he replied, "At Hadoram, now called Simar by the Arabs; at Uzal, now called Sanan by the Arabs;" and again referring to the same chapter, verse 30th, he continued, "At Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed! and live in tents, as Jonadab, our father, commanded us: Hobab was our father too. Come to us, and you will find us sixty thousand in number; and you see thus the prophecy has been fulfilled, 'Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever;'" and saying this, Mousa, the Rechabite, mounted his horse, and fled away, and left behind a host of evidence in favour of sacred writ.

PRIDE.—If you do not keep pride out of your souls, and your souls out of pride, God will keep your souls out of heaven. —*Dyer.*

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A PAGAN SAXON CHIEF TRAMPLING ON HIS ENEMY.

Taken from the Description of Hengist, by the Welsh bard Aneurin, which agrees, in most particulars with the MS. figure in the British Museum. The cup resembles the skull of the human head.

THE ANCIENT BRITONS.

Britain a Province of Rome.

After an interval, during which no event of general moment occurred, the usurpation of Carausius, by which the island became, for a short time, an independent power, is recorded.

Towards the close of the third century, the predatory naval excursions of some of the nations on the continent, beyond the northern Roman boundaries, were severely felt in the provinces situated upon the narrow seas. To repress these, a naval power was formed, and Boulogne was chosen as the principal station for the fleet; few if any of the vessels composing which were larger than the fishing-vessels of the present day. The command was given to Carausius, a Menapian of very humble origin; but he was a skilful pilot, and bold in combat. He was very successful against the northern pirates; but it was soon remarked, that he seldom attacked them till the vessels were returning from their expeditions, laden with booty. Thus he acquired considerable wealth, while the inhabitants of the sea-coast suffered nearly as much as formerly. This was considered a crime deserving death, and the Roman emperor Maximim gave orders accordingly. But Carausius had foreseen and provided for this result. By his liberality he secured his sailors to his interest, and maintained considerable influence over the inhabitants of the countries with which he was connected. He prevailed upon the soldiers in this island to join his cause, and assumed the title of a monarch, A. D. 287, declaring Britain to be independent of Rome.

During seven years, Carausius governed the country with much ability,

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and promoted the welfare of his subjects. He repressed the attacks of the Caledonians and other northern barbarians, and courted the assistance of the maritime nations he had lately opposed. He instructed them in the naval and military arts; while, for a time, his fleets ravaged the coasts of Gaul and Spain, and even penetrated into the Mediterranean.

The emperor Dioclesian made some efforts against Carausius, but being unsuccessful, he acknowledged him as an independent sovereign, till having consolidated the strength of the empire, he was able to direct the efforts of Constantius against the British ruler. Boulogne was taken, and a part of the usurper's fleet. Further measures were in preparation when Carausius was murdered by his principal minister, Allectus, who endeavoured to continue independent of the Romans, but soon fell in battle with an army that had landed on the western coast; and Britain acknowledged Constantius as their governor under the Roman emperor, after a separation of ten years.

These events showed the Roman court the necessity of avoiding harsh and severe measures towards Britain. Constantius was a humane and prudent ruler, and it is stated, that although he dared not openly refuse to obey the persecuting edict of Dioclesian, and ordered the christian churches to be levelled with the ground, yet he neither actively persecuted the followers of Christ, nor encouraged those who abjured their faith, and returned to heathenism.

The Roman empire had, for many years, been agitated by civil discords, and successive rulers had, for the most part, perished by intestine wars and assassinations. The particulars are foreign to a history of Britain, but we may notice that Constantius died at York, in 306. His son Constantine succeeded him in the government of Gaul and Britain. About two years later, we find that Constantine was one of the six princes who in fact divided the government of the Roman world; and the mildness and justice of his government, together with his personal virtues, form a favourable contrast to the vices of Maxentius, who governed Italy, and with whom Constantine was shortly after engaged in personal warfare. The British ruler was successful, and after some years of fierce contest, he remained sole emperor of the Roman world; and in the year 32, he issued an edict abolishing heathenism, forbidding idolatrous sacrifices, and establishing that faith which, but a few years before, a heathen emperor had declared to be banished from the face of the earth. And let it be remembered, that this important edict proceeded from one who is generally considered to have been a native of Britain, as well as his mother Helena. Her origin remains uncertain, but by many writers she is considered to have been the daughter of Coel, a British prince, who for a short time held Camulodunum, in opposition to the Romans. We must, however, remark that, although the faith professed by Constantine exercised a beneficial influence over his conduct, yet we cannot speak decidedly as to that change of heart, without which mere outward profession is of no avail. Christianity had already, in many respects, declined from its first purity and simplicity, and Constantine may be regarded as establishing a system, which professed to be the faith of the gospel, and thus included those who really were the followers of Christ; but we cannot view him as desirous to promote only the real welfare of the spiritual church, which was founded by our blessed Lord, and promulgated by his apostles, and their immediate associates and successors. Still the change was great indeed, and marks the hand of Divine Providence interfering for the people of God, while the evils which proceeded from this early mixture of the tares and the wheat, are to be imputed to the depraved nature of man, and not to the Author of truth. These remarks are necessary to call the attention of the reader to the distinction which early began to exist between the true church of Christ, and the outward church, which includes all, even the merely nominal professors of christianity.

Britain deserted by the Romans.

For a considerable period, the only occurrences relating to Britain, which are of any importance, were occasional incursions of the Caledonians and Picts from the north, and plundering visitations of the Franks and Saxons in the maritime counties. In 367, Theodosius was appointed governor of Britain, and on his arrival, he found the northern invaders in possession of London, then called Augusta. He compelled them to retreat, and to relinquish the prisoners and booty they had taken; and

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he brought back to their allegiance many Romans, who had plundered the country during the late confusion. Two years later Theodosius left Britain, having, by many kind and wise measures, done much towards its restoration to a state of prosperity.

In 381, in one of the changes which were now become very frequent, Maximus, the governor of Britain, assumed the title of emperor, and aspired to rule over the Roman world. Maximus landed on the continent with an army composed of the flower of the British youth, and being joined by the forces of the western provinces, was for a time successful. He was soon afterwards, however, defeated and put to death. Many of the British forces perished, and others are said to have found refuge in Armorica, and to have settled there, where they were afterwards joined by the remains of other unfortunate expeditions. With this settlement is connected a popish legend of eleven thousand British christian virgins of noble rank being sent to this colony, but martyred by the pagan inhabitants of the coast, whither they were driven by a storm. A legend which probably arose from the fate of Ursula, and one companion, named Undecimilla, a name signifying eleven thousand.

Here the reader may for a moment pause, to consider how different the destinies of Britain might have been, if Maximus had been content with his insular dominion. This country, well-governed and strengthened by judicious rule, might have withstood the barbarian invaders, both by sea and land, and another character might have been given to the western world. But "God moves in a mysterious way;" and the ruling power of Divine providence may be traced in the warfare of empires, as well as in that of of the elements, and in the end we shall see that all has been directed aright.

Britain, now deprived of many of her defenders, again suffered from the attacks of free-booting tribes, who were once more repressed by the Romans, under Stilicho. But Rome soon became unable to succour its remote provinces, or even to protect the capital of the empire. The troops lately sent to the island were withdrawn, to oppose the irruptions of the Goths, Vandals, and other barbarians; and the few military who remained in the island, chose rulers for themselves. Not only was Britain declared independent, but some of these governors engaged in further contests for the Roman empire. Among them was another Constantine, who for a short time stayed the progress of the barbarians. But in the year 410, Alaric and his Goths took Rome by assault; and in the following year, Constantine perished before the successful rivalry of one of his own officers.

These contests further diminished the resources of self-defence, and the emperor Honorius, having relinquished all claim to authority over Britain, many of its Roman inhabitants removed to the continent. Further succours from Rome were once or twice solicited and granted, but they were soon withdrawn, and in A. D. 446, the Roman forces finally quitted Britain.

Considerable uncertainty exists as to the state of things during the last half-century. Turner considers, that when the Roman forces were mostly withdrawn, the Britons proclaimed their independence, and by their own exertions drove back the barbarians. They were doubtless led to seek this independence, not only from the desertion of their protectors, but from the oppressions of the Roman imposts, which, in the latter years of the empire, pressed so heavily, that, it is said, the Roman citizens preferred dwelling under barbarian government, to subjection to the Roman laws. The title of Roman citizen, which was once of inestimable value, and of which even St. Paul gladly availed himself, was now voluntarily rejected, and esteemed not only useless, but prejudicial. It is probable, that as the power of the Roman empire became weaker, and as the number of its regular forces in Britain was diminished, a number of petty rulers sprang up, and much confusion and many intestine divisions followed. The invasions of neighbouring tribes were of a predatory and uncertain character, and the resistance opposed to them was destitute of any general and well-arranged combination, though it was frequently successful.

But the Britons, having regained their independence, were not likely to desire to live again under the Roman yoke, though it is very possible that some of the maritime states may have desired aid from their former masters. Thus, as the Romans had found Britain divided into many petty states, so probably, when they left the island, it was divided under

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many rulers, and its resources and remaining strength were wasting by civil discord, as well as from the effects of external violence. In the scanty fragments of history which can at all be depended upon, several kings or regal chiefs are named, but amidst the obscurity of the records of these times, we cannot trace their history with any degree of precision.

Turner draws an able sketch, showing how different Britain was now, from the state in which the Romans first found it. Its towns were no longer barricadoes in the forests, nor its inhabitants naked savages, with painted bodies, or clothed only in skins. For more than three centuries it had been, in many respects, the seat of civilization and luxury. Some Roman emperors had been born, and others had reigned in it. The natives had not only built houses, temples, courts, and market-places in their towns, but their buildings were adorned with porticoes, galleries, baths, saloons, and mosaic pavements, and replete with every Roman improvement. Distinguished orators and legal advocates had appeared among the natives of Britain, and the Roman authors were studied here. In a word, the Britons had partaken of the principal improvements in knowledge and the arts which Rome then possessed or valued, and in some degree also of her luxuries and degenerate habits.

If the secular history of Britain from the second to the fifth century is so difficult to trace, its religious history is still more so. It would be useless here to enter into any consideration of the numerous legends with which the church of Rome has supplied her votaries. Even if it were possible to ascertain where truth ended and falsehood began, the small residue would afford no adequate recompense for the difficulty incurred in discovering it. Still there are traces of a pure and simple faith existing in the island; at least it was less corrupted than that of the imperial city and central provinces; and the British churches were as yet free from the interference of the bishops of Rome. Yet, in the latter part of this period, a dangerous heresy arose under the advocacy of a native of Britain, Pelagius, who went so far as to deny the doctrines of original sin, and justification by faith; and these errors have been held to a ruinous extent, by numbers in every succeeding age. The reader may find this subject fully discussed, in the second volume of the "History of the Church of Christ," published by the Religious Tract Society. Some traces of monastic establishments and superstitious pilgrimages are found among the records of this period, but it is evident that the distracted state of the country was injurious to its religious, as well as to its secular interests.

Britain invaded by the Saxons.

After the departure of the Romans from Britain, it was not long before another hostile race, the Saxons, invaded its shores, and took possession of the island. This change produced far more permanent effects than any other that is recorded in English history. From this people, the present language, government, manners, and customs of our country, have for the most part been derived.

It is impossible here to enter into discussions respecting the origin of nations. We must therefore pass by all the details which various writers have stated concerning the rise and progress of the Saxons, and only mention that they appear to have derived their origin from the Scythians, (Saex-sun is "son of the Scythian,") and their language evidently belongs to a different division of the dialects of Babel, from that used by the tribes which first arrived in Britain from the east. It is most probable that these Scythians entered Europe about the year 700 B. C., and, gradually advancing towards the north-west, overspread the centre of the continent, occupying Germany and the neighbouring countries, driving before them the Kimmerians and Kelts. Ptolemy is the first writer who mentions the Saxons among the German or Teutonic tribes, and from his statements it appears that they were a people of the Gothic or Scythian race, who, about A. D. 140, inhabited the main land at the mouth of the Elbe, and some neighbouring islands.

The local situation of the Saxons was favourable for maritime expeditions, which formed their principal occupation. They were probably first led to these pursuits by the following event, which might seem unimportant, but proved in fact a principal, although, in point of time, a remote cause, of the superiority at sea that has so long distinguished the northern Europeans. Among other methods which were used for diminishing the strength of the Gothic race of barbarians, when

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pressing heavily upon the Roman empire, Probus, about A. D. 276, caused a large number of the Franks and other neighbouring tribes to be removed from the shores of the German Ocean to those of the Euxine (or Black) sea. A considerable body of these exiles possessed themselves of several vessels, and sailed down into the Mediterranean. There they ravaged many parts of the coasts, and after a variety of adventures, with different results, they at length reached their native land. This success showed the ease with which similar expeditions might be effected, and the gain that would be derived from them: which considerations assisted in leading to the piracies already mentioned. These pirates, as we have seen before, Carausius had been employed to suppress: but his ambitious designs induced him to promote, rather than to counteract the spirit of naval enterprize; and thus a distinct character was impressed upon the Saxon tribes.

At the period when they claim our notice as invaders of Britain, the Saxons were a ferocious and cruel people, plundering and destroying without remorse. Their vessels were for the most part frail barks, framed of wood, and covered with skins. In these they fearlessly traversed the seas, and attacked any shores whither they were wafted by the winds. It is said that they often purposely launched forth in tempestuous weather, because the inhabitants of the opposite shores would least expect them at such a time. A people thus careless of their own lives were not scrupulous as to the lives of others; but sword and fire, massacre and destruction, successively marked every coast within their reach. The light and small description of craft which they used, enabled them to ascend the rivers for many miles, and to carry desolation into the interior; while, if hard pressed, and their retreat cut off, they could carry their vessels from one river to another, and thus escape pursuit, at the same time desolating places where least expected. How opposite was such conduct to what might be expected from the possessors of the fair, pleasing, and blue-eyed countenances described as universally characteristic of their race!

The religion of the Saxons was idolatry, marked by a stern and bloody character rather than the licentiousness of Grecian and Roman polytheism; yet amidst all its gross and painful associations, its fables certainly display more vigour of mind than the depraved imaginations so thinly veiled by the classical mythology. More of the true and ennobling attributes of the Deity may be traced in the rude poetry of the northern Scalds, than in the polished numbers of the Roman poets. The appellation given by the Saxons to the Supreme Being is too beautiful to be left unnoticed. The Saxons called him GOD, the term most frequently used in the English language; but we do not always recollect that in the Saxon it was literally THE GOOD. It has been well remarked, that this phrase carries us back to those primeval times when the Divine Being was the object of the love of his creatures, and was adored for his beneficence. But the imagination of fallen man soon endeavoured to construct theories more congenial to its depraved state. All the forms of mythology and of heathenism, manifest the struggle between hardening unbelief and enervating superstitions; and show, that a leading principle of both is to consider, if possible, the only GOOD as a being like ourselves. The Saxons also, had many deities for whom they had an inferior kind of veneration. Each day in the week was particularly consecrated to one of their gods, and takes its name from thence: thus the sun, the moon, with Tui, Wodin, Thurvie, Friga, and Seterne, are still kept in remembrance; though antiquarians are unable with certainty to define the character and attributes of all these deities. There were very many other inferior objects of worship among the people we are now describing.

At first the Saxons had no covered temples or even images for their gods, but afterwards they began to use both, in imitation of other nations. Their sacrifices were cattle, and occasionally human victims, as well as offerings from the vegetable world. Prayer and praise also formed a part of their religious rites; and, like other heathen nations, they endeavoured, in various ways, to become acquainted with future events, and gave credit to certain women among them, who were a sort of fortune-tellers. The period of Yule is still the northern term for Christmas, though the observances are, or ought to be, of a very different character. The return of these seasons should excite in our minds gratitude that we are delivered from the darkness in which our ancestors were involved,

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as well as the higher feelings of thankfulness to Him who is the Life, the Light of men. The Saxon traditions, as to the final restitution of all things, though mixed up with much that is absurd, evidently convey ideas of a dreadful contest, in which the powers of evil will be destroyed, and a general conflagration consume the world now existing, to which a new world is to succeed. They believed in the immortality of the soul, and in a future state of reward or punishment, according to the conduct of men in this life; but like the mohammedans, they represented paradise only as a place abounding in many earthly delights, as feasting, warlike diversions, and other sensual gratifications. But we need not pursue this subject any farther: it is sufficient to say, that although, in many of their customs and practices, the Saxons differed from the Romanized British inhabitants of England, yet they are not to be considered as absolute barbarians. In numerous instances, their practices may be traced up to principles superior to those which actuated the Italianized people of the island.

The principal native ruler in South Britain, about A. D. 449, was Gwyrtheyrn, or Vortigern, as it is often expressed, with more euphony to English ears. He was harassed by the incursions of the Scots and Picts, many of his subjects were falling victims to pestilence, and the country in general suffered from the discords which prevailed among numerous petty chieftains. Gwyrtheyrn, and his noble or royal associates, were engaged in concerting measures to repel their northern invaders, when three Saxon vessels arrived at Ebbsfleet, in the isle of Thanet, which is now become an inland spot by the receding of the sea. These were commanded by two brothers, named Hengist and Horsa. It does not appear whether the visit was accidental, or for plunder, or whether they were exiles from their own country; but the British chiefs engaged them with their followers, probably about 300 men, to serve against the Scots and Picts. Their first efforts were successful, and it was agreed that they should send for a reinforcement from their countrymen. Many writers have supposed that these Saxons first came over at the invitation of the Britons, but this is by no means certain.

Some traditionary accounts represent that Vortigern formed an alliance with Rowena, the fair daughter of Hengist; but for this there is no real historical authority. However, the result of the legend and of the real history is the same. Like the spies of the Danites, as recorded in Judges xviii., the first body of Saxon adventurers beheld the weakness of the Britons, their careless security and inability to repel an enemy. They reported to their brethren at home that the land was very good, and exhorted them not to be slothful to go, but to enter to possess the land. Other Saxons arrived in succession, the Scots and Picts were defeated; and when no longer troubled with these enemies, the Britons wished for the departure of their allies, but were told, not only that they would not leave the isle of Thanet, but that unless their wants were supplied, they would have recourse to plunder. The Britons refused to accede to their demands, but had neither power nor wisdom to expel these dangerous allies; and the Saxons, uniting their forces with the remains of the Picts, ravaged the neighbouring districts. The historian Bede describes in strong terms the desolation that ensued: cities and towns were destroyed, while the people fled to fortresses, and the more secluded parts of the country, or hastened to foreign lands. But these, probably are exaggerated accounts.

Guortemir and Categirn, the sons of Gwyrtheyrn, for some time, successfully struggled with the invading Saxons, who were forced to return to their native shores, after battles in which a chief of each party was slain. Guortemir also died soon after, when Hengist returned and finally established himself as monarch of Kent, though sixteen years subsequent to his first arrival, a battle was fought between him and the Britons, not many miles from the place where he first landed. His success induced other Saxon chiefs to follow his example. Ella landed in Sussex, A. D. 477; and after a slow progress of eight years, established the kingdom of that name. From the details of early writers, it appears that the Britons were divided among themselves. The inhabitants of the invaded districts seem to have been left without assistance from their countrymen, and we find, during this period, a large body of forces sent from the western parts of this island to Gaul, to assist against the Visigoths.

In A. D. 495, another and more powerful body of Saxons arrived under Cerdic. He landed in Hampshire, and

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established the kingdom of Wessex, which, after a protracted contest of eighty years, extended northward to the counties of Wilts and Berks, and westward to Devonshire; the natives being gradually driven still farther in the latter direction.

Those whose taste in studying history is chiefly gratified by the details of carnage, may find much to interest them in the more particular accounts usually given of the progress of the Saxons, and the resistance of the Britons. The general results contain all that it is requisite for us to notice. As already stated, it is not necessary to occupy these sketches with details shocking to humanity and wearisome by their sameness; for, to use the language of Holy Writ, "every battle of the warrior is with confused noise, and garments rolled in blood." This brief statement gives a summary of every contest from the days of Nimrod to those of Buonaparte, however diversified by the displays of human ingenuity, or rather depravity, as to the weapons of slaughter used in them. All is alike hateful to the truly christian mind.

Arthur was a British chieftain, who rendered himself conspicuous by the resistance he made to the progress of Cerdic. Of this celebrated hero of romance we have little to say. We speak not here of the giants he is said to have slain; of his conquest of nations, some of which never existed, and others he could never have seen; nor of his travels to Jerusalem, which were never really performed! His queen, his knights, and his court, may also be safely left unnoticed. Stripped of the false glare of romance, Arthur's history is soon told. He appears to have been a chieftain in some part of south-west Britain, an active and sanguinary character, indulging in deeds of violence and blood, but within a narrow sphere, probably never exceeding a hundred miles from the centre of Somersetshire. His wife having been carried off by the king of Somersetshire, was restored by the interposition of the monks of Glastonbury. He warred against his own countrymen in the north of England, and thus left the east and south more exposed to the Saxon invaders, against whom at last he directed his efforts; and his success at the battle of Bedon-hill, near Bath, for a time stopped the progress of Cerdic; but instead of pursuing him to the sea-coast, he conceded to the Saxons the counties of Somerset and Southampton; and they gradually gained ground during his life, as well as after his decease. Arthur received a mortal wound in a contest with his nephew, Medrawd, which is said to have been occasioned by the licentious passion of the latter for his uncle's wife.

Arthur was carried to Glastonbury; but the medical skill of the monks could not prevent his death. Legends of fairy land, and of Arthur's future glorious return to head his triumphant Britons, were long the popular belief, and appear to have originated from some attempts to avert the popular displeasure against Medrawd, or to support persons who may have grasped the supreme power, while pretending only to rule for an absent monarch. Some such legend may be found in the history of every nation.

The remains of this almost fabulous monarch were discovered at Glastonbury, in the reign of Henry II.; they only proved that his stature exceeded the common height, and that he had received a mortal wound upon the head. All, in fact, that can be asserted of Arthur is, that it is certain such a chief once existed in England; and it is equally certain that nearly all which is related of him is untrue. To bring forward the popular accounts of Arthur, a character at best not superior in point of intellect and morality to one of the Turkish pachas of the present day, would be wasting the time of the reader of these pages; and only tend to promote the disposition which is so common, of presenting in false colours much that is morally wrong, because it is connected with splendid acts of violence, and deeds of atrocity. Were the courtiers of the renowned king Arthur to be examined by the laws of man, not to speak of the Divine laws, every individual of the band would be found deserving to be ranked among felons and outcasts. Thus much may suffice for the English heroes of romance!

During the contest between Cerdic and Arthur, parties from another body of the Saxon or Teutonic race landed on the shores of Norfolk and Suffolk. These were the Angles, a nation which inhabited Sleswick, a territory adjoining that of the Saxons, and who often were united with them. Their invasions began A. D. 527, and formed the kingdom

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of East Anglia. About the same period, some Saxon adventurers possessed themselves of Essex, gradually extending their ground into Middlesex, and obtaining possession of London, already a place of considerable trade.

Another, and still more formidable invasion by the Angles, is dated in 527, when Ida, with a considerable number of supporters, landed on the coast of Northumberland; which led to a series of defeats, described in florid terms by the poets of the ancient Britons. One of their principal defeats took place at Cattraeth, and appears to have been principally owing to the drunken excesses of the British army on the eve of the battle.

The result of these contests in the north of England was the establishment, about the year 560, of two other Saxon, or rather Anglo-Saxon kingdoms, namely, those of Deira and Bernicia; the latter extended into the south of Scotland, as far as the Frith of Forth. These two kingdoms are sometimes improperly spoken of under the name of Northumbria. To the northward of this limit the Picts and Scots were now confined.

Before the end of the century, another kingdom was established, that of Mercia, by the Angles penetrating southward from the Humber. It embraced the districts in the centre of the island.

England, as finally divided under the Saxon governments, may be described as follows:—1. Kent, containing that county. 2. South Saxons, restricted to Sussex. 3. East Saxons, or Essex, comprising that county, Middlesex, and the south of Herts. 4. West Saxons, or Wessex—Surrey, Hants, Berks, Wilts, Dorset, Somerset, Devon, and part of Cornwall. 5. East Anglia—Norfolk, Suffolk, Cambridge, Isle of Ely, and part of Bedford. 6. Deira—Lancashire, York, Westmoreland, Cumberland, Durham. 7. Bernicia—Northumberland, and the south of Scotland. 8. Mercia, comprising the other counties in the centre of the kingdom. But the reader is not to suppose that the limits of these governments were accurately defined, or the boundaries strictly observed. In the open, wild state of the greater part of England, at that period, land was thinly inhabited and of little value; and, during the continual intestine wars, a district would sometimes belong to one government, and sometimes to the neighbouring power. Frequently, also, two or more of these governments were united under one head for a time, and then again separated. The centre, in particular, was debateable ground. The original kingdoms, it will be seen, were formed on the sea-coast, and extended into the interior, and the central state of Mercia was formed the last.

Those native Britons who did not submit to the invaders were driven westward, and nearly confined to Cornwall and the principality of Wales, though still struggling with the Saxons of the kingdom of Wessex. These Anglo-Saxon governments are frequently spoken of under the general term of the Heptarchy, counting them only as seven in number; but, as the reader will perceive, they were eight, and therefore this state of Britain is correctly named the Octarchy, which was not fully established till a century and a half after the first landing of Hengist upon the shores of Britain; a long interval, which was spent in sanguinary and almost daily conflicts. Of these Milton speaks contemptuously, terming them "battles of kites and crows." Compared with the contests on a larger scale which have agitated the world, both in earlier and later periods, this appellation may not be inappropriate, but in another and more important view this comparison will not hold. The kites and crows are not possessed of reason; they have neither rejected nor neglected the light of Divine revelation. It is not so with man. He covets the property of his fellow-men, and seeks to destroy their lives; but it is in opposition to the Divine command, and to the dictates of that conscience which is implanted in the hearts of men as a witness to the will of the Supreme Good.

TEREBINTHACEOUS OR TURPENTINE-BEARING TREES.*

We propose to call the attention of our readers to various vegetable objects which are mentioned in Holy Writ. We shall begin by noticing a family of trees remarkable for their beauty, conspicuous mode of growth, and the balmy odour which they yield. The trees of this family are generally of a lofty stature,

* For an explanation of botanical terms, see *Weekly Visitor* for 1835, p. 20.

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often expanding into a top of wide spreading branches. Many of them furnish an edible fruit. As, for example, the *spondias dulcis*, or vi-apple, of the Society Islands. This fruit has a flavour of peculiar acidity, but the rind abounds with a gum-resin which tastes like turpentine. The presence of this gum-resin or turpentine seems to point out the connexion which the tree has with a family that has been expressly denominated a terebinthaceous or turpentine-bearing family. It occurred to the writer when in the Society Islands, that the use of this gum might be to correct the effects which the keen acidity might have upon the eater.

It requires some botanical skill to trace the systematic tokens which unite a certain number of trees or plants into one group. Therefore, when we find some obvious characteristic, which is alike intelligible to all minds, we cannot consult the reader's convenience better than by setting that characteristic in the first place. The connecting link of all the members of the teribinthaceous order or family, is the predominance of a savour, which, however grateful it may be in some instances, bears a certain resemblance to that of turpentine. The *suriana maritima*, a shrub very common upon all the Low Islands of the southern Pacific, has lately been added to this family from a reference to its botanical characters. The writer well remembers, that on approaching these islands in the evening, a most delightful perfume was breathed from their rugged shores, which seemed to invite a landing, while the boiling surge, dashed from the reef, made it sometimes too perilous even to the imagination of a botanist. It would form a pleasing association, while regaling upon this sweet odour, to have remembered that the suriana which produced it, was connected by scientific marks with that tree, which furnished the balm of Gilead. Such a recollection would have very much enhanced the delight felt in the enjoyment of vegetable fragrance, which is never so sweet as when it meets the seafaring man on his approach to land. But at that time the suriana was regarded as a member of the rosaceous family, and marks of likeness were sought for with a view to find out its natural association with that group.

The history of the terebinthaceous family in some of the most important points respecting the structure and growth of the fruit, has been but imperfectly developed. An insufficient degree of attention has been bestowed upon this subject by botanists who have had an opportunity of seeing them in the land of their nativity. In fact, the stay of the traveller is generally so short at any particular spot during his peregrinations, and the number of objects which invite attention is so great, that with an anxious wish to notice all in their turn, he finds it impossible to assign to each that share of observation, which the curiosity of its form and properties demand. To this circumstance it is owing that we have but a partial acquaintance with a matter that is doubtless full of interest and instruction.

The sacred book, which we are in these papers attempting to illustrate, in a special manner invites us to the contemplation of the fruit and seeds, Genesis i. 11, 12. It is an undeniable fact, that since botanists have studied them as their highest marks for guidance, the knowledge of plants has begun to put on all the charms and proprieties of a science. In the terebinthaceous family, however, the greatest deficiency of information exists in the history of the fruit. To understand the nature of any fruit, it is not sufficient that we are favoured with an opportunity of scrutinizing it when ripe, or at any particular stage of its growth. We must examine it in its various points of developement, and for this purpose it would be necessary that the tree should grow in the neighbourhood of our dwellings. The most curious particulars would be elicited by tracing the progress of a germen, from the beginning of its evolution to its final state of maturity in the ripe fruit. We should doubtless find that trees, which resembled one another in property, also exhibited various instances of correspondence in the structure. At present we must be content with an outline, so far as the terebinthaceous trees are concerned. Time, that brings about many things, may afford us and others opportunities of investigating this subject with that accuracy and interest which its importance seems to require. "The works of the Lord are great, sought out," or worthy to be sought out, "of all them that have pleasure therein." Ps. cxi. 2.

The fruit of the terebinthaceous family generally comes underthe denomi-

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nation of a drupe, that is, a nut with a pulpy or fleshy covering. In some instances, the pulp or fleshy part is remarkably juicy, as in the vi-apple of the Society Islands.

This fruit is often the combination of several carpels, or lesser fruits, which have been welded together in the progress of growth, and thus, finally, put on the appearance of one. The number of members which compose, and the process of this union, are the matters which chiefly require the investigation of an eye-witness. The flowers which generally present themselves in large clusters, are sometimes all barren upon one tree, and all fertile upon another. The turpentine-tree, growing near the entrance of the botanic garden at Chelsea, has all its blossoms fertile; and because there is not a barren or pollen-bearing tree near, to shed its fertilizing dust upon the nascent fruit, to execute the work of vivification, it has never ripened its fruit. In this case, the flowers are said to be diœcious. In other instances, the flowers are said to be hermaphrodite, because the pollen, or yellow dust, and the fruit are found in the same blossom. This is exemplified in the balsamodendron, where the eight stamens and the four little seamed germen or threads, that yield the fertilizing dust, occur in the same blossom. In some occasions, the flowers are under a category, or condition, which is said to be polygamous. For, on the same tree, some flowers are barren, or produce only stamens; others, fertile, or yield fruit without stamens; while the rest furnish both fruit and stamens.

The stamens, which correspond in number with the divisions of the calyx, or unripe fruit, in being equal to or double that number, do not exceed ten; in which case they are said to be definite. The divisions of the calyx are either four or five; hence the number of stamens will be four, five, eight, or ten. This correspondence imparts an interest to that which would be otherwise uninteresting. For in the simple, isolated fact, of any particular number of parts existing in a flower, there is nothing engaging; but when it is viewed as an element in the harmony of mutual correspondence, it becomes interesting and instructive. Flowers are generally small, but make up by their number what they want in size; and thus afford an instance of that economy with which creative nature deals out her useful gifts and her pleasing ornaments. The leaves are evergreen, and are uniformly divided into leaflets, which are sometimes ranged in pairs, like wings, upon a common leaf-stalk, or otherwise disposed in a radiating manner. They are of a shining green, and preserve their verdure during the various changes of the revolving year. L.

THE PERAMBULATOR.

VISIT TO THE SOCIETY FOR THE ILLUSTRATION AND ENCOURAGEMENT OF PRACTICAL SCIENCE.

There is no spot of earth that can be altogether uninteresting to a christian perambulator; and for this plain reason, wherever he goes God has been there before him, and left some unequivocal trace of his almighty presence. The heavens are richly coloured, the earth is clothed with beauty! The change of seasons is but a change in the glorious exhibition of God's wondrous creation. Illimitable power, unsearchable wisdom, and inexhaustible goodness, are inscribed on even his "lowliest works." In the country, well may the heart beat, and the eye sparkle with gratitude and joy, for the sources of delight are unbounded; and he who is accustomed to look on all as the gift of God conferred for the good of man, will indeed find

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

That knowledge which connects earth with heaven has an increased enjoyment. It gives an added interest to the scenes around us;

> "And doubly sweet are rural hours,
> The hills, the dales, the trees, the flowers,
> The wood, the wave, the water-fall,
> When God is seen among them all."

Nor yet are the peopled pathways of the crowded city without absorbing interest, for there may be seen men and manners in all their varied modifications. There too is found all that is rare and curious, heaped up in a thousand treasure-houses; so that a perambulator may walk abroad with pleasure, and return home laden with instruction. London, indeed, abounds with exhibitions of interest, where every degree of intellect, and every variety of disposition, may find amusement and advantage. Whether my tent has been fixed in the "mart of all the earth," or elsewhere,

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I have always been a perambulator in the neighbourhood around me. No wonder, then, that the varied exhibitions of this mighty metropolis should have attracted me. Among the numberless reflections that the sights of London have called forth in my mind, there is one that has occasioned my present address; it is this, that many a visitor, ardent after useful and practical knowledge, has retired little benefited by exhibitions from which, under proper guidance, he might have derived an enlarged degree of important information.

When any one, young or old, gazes for the first time on a steam-engine, without being prepared for such a sight, he is altogether confounded by the spectacle. He sees the machine, like a huge giant with a hundred arms, achieving wonders; but he is lost among the rods and cylinders, the revolving wheels, the heaving levers, the groaning axles, and the hissing steam; he confounds the effect and cause; he is astonished and perplexed, but not made wiser. But let any one, familiar with the engine, explain to him the principle of its action, so that he can distinguish between the mere machine and the mighty energy that keeps it in motion, and how different will be the amount of his pleasure and profit. In like manner, a slight degree of information given to him who, for the first time, visits any other exhibition, will not be useless. Let me then, my reader, go with you, to a few of such London sights as sober-minded people may visit with advantage.

Did you ever visit the GALLERY OF PRACTICAL SCIENCE? If not, thither will we bend our steps; the only advantage that I claim over you is this, that I have been there already. Bear in mind that I neither undertake to play the part of a catalogue, by directing you to all that the gallery contains, nor yet to decide which things are the most entitled to your attention. My pleasure will be to roam here and there without restraint; and my business to implant in your memory useful knowledge, and to excite in your mind right feelings.

Well! we have passed the crowded Strand; we have walked along the Lowther Arcade; we have entered the long room of the institution with a catalogue in our hands; and now, what use can we make of the models, the magnets, the steam-engines, boats, and carriages; the fire-escapes, air-pumps, safety-lamps and hydrometers; the life-boats, rudders, anchors, paddles and paddle-wheels; the rafts, blow-pipes, gas-meters, and electrifying machines; the life-preservers, cylinders, shafts, cog-wheels, pullies, and inclined planes? If we attend to a tenth part of what is before us, we must stay here a week: let us look at a few of them, and be content.

How hard it would be to calculate the amount of mind that now lies before us! every machine, every model, every plan, has been the result of intense study: days and nights, weeks, months, and even years, have been devoted to the perfecting of some of the designs presented to our view. We see the result only. The disappointments that have been endured, the difficulties which have been overcome, the unconquered patience, the determined perseverance that have been exercised, we see not. We shall err, then, if we regard these miniature models as mere play-things to amuse an idle hour; they are, for the most part, efforts of the mind for the benefit of the human race.

Look at that model of *Eddystone Lighthouse*. It is a mere bauble in itself; but when we consider, that the lighthouse which it exactly represents is really standing, like a warning angel, amid the stormy breakers of the British Channel, enduring the attacks of the heaving ocean, as it pours its roaring billows from the wild Atlantic, making signs to the mariners to keep aloof from the dangerous rocks that threaten him with destruction, it gives it an indescribable interest. I must have another look before I leave it.

Why have you passed by that model of *a raft* so hastily! Come back again, and examine it afresh. Do you take it for a play-thing? it is something better. You see these little barrels and strips of wood tied together. Now, by observing this model attentively, you may learn from it how human lives may be rescued from destruction, in a season of extremity, by the use of materials ready to hand. Imagine that a vessel is foundering in the mighty deep: it "reels to and fro, and staggers like a drunken man," and the seamen are at their wits' end.

> "One wide water all around them,
> All above them one black sky:
> Different deaths at once surround them.
> Hark! what means that dreadful cry!"

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Perhaps, when all seems lost, two or three steady-minded sailors step forward, and, from the materials of little worth that a ship always carries with her, begin to form a raft of safety. Three or four empty water-casks are well lashed to a few spars and planks, or gratings; on which a chest, a bag of provisions, and a butt of water are quickly placed; rude as the construction may be, it floats upon the water with a score or two seamen on it. The ship founders, but the raft lives through the waves, and some days, or weeks after, is picked up by a friendly vessel, or makes some point of land in safety. I see that you look on the model of the life-raft with more attention than you did; it is meant to preserve life, and is, therefore, not a work of science only, but of humanity.

Here is a *life-preserver*, meant to be thrown into the sea when a sailor falls overboard. I hope that you can swim, and are able and willing to render assistance when you see any one in the water in danger. A few weeks ago, a poor idiot, seeing a child fall into the canal, leaped in after him, and saved the child's life. Who would be outdone in humanity by an idiot?

Hark! that flourish of trumpets announces that the *steam-gun* is about to pour its stream of leaden bullets against the iron target. What a reverberation! what wondrous rapidity! Seventy balls have burst forth in four seconds, and twenty-five thousand might be discharged in an hour. And are not mankind visited enough with woes! Cannot men destroy each other fast enough in their ruthless wars, that such a murderous weapon as this should be required. Our life, at best, is "even a vapour, that appeareth for a little while, and then vanisheth away." Surely then, "wisdom is better than weapons of war," and deeds of mercy than doings of destruction. Had the steam-gun been the only invention of its talented constructor, he would scarcely be to be envied; but society is indebted to him for many inventions, of less questionable utility.

Come back! come back! here is a cluster of curiosities—a model of a new *anchor*, an *improved rudder*, a plan for *preventing ships from foundering at sea*, and a *shipwreck-arrow*, to hold communication with a vessel in distress. I like to look at these things, because they are of great value to seamen, who undergo unnumbered hardships while we are safe on shore. Every thing belonging to a ship is interesting, from stem to stern, from the sky-scraper at top, to the keel at the bottom. Ships not only bear away our manufactures, and bring back the produce of distant lands, but take out, also, missionaries, and religious tracts, and that "flaming angel," the Bible, to enlighten the heathen world. He, then, who improves a cable, an anchor, a rudder, or a sail, or invents aught to assist the shipwrecked mariner, deserves well at the hands of his country.

We must not omit seeing the *Combustion of Steel*, for it is a very curious, and considered also a very mysterious process. A round plate of soft iron is made to revolve at the rate of five thousand times in a minute, when if a hardened file be pressed against it, that part of the file next the iron will be melted by the extreme heat. Hardened steel melted and cut through by soft iron! Velocity gives new qualities to matter, so that a soft substance, in rapid motion, overcomes the resistance of a hard one that is in a state of rest. These experiments are intended to set us thinking, and I have been reflecting on this very matter. It seems to me that one reason why the file is cut, while the round iron plate remains whole, is this—every part of the round iron plate, after coming in contact with the file, performs a circle before it again rubs against the file, but I do not feel myself able to say that my conjecture is correct, why this result is produced.

If you have ever seen, as I have, the extremity of distress that is occasioned by a dwelling-house taking fire in the night, you will regard these models of *Fire Escapes* with attention. Let us suppose the clock has struck one or two. All is still save the slow-pacing foot-fall of the policeman, and the occasional rumble of a cab or coach. Hark! the fearful exclamation of "Fire! Fire!" resounds along the street. A crowd rapidly assemble; the door of the dwelling is broken in; the house is full of smoke, and the stair-case is in flames. A window of the first floor is thrown up: one lets himself down by a sheet, another leaps in desperation on the stone pavement. But how are the poor wretches, shrieking at the attic window, to escape? There is a trap-door to the roof, but the padlock is rusty, the key will not turn it. There is a parapet

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along which they may go to other houses if they can get out of the windows. Alas! the females are paralyzed with fear; the children are clinging to them, and no one is near to assist them; their case seems totally hopeless. Dreadful! dreadful! they must perish in the flames. Who are the men who have planted that ladder-like pole against the house? One is mounting on high; he has entered the attic window; with a firm heart and a ready hand, he heaves the children, one by one, into the large basket which has been pulled up to the top of the pole. The children are safe on the ground. Again the basket mounts, and again it descends, freighted with the helpless women. Last of all comes down the brave man, who has, under Providence, rescued them from destruction. Think not that this picture is fanciful, it is fearfully correct; and now, can you feel any other sentiment than respect for those, whose benevolent inventions are thus made instrumental in rescuing human beings from destruction? So long as the GALLERY OF PRACTICAL SCIENCE presents models that have for their object the preservation of human life, so long will it promote in the public mind the desire to be useful in seasons of distress, thereby befriending the community at large.

Who, without strong emotion, can read of the late horrifying circumstance at Hatfield House, of a nobleman and his attendants being driven back by smoke from the dressing-room where his own mother was, in all probability, at that moment in flames, and who would not have rejoiced, if some one with knowledge and presence of mind suited to the emergency, had snatched the ill-fated marchioness from the destructive conflagration that so awfully consumed her. It is asserted in the "Medical Gazette," that any one by applying a wet cloth or handkerchief to his mouth, may fearlessly enter the densest smoke that fire can create, especially if he enter on his hands and knees. Reflect a moment on this simple and secure means of entering the several rooms of a house on fire. It is too late to apply any remedy to the calamity already alluded to, but He only who knows all things, can tell how soon we may be placed in a like extremity. Let us resolve, with God's blessing to increase our limited knowledge, and to tax our noblest energies, if ever called upon to act in such trying circumstances. With a wet napkin round his mouth and nostrils, and a cord tied round his waist, a man of self-possession and energy might fearlessly enter a smoking apartment, and probably rescue a fellow-creature from destruction. Even in the event of being overcome by the smoke, the cord would enable the attendants to draw him out from the surrounding danger. There is something spirit-stirring, something glorious, in the very attempt to rescue a fellow being from inevitable death, but without knowledge and self-possession, the most resolute philanthropy may become as impotent as childhood. It is said, that about ten years ago, a poor miner, of the name of Roberts, invented a head-covering, with glass eyes, and a tabular mouth-piece, which enabled him to resist even the most suffocating vapours of sulphur for half an hour, shut up in a chamber, where, without this covering, he could not have survived a minute. It is probable that this invention will now no longer be allowed to slumber in forgetfulness.

The model of a *diving bell* is worthy of much attention. By this useful machine the foundations of bridges and light-houses have been constructed with increased security, and property to a great extent been recovered from vessels sunk in deep waters. What power has the Giver of all good bestowed upon man! Assisted by science, he is propelled rapidly along the land, and the winds of heaven waft him across the mighty deep: he mounts into the air higher than the soaring eagle, and descends to the bottom of the sea.

There is also the *water filterer*, rendering drinkable that which, without it, would be comparatively useless—The *safety rein*, to curb the unruly steed, when he breaks away with his rider—The *stomach pump*, to remove from the stomach poison or any other injurious liquid—The *apparatus for giving notice when a ship drags her anchor*, an invention which may be very useful to mariners—The *safety lamp*, to protect the miner in his dangerous employment from the sudden explosion of foul air. At these, and a hundred other useful inventions, we must snatch a hurried glance, for time wears away. You must come again and again, and even then you will have much to see.

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Do you hear! Notice is given that the *grand oxyhydrogen microscope* is about to be exhibited. Let us hasten forward, for crowds are pressing on before.

How few are there among the many who visit this place, who put up even an ejaculatory prayer, that the varied stores of knowledge here exhibited, may be blessed to them with a holy influence, rendering them more useful in their generation on earth, and more devoted to their Almighty Father who is in heaven!

We gaze on the wonders of creation till they become common-place in our regard. The all-glorious sun, a million times the size of the world we inhabit, may rise in splendour, inscribing the power of his Almighty Maker in characters of flame upon the earth and skies, and set in unsufferable brightness and glory, while we scarcely make a pause to wonder and admire. No marvel, then, that the wonder with which we at first regard the exhibition of the grand microscope should gradually subside. Thoroughly to enjoy this spectacle, we must either experience ourselves, or witness in others, the fresh feelings and emotions of those who have never before attended an exhibition of the kind. An involuntary burst of astonishment usually escapes the lips of children or strangers, on witnessing even the lowest power of the microscope. He there sees, demonstrated before him, that it is not in the "cedar of Lebanon" only, but in the "hyssop that springeth out of the wall," not in the majestic oak alone, but in the lowly lichen, that the power and wisdom of God are manifested. We have all been accustomed to acknowledge the wonder-working hand of the Creator of all things, in the huge leviathan, the half-reasoning elephant, and the monarch of the beasts; but we are here compelled to acknowledge that the same Almighty attributes are necessary to form the wing of the moth, the larva of the gnat, and the scarcely visible animalcule that escapes the vision of the common observer.

The amazing powers of the microscope, open up a page in the economy of nature, absolutely astounding to those whose minds have not before been drawn to the wonders of the animal and vegetable world exhibited before them. A sprig of moss becomes a tree, and the structure, habits, appetites, passions, and sports of the insect world are openly revealed. When a thread becomes a cord, when the finest cambric is represented as coarser than the coarsest canvass, it exposes the imperfection of human ingenuity, and reproves the pride of the wearer of fine clothes. When the minutest worm of the waters is extended to the size of the boa constrictor, and the common flea more than rivals the mammoth in magnitude, we see that they are formed with as much care, and furnished with organs as well adapted to their state, as larger animals. The sting of the bee, and the mandibles of the spider and water-tiger, appear formidable as the tusks of the wild boar, the jaw of the lion, and the horn of the rhinoceros.

The lecturer is at the *magnet*, we must go there. Wonderful! The soft iron, so long as the two wires remain in the liquid employed, becomes a powerful magnet by the galvanic fluid which passes through it, and sustains a weight between four and five hundred pounds. When the wires are lifted out of the liquid, the iron loses its magnetic power, and the weight falls.

Will you be electrified? The shock given from the two basins of water is very slight, but that from the pieces of metal is tolerably sharp. It tries, not only the strength of the nerves, but the degree of our moral courage and endurance; for some of athletic proportion writhe under its influence, while feebler frames, in many instances, stand firm. I saw one of the Society of Friends, the other day, enduring its power without altering a muscle in his face.

Though we may not understand magnetism, galvanism, and electricity, yet if we are here taught how little we know, our visit to the Gallery will not be in vain. While the assembled visitors admire in mute astonishment, or express their surprise in short ejaculations, the christian spectator is ready to lay his hand upon his mouth, under a feeling persuasion of his utter nothingness in the vast creation, and to say, "Lord, what is man that thou art mindful of him! or the son of man that thou visitest him!"

The *tapestry*, the *paintings*, the *musical instruments*, the *casts*, the *carvings*, and the *mosaic tables*, will abundantly recompense you for the trouble of coming again; the *printing* and *weaving* should be dwelt upon; the *microscopes*, *kaleidoscopes*, *prisms*, the curious pieces

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of *mechanism*, and unnumbered *curiosities* will amuse you; the *chemical lecture* must not be lost. We shall there learn something to raise our admiration of Him, of whose creation we know so little. After all that science can unfold, how ignorant we are of our Almighty Creator and Redeemer! infinitely wise, and strong and good, and holy! "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." We must not leave unnoticed, and indeed unseen, many excellent inventions that do credit to the minds that gave them birth; but let us not forget the few that we have inspected.

Many may regard the GALLERY OF PRACTICAL SCIENCE as an idle lounge, or at best but a place of brief amusement; but this is not doing it justice. It should be regarded as an exhibition of what the human mind has undertaken and achieved to remove difficulty, to avert danger, to increase information, to extend comfort, and generally to benefit mankind. Every visit we pay to it ought not only to render us more capable, but more desirous also, of doing good to all around us. When knowledge and benevolence go hand in hand in temporal things, they mutually assist each other; but, when under Divine direction, they unite their efforts to further the temporal and spiritual welfare of the world, they take a higher range, and a holy influence crowns them with success.

THE LAW OF CONSIDERATION; OR, MY TWO AUNTS.

(Continued from page 48.)

THE second school vacation, after the death of my parents, introduced me to the family of my younger uncle, who resided in the country. I was received by the whole family with an air of cordiality and affection, which at once won my confidence, and led me to anticipate a greater portion of enjoyment than I had realized in the splendid abode where my former vacation had been spent; nor was I disappointed. My aunt was, indeed, a most amiable woman; as many who still remember her could readily testify. I question whether any one with whom she was connected, ever uttered an unkind expression, or entertained an unkind thought of her. The "law of kindness" was on her lips, and her whole study seemed to be faithfully to discharge the various duties of her station, and to promote the happiness of all around her. But I will leave her character to develope itself. The family consisted of my uncle and aunt, seven children, and two maid servants. The two elder of my cousins were girls, one year, and three years older than myself. The third, a boy, was just apprenticed in the town, but came home to take his meals and to sleep; as did the next two, who were schoolboys. The youngest two had hardly left the nursery; a girl of six years old, and a boy of four.

My uncle's circumstances were those of moderate prosperity, scarcely amounting to affluence. Every thing about the house and establishment wore an air of comfort and liberality, but not of splendour. Immediately on my arrival, the refreshment of tea was hastened, which my aunt kindly thought would be agreeable after my journey. While I was gratefully musing on this considerate kindness, my youngest cousin whispered to his mother, "Mamma, why does cousin Louisa wear a black frock?" I saw my aunt lay her hand on his lips, and then send him to ask the maid for another plate of bread and butter. The dear little fellow understood the hint, and forbore to press his question until he had an opportunity of doing so alone. My aunt, I believe, thought that the affair had passed unnoticed, but the peculiar tenderness with which little William afterwards addressed me, convinced me that he had been informed of my orphan condition, and taught to exercise sympathy towards me.

While we were at tea, my uncle said that he had to attend a committee, at nine o'clock, which, he observed, was rather inconveniently late; but that it was so fixed to meet the circumstances of several members of the committee, engaged in trade, who could not leave their shops at an earlier hour.

My aunt proposed that the family should meet for worship at half-past eight, (nine, I found, was their regular hour,) as she wished the servants to go to bed early, they having to get up to washing in the morning; "Besides," she kindly added, "our young traveller will be glad of early repose." How much all the regularity and comfort of a family promoted by consideration! By this simple arrangement, the attendance of the whole

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family, at prayer-time, was secured, without infringing on their season of repose. The supper was cleared away, and the servants at liberty to retire at their usual time, or perhaps rather earlier; my uncle having taken the key of the house, and desired that no person should be kept waiting for him. In a family where such consideration is not exercised, the whole house would have been thrown into confusion. Perhaps the duty of family worship would have been altogether omitted; or, if not omitted, performed at a late hour; when some of the young people would be gone to bed, and the others too drowsy to attend to it. Also the servants would have murmured at the hardship and unreasonableness of being deprived of their rest; and what could have a stronger tendency to shut their minds against the admission of instruction, and the exercise of devotional feelings, than such an unseasonable performance of the duty? Parlour and kitchen would have been left in litter. Every one would retire to bed with a degree of irritation or drowsiness, that would unfit for the enjoyment of sacred retirement: morning tardiness would be the natural consequence of evening irregularity: the morning's work too, would have the accumulation of the unfinished operations of yesterday: all would be a sort of behind-hand bustle, which infallibly excites and perpetuates discontent, irritation, and discord. I hope, among many other excellent family rules of my good aunt, this will never be effaced from my mind, "Let all things in a family be arranged with consideration, and observed with regularity; and, if any unavoidable interruption should arise, let consideration be employed to confine its interference within the smallest possible limits, as to time, persons, and engagements. If one person, or one engagement is necessarily displaced," she sometimes remarked, "it is like dropping a stitch in a stocking; quick observation and good management will immediately stop its progress, and rectify what is out of order; but if it is disregarded, it will soon run the whole length of the web.

I could mention twenty little instances of consideration for the comfort of those around her. She would not suffer herself to ring the bell without real occasion; and by her conduct to my cousins, she endeavoured to instil into them similar dispositions. I have often heard her say, "My dear Maria, you had better fetch such a thing; or put away such a thing; the servants are busy ironing;" or, "the servants are just at their dinner." If the weather was severe, and the family required an extra blanket, she never failed to ascertain that the servants also were comfortably provided. When company was expected, she always took care to inform the housemaid what arrangements were to be made in the chambers, before the usual time of making the beds; "For why," she would say, "should the poor girl's time and strength be wasted in making the beds, and afterwards having them to alter?" In like manner, the cook received her instructions in time to accomplish all in regular order. Nor was my aunt at all displeased if the servants occasionally asked her instructions for the succeeding day, in order to their making preparations before-hand. Those who have never tried the experiment can hardly calculate the saving of time, temper, labour, and expense, that attends consideration or forethought in the management of domestic affairs.

I am sure my good aunt must have seen in me a sad deficiency in that quality for which she was so distinguished. Although I had at first felt shocked at the inconsideration and disregard to the feelings and claims of others, so strikingly manifested in my London aunt, it was hardly possible to be long in her society, without imbibing some portion of her spirit; besides, it is the natural bias of the human heart to be more intent on gratifying ourselves than others, and to think of ourselves and our claims far more highly than we ought to think; and I have no reason to suppose that at the time referred to, the power of corrupt nature in me was subdued. However, I hope that the amiable example and gentle hints of my good aunt were not altogether lost upon me.

I recollect the first saturday I was at her house, she put a flat candlestick into my hand, and said, "Now, my love, will you go up stairs and put out of your room any shoes you may wish cleaned, and any linen to be aired for to-morrow? We always do this directly after tea, on a saturday evening, that the servants may know what they have to attend to; that all may be done early in the evening, and nothing left to burden and confuse the sabbath morning." On the

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sabbath morning, my eldest cousin tapped at my door, and asked if it would be agreeable for her to assist me in making my bed, as they usually did so on that day, that the servants might be ready in good time to attend public worship. My pride rather swelled at the idea of doing the servants' work; however, as my cousin proposed it in perfect simplicity, and, as a thing of course, I made no remark, but complied. The little employment did me no harm whatever; and I really think if all young ladies, in plain families, were to render a little assistance of this kind, it would be well repaid in the more constant or more punctual attendance of their servants at the house of God. Perhaps it is rather from want of consideration, than any other cause, that this kind of assistance is not more frequently afforded.

During one of my visits in that family, my aunt had a serious illness. Every one in the house was eager to show her every attention in their power; no one could reckon it a hardship to wait upon her. She was so sweetly patient and resigned; so grateful for every thing that was done for her; and so concerned that none of her attendants should be over-fatigued. She could not be induced to lay aside the contrivance so habitual to her, that no person should be permitted to sit up two nights in succession; that the person who had endured fatigue at night should have an opportunity to rest by day. She would not occasion one unnecessary journey up and down stairs, and to avoid it, from time to time, pencilled down what she was likely to want, that it might be brought up when opportunity offered. I should think that if five or six persons had been constantly employed in waiting on my London aunt in illness, each would have had a more fatiguing task than if only one had taken entire charge of this kind, considerate mistress. She seemed to forget herself and her sufferings, in her concern that she might not disturb the rest, or distress the feelings of others; and oh, how much her own comfort and tranquillity were promoted by it! Indeed it was the testimony of the medical gentleman who attended her, that her quiet, contented spirit greatly alleviated her sufferings, and promoted her recovery. I need scarcely add how much it endeared her to all around her, and how highly it led them to value the blessing of her restoration to health.

But I must not be tedious in detailing those numerous little instances of every day occurrence, in which she was so exemplary. This was not an occasional instance of kindness and indulgence, but a uniform habit, which every one who knew her expected to see constantly displayed; and they were not disappointed. She was considerate in her requirements; not expecting her servants and workpeople to perform impossibilities; nor tradesmen to offend other customers to oblige her. She was punctual in paying wages; "For," said she, "it is that on which their hearts are set, and they have probably looked forward to this as the period of making some seasonable purchase." She was considerate in employing poor people at a time when they were out of regular work; and in paying her bills in due time, as that which the tradesmen had a just right to expect, and on which their success and prosperity might, in a great measure, depend. She would observe, "It is not, perhaps, my little bill that would ruin him, if he had long to wait for it, but the accumulation of many such might: and if I trespass, why should not another?"

She was considerate in using the property of others, whether hired or borrowed. A borrowed book, for instance, would be carefully preserved from dirt and injury, and duly returned to the owner; and in case of hiring the property of others, she was concerned that it should be returned or left uninjured, that, as far as possible, what she paid for the use of it might be a clear gain to the owner.

She was considerate of the time of others. Having made an appointment, she was punctual in keeping it; and if any person waited upon her, however humble their station in life, she would not permit them to be needlessly detained, but either attended to them at once, or informed them that she was engaged, and appointed another time for seeing them.

She was considerate in the care and disposal of her own property. She suffered no waste, but gathered up the fragments, that nothing might be lost. Thus she opened many sources of benevolent usefulness, which would have been lost to the inconsiderate. "What a pity those vegetables were suffered to run to seed, instead of being used in due time! there are many families who would have been glad of them." "What a pity the liquor that boiled those fowls

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was thrown away, and the bones given to the dogs, while a poor sick neighbour is sinking for want of a little nourishing broth!"—"Yes; but I never once thought of it;" or, "I did not know that they were of any use." Such exclamations, and such excuses, were not heard in the domestic scene over which my aunt presided. She was always intent on doing good, and extending, by prudent care, her means of usefulness; and "when the ear heard her, it blessed her; and when the eye saw her, it gave witness to her. The blessing of those who were ready to perish came upon her; and she caused the widow's heart to sing for joy."

She was considerate in her example. She regarded not only what was lawful, but what was lovely. She desired that her religious profession should be not only irreproachable, but honourable and ornamental. She would consider the aspect and tendency of things, in themselves perhaps indifferent, but of considerable importance as to the impression they were likely to make on others. Her amiable consistency was honoured as the means of leading some to seek and love religion for themselves; and of extorting from others the concession, that if ever there was an instance of true religion, it was to be found in her. She lived and died relying alone on the grace of our Lord Jesus Christ for salvation; adorning his doctrine in all things, and looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ.

E.

HINTS TO CHRISTIANS.

ON THE NEW POOR LAW.

The Bible tells us, that "the poor shall never cease out of the land." It is added, "therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," Deut. xv. 11. Many other passages inculcate the imperative duty of relieving those in need. This ever has been, and ever will be a prominent part of a christian's duty. The state of society, and other circumstances in this country, have led to the adoption of a system of laws for the relief of those who are in want; it being considered, that the necessities of the poor would thereby be better met than if left wholly to casual charity, and also that by the right administration of those laws, the idle and dissolute would, in a great degree, be prevented from imposing upon the benevolent, and thereby misappropriating to vice and indolence, that relief which ought to be dispensed to the deserving and unfortunate.

The principle of the Poor Law system may thus be briefly stated; but it is well known that abuses have prevailed, and to such an extent as to render some alterations necessary. These led to the New Poor Law, now coming generally into action. Much has been said and written upon its various enactments. It may easily be supposed, that any proceeding which involves a change in a system long and generally acted upon, must in very many instances meet with unavoidable difficulties, and also have impediments thrown in its way; and that disputes as to the value and efficacy of the new law, will arise, according to the view persons take of its operations, and the manner in which their own interests are affected thereby. Also, many will take up any subject of a public nature in a party spirit, according to their opinion of the enactors and the administrators, while a considerable portion of the newspaper press eagerly avails itself of any subject which agitates the public mind.

Under these circumstances, it is most desirable, that in a measure so important, the public mind should be directed to facts, rather than to theories and suppositions; and, in this view, a few communications may be acceptable to the readers of the *Visitor*.

The writer had his attention drawn to the subject a few months ago, and not being prejudiced either on the one side or the other, he has endeavoured to watch the proceedings under the new law, in his own neighbourhood, and has possessed considerable advantages for so doing.

In the present communication it is proposed only to notice the subject of the appointment of guardians, and the rather, as before the end of March, the different parishes already formed into unions, are required to re-elect their present guardians, or to appoint new ones. Now, this election is very important, and upon the right conducting of it, the success of the measure mainly depends. The office is one of responsibility, and should be filled by men of business-like habits, and christian tempers and principles. It is very important

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that such men, and especially those who have leisure, should seek this office, and not leave it, as too commonly has been done, to persons of a different description. No doubt a large proportion of the present guardians are highly respectable, but it is to be feared they have not been sufficiently considerate in some of their measures. This has led to proceedings in some instances, far too hasty and injudicious. Much discontent has been unnecessarily excited, and disturbances have taken place. These may often have arisen from other circumstances, yet though hasty steps may be retraced, and mistakes may be remedied, the difficulty of regaining the public confidence when lost is very considerable, and the right working of the act is delayed.

It is a part of the duties of the Commissioners in London to lay down general principles, and to require that they shall be carried into effect by the local boards; but on carefully examining the rules and regulations they have issued, it will be seen that much in the application of those rules is left to the discretion of the guardians, and that there is nothing to require that sweeping and hasty mode of acting which has been pursued in some instances. The commissioners require that the rules shall be speedily carried into effect, but certainly not so harshly and abruptly, as to produce evil instead of good.

It is very important that men of temper and ability, and of independence, should not be deterred from taking the office of guardian, by the common misrepresentations, that they will be required "to grind the faces of the poor," and that they are "mere puppets of the commissioners."

Nor is there any regulation compelling attendance, when circumstances render it inconvenient. It is true that the guardians cannot alter the law, nor act contrary to the rules issued, for their guidance; but much of the *manner* in which they proceed is left to their discretion, and surely the difference as to the results of an action performed calmly, and with a christian spirit, and the very same act if it is done abruptly and harshly, is not trifling. Let the rules be carried into effect with temper and moderation, and the result will be much more beneficial than if they are enforced in an unfeeling manner.

The exercise of private charity was not, and is not superseded by the Poor Laws, and discriminating christian liberality is more than ever needful; but let not the christian philanthropist suppose that his duties are performed, while he attends to private charity only. The administration of public benevolence, under the new law, is equally, if not more important, as we shall see when we consider other parts of the system. Then let every christian who possesses time, ability, and opportunity, be willing to devote some portion of these talents to the office of Guardian of the Poor—the very title has a christian sound, and the duties are essentially of a christian character. Strong appeals have been made to professing christians, to act in the newly-formed municipal councils. It is still more their duty to act as guardians of the poor, and the office is far more congenial to the habits and views of a christian, than political business. The promise is full and explicit; "Blessed is he that CONSIDERETH THE POOR: the Lord will deliver him in the time of trouble," Psalm xli. 1.

A word must be addressed to the electors. It is as important and as imperative a duty for them to elect suitable guardians, as it is for the latter to be willing to take the appointment. Let not the *political party* or *denomination* of a man be regarded, but let his *character* and *conduct* be duly considered. Let every rate-payer vote for that man whom he would wish to examine his own case, if, as an honest, well-conducted, though unfortunate man, he should be reduced to claim assistance under the Poor Laws.

Let the guardians be firm against vice and deception, considerate and mild towards real distress, and then will profligate and unnecessary expences be avoided, and due relief be afforded. MOLUD.

ON A REMARKABLE GROUP OF FISHES.

Every animal is expressly organized in accordance with the medium in which it is destined to reside, with the food upon which it is destined to live, and with the general habits and instincts appointed to it, by its great Creator. In this point of view we find all harmonious, all indicating design, all teeming with proofs of wisdom and benevolence.

How expressly are terrestrial animals made for their abode! and how admirably are their organs modified to fit them

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for the sphere in which they are to move. Some prey upon their fellows: look at the teeth, the talons, the glaring eye, and the sinewy frame of the lion! what more can be added to the king of the desert? Some peacefully browze the verdant turf, or bound gracefully over the plain. In every portion of the form and structure of the antelope, we may read its history. Some bore into the earth, and live, excluded from the light of day, in mines and galleries of their own excavation. Could the lion or the antelope thus exist? No; but the mole and the chlamyphorus pass their life as happily below the surface of the ground, as does the wild horse in the desert, or the huge elephant in the umbrageous forest, and for this kind of life is every limb, and every organ expressly modified. Nor is the design so evident among mammalia, less striking and plain among the feathered tenants of the air. Examine whatever part of a bird you will, you find the whole organized with a view to aerial habits: its general form and contour; its skeleton, its lungs, and the air cells over the body; its muscles; its feathers; the ample spread of its wings;—all indicate its powers and mode of life. But all birds do not fly alike: some cleave the sky on pinions rapid as the wind; some sail along with slow and easy motion; some labour in their efforts, and are tired by a short flight; some skim over the ocean, whence they obtain their food, settle on its surface to rest, ride upon the waves, dive into the blue profound, seize their finny prey, and again mounting into the air, carry it with untired wing to their distant home. In these various cases, and in every other, shall we find such modifications of structure as circumstances may require, and the study of them through all their range, constitutes the most extensive and intricate investigation to which the naturalist can devote his energies.

What we have said as to mammalia and birds, is equally applicable to fishes. Native tenants of the waters of the globe, how expressly fitted is their organization to their liquid element! To them the water is what the air is to us; they breathe it. Their gills may be designated aquatic lungs; passing through this beautiful fringe-like apparatus, the water there aerates the blood, by the oxygen which is one of its chemical components, as the oxygen of the atmosphere aerates the blood in the lungs of mammalia and birds. But the gills of fishes can only decompose water, the lungs of mammalia, birds, and reptiles, air; so that while the latter beings are suffocated by immersion into water, the former perish when drawn into the air. How admirably adapted to the medium in which they live, are the forms and the organs of motion, of these beautiful creatures; for beautiful they are, adorned with glistening silver and gold, or painted with tints whose metallic richness mocks the painter's art. The variety of intense hues, their singular and tasteful disposition, resembling the most elegant figures presented by the kaleidoscope, the mingling of green, scarlet, azure, and pearly white, in which such numbers of the fishes of the Indian seas, and especially of those off the shores of Ceylon, are arrayed, exceed imagination, and almost belief, while their curious forms excite astonishment.

To return, however, to the adaptation of fishes for progression in their native element. In the first place, then, they are clothed neither with hair, nor with feathers. In our rarer medium, these offer no impediment to motion: far otherwise, however, would it be in the water; accordingly the bodies of fishes are covered, (at least the great majority of them,) with close-set, delicate, glittering scales, which by their smoothness, and the uniformity of surface they altogether produce, allow these animals to glide unimpeded through their liquid element.

Many fishes, as the shark, the cod-fish, the eel, &c. have no scales, but are covered with a smooth, slippery skin. What form of body could we imagine, which would be better adapted for subaquatic progression, than that which the generality of fishes present? It is true, this form is modified, because all fishes are not equally rapid. The earth has its slow-moving and its swift inhabitants, and so has the water. The cod-fish moves at a steady, but a moderate rate, while the salmon cleaves the waters like an arrow, and clears the falls, or bears up through the rapids, with astonishing velocity. Look at its form: does it not bespeak design? We need not describe it; no one who considers it, will mistake its meaning. What are the organs of progression which enable the fish thus to traverse the deep? Most persons usually consider the fins to be these organs, but this is a mistake. The fact is, that the

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fins are principally used as balancers of the body, and as agents in turning the direction of the animal's course, or of guiding it as it swims along: the great organ of progresssion is the tail, or elongated muscular extremity of the fish, tipped to act the more decidedly on the water, with an expanded web. In the whale and the porpoise the tail acts the same part; but in these animals the extremity is expanded horizontally, and these creatures proceed by making the strokes upwards and downwards; whereas in fishes the tail expands vertically, and its action, by which the body is propelled along, is from side to side, in the same manner as the Indian paddles his canoe, or as we sometimes see on the Thames, in the operation termed skulling a boat. If we surprise a fish at rest, in clear water, we generally see it make a few smart rapid strokes with the tail, and at the same time dart away with great velocity. It is by the same action of this organ, only more violently exerted, that the fish leaps out of the water, and springs at insects, or at the angler's deceptive hook. And we may further observe, that it is only in such fishes as have the tail powerful and muscular, and the body compactly shaped, that this faculty of leaping exists. The huge-headed, slender-tailed cod-fish, cannot leap, but the salmon and the trout will spring several feet above the surface of the water; and the enormous shark has been known to dart at the dead body of a negro, suspended at the end of a rope, over the sides of one of those floating dens of cruelty, (slave ships,) twenty feet from the water, and continue his attacks, until he had torn it limb from limb.* That the fins have little to do in actually propelling the body along, was proved by Borelli, who observed, that when both the pectoral and ventral fins of fishes were destroyed, all their motions were unsteady, and they reeled from right to left, and up and down in a very irregular manner.

Such then, is the adaptation of this interesting class to the element in which they reside; but as among mammalia, and as among birds, so we also find among fishes, a great diversity of modification, with respect to the details of their structure; as great as that which obtains between the antelope and the armadillo, the tiger and the porcupine; and as different are their habits and manners. Some dart along through the water, some creep at the bottom on the mud; some inhabit the shallows, others the depths of the ocean; some take their prey by open violence, others seize it by stratagem. In short, the diversity is endless. In some, however, their forms, habits, and manners, are more curious than in others, at least they differ more than others from what we may regard as the model of fishes in general. Such is the case with the extraordinary group which we are about to introduce to our reader's attention.

We allude to the *box-fishes*, and the *globe-fishes*. How often have we seen a wise and benevolent provision for animals destitute of natural weapons, and slow to avoid their enemies, by which they are protected against assault. The scale-clad manis rolls himself up into an impenetrable ball, and the creeping tortoise withdraws into his shell.

The box-fishes, (*ostracion*. Linn.) constitute a genus restricted to the seas of the hotter latitudes of the two continents, namely, the Red Sea, the Indian, and that which bathes the shores of inter-tropical America. Their teeth consist of strong conical incisors, and their food of crustaceous animals, as crabs, &c., and shell-fish, whose calcareous envelope they readily crush down with their teeth. As they find their food on the muddy or sandy bottom of the sea, so they there reside, leading a quiet and inactive life; rapidity of motion they have not, nor formidable weapons, for their mouths are very small, and the incisors are expressly adapted to the sort of food upon which they naturally subsist. Here, then, they are exposed to the attacks of a thousand rapacious monsters; but against these enemies they have a most admirable protection. They are enveloped, not in scales, but in a solid, firm, osseous coat of mail, an inflexible cuirass, which invests the whole of the body; and which leaves at liberty only the extremity of the tail and the fins. "The cuirass of the *ostracions*," says Lacepede, "is composed of a truly osseous substance; and the different parts of which it is made up are so well joined together, that the whole of this envelope which covers the body, both above and below, appears as formed of a single bone; representing a sort of box, or elongated chest, with three or

* Manuscripts of Commerson, quoted by Lacepede, in his "History of Fishes."

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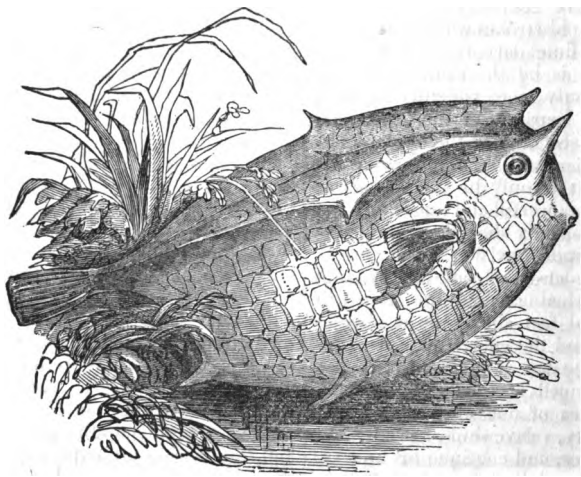
four sides, (according to the species of the individual,) in which is placed the body of the fish, in order to its protection against the attacks of its enemies, and which leaves uncovered only the external organs of motion, that is the fins, and a greater or less portion of the tail." In some species, the osseous envelope of the body is triangular, in others quadrangular, or with four sides, and in some sharp spines project forwards before the eyes like horns, the envelope is also variously marked, or tuberculated. The opening to the gills is a long, but very narrow slit before the pectoral fins, and is closed by a a moveable gill-cover of the same material as that investing the body. Some of the species are reckoned delicacies for the table, but have a very small quantity of flesh within their shell; some, however, have been considered poisonous. The liver affords a large quantity of oil.

The triangular box-fish, (*ostracion triqueter*, Linn.,) which is one of the largest of the genus, attains a foot and a half in length. "Its flesh," says Lacepede, "is accounted more delicious than that of almost any other of the fishes of the American seas, in which it is found," and he suggests, that the exquisite flavour, and wholesomeness of its flesh, furnish motives for strenuous attempts to naturalize it on our European coasts.

The sketch we give is of the quadrangular box-fish, (*ostracion cornutus*, Block.) a native of the Indian Seas; its



flesh is hard and tasteless. As will be very evident, from a survey of the general boxlike figure of this animal, its progress in the water is slow: it cannot dash along with velocity, but gently paddles its way, and never roams to any great distance. Its food, (small shellfish and crustacea,) is always abundant, and easy to be obtained; hence rapidity of motion is not needed, and, shut up in its osseous case, it has little cause to dread the attacks of its more active and voracious brethren.

Still more extraordinary than the boxfishes, or *ostracions*, are the globe-fishes. These singular creatures are not covered as the box-fishes, with a hard, solid envelope, forming a coat of armour, nor yet with firm scales, for the skin itself, though tough, is smooth, but with a multitude of sharp spines, varying in length and number in various species; their number, when they are small in size, compensating for their inferiority. These spines, which ordinarily lie flat on the skin, are capable of being brought erect, as the spines of the porcupine, and the animal is thus defended by a host of levelled spears: in this panoply they are safe, for they severely wound the hand that attempts to take them, or the mouth of any fish that ventures to

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snap at them. But, independently of these defensive arms, the globe-fishes are endowed with a power which renders them still less exposed to the attacks of enemies: this power consists in distending themselves with air, so as to resemble a balloon, or ball of spines, and of floating on the surface of the water; thus distended and floating, they are always upside down, and are carried along without being able to direct their course. When these fishes wish to rise to the surface, in order to avoid danger, they distend themselves to the full, an action which brings out all the spines in battle array, and so mount rapidly upwards: in this condition, the integument of the body is stretched tense, and the spines are kept firmly in their offensive position. When they wish to descend again into the deep, they contract the sides of the body, compress the air, reassume an elongated form, which is that of the body in reality, and thus gradually sink. This power of inflating the body, though not nearly to so great a degree, is possessed by other fishes of the cartilaginous order, and among them we may enumerate those of the genus *balistes*. It may here be asked, *How* are these globe-fishes distended with air, and *what* is the part thus filled?

We have already observed, that the gills of fishes decompose the water, which, as we know chemically, consists of two gases, oxygen and hydrogen. Now, it appears that the cavity containing the gills, communicates with a thin membranous sack, which extends internally over the whole of the abdomen, between the intestines and the skin; and into this is forced the gas, by which it is distended. What this gas is, whether oxygen or hydrogen, has not, we believe, been ascertained. The air contained in what is termed the swimming bladder* of fishes, (which apparatus, by the bye, also occurs in the globe-fish, in two lobes,) appears to be secreted from the inner membrane of that apparatus, for it has no communication with any other part. Now, the chemical composition of this air is ascertained to be hydrogen, with a proportion of oxygen, varying according to the species of the fish; and, it is not improbable, that it may be much the same, in the large abdominal sack of the globe-fish.

* This apparatus, though generally possessed by all fishes, is absent in the shark, and the mackarel.

The gill-openings in the globe-fishes are very small, and crescent-shaped; the gill-covers consist of a little cartilaginous plate.

Like the box-fishes, these singular tenants of the ocean are slow in their progressive movements; and feed upon crustacea and shell-fish, for the bruising of whose hard covering their teeth are admirably adapted; projecting from the lips, which do not cover them, they are large, hard, and strong, and appear to form a sort of white ivory beak; which, in one species, so resembles that of a parrot, as to give the name of that bird to the fish,—the parrot globe-fish.

When the globe-fish is captured, it is heard to utter an inward murmuring sound, doubtless produced by the air proceeding from the abdominal sack.

This singular group of fishes is divided into two genera, *diodon* and *tetraodon*. The genus *diodon* is so called because it has but two teeth, one in each jaw; these teeth consist of a large, firm, solid piece of bone, having a cutting edge, behind which is an extensive rounded space, furrowed across with fine ridges, and constituting a powerful instrument of mastication. The skin is armed all over with large strong sharp spines, which present an array more formidable than those of the porcupine. The species are very numerous, and all limited to the warmer seas; that of which we give a figure is the *diodon atinga*: see p. 96. It is found in the tropical seas of India and America, and also in the neighbourhood of the Cape of Good Hope. It is spotted over the whole of the upper surface with rounded spots of black.

The genus *tetraodon* derives the title from having the osseous plate, forming the teeth, divided in each jaw into two portions, so that the species constituting this genus may be said to have four teeth. The spines of the skin are small and feeble, but very numerous and closely set together. Like the examples of the genus *diodon*, this species, of which four and twenty are enumerated by Block, are all natives of the seas, or mouths of the larger rivers, of the warmer latitudes.

One or two species are found in the Nile, at its mouth, as well as in the Mediterranean and Indian seas. One of these (the *tetraodon hispidus*, Linn.) was known to the ancients, and is termed *orbis* by Pliny, from its globular figure

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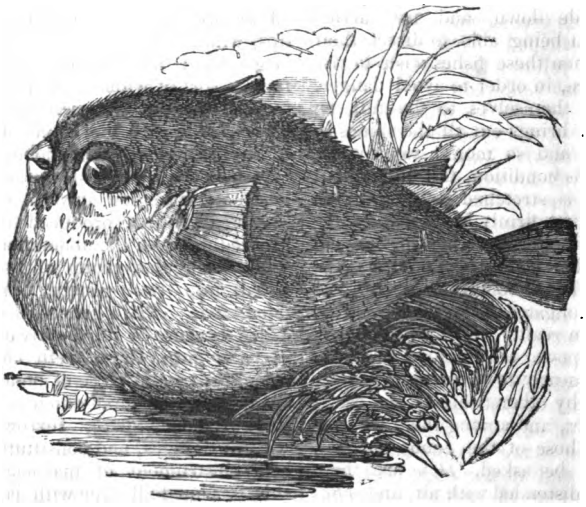
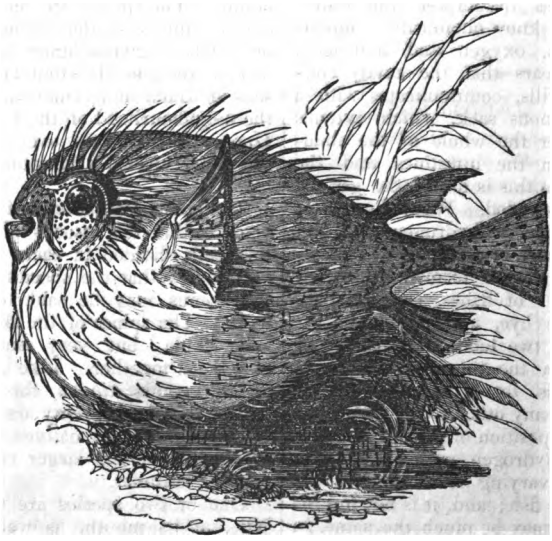
when distended. Another, the fahaca of the Arabs, (*tetraodon lineatus*, Linn.) also inhabits the Nile, but is found likewise in the Indian seas, and particularly those of China and Japan. "It is regarded," observes M. Lacepede, "in all countries, as dangerous food, the poisonous quality of its flesh depending, perhaps, upon the nature of its diet, which, though wholesome to it, may be poison to man." "The deleterious quality of this species has been known for many ages in Japan and Egypt, where superstition has long imposed a belief, that it was condemned to be the receptacle of virulent poison, because some individual



[Diodon Atinga.]



[Tetraodon Reticularis.]

of the species had once upon a time devoured a Pharaoh, who had fallen into the Nile." At all events, the fish, at least in Japan, is very poisonous; if

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we are to believe Osbeck, who affirms the fact, death is produced in two hours, in those who unfortunately partake of it. Should this statement be confirmed, it will rank among the most noxious of the products of nature.

If, however, it is dangerous as food, it is attractive to the sight, from the beauty of its colours. Its upper surface is of a deep rich green, with a large spot, and crescent-shaped band of black, bordered with yellow; the under surface is white, the fins yellowish.

The figure chosen to illustrate this account of the genus tetraodon, is of the *tetraodon reticularis*, Block. See p. 96. The body is well covered with fine short spines; the upper surface is brown, the sides dull yellow, with dark retiform or net-work markings. It inhabits the Indian seas.

Thus have we endeavoured to set before our readers some points in natural history, well worthy of reflection; and thus have we aimed at a display of the infinite power of God, as manifest in the diversity of his works. Exhaustless is the subject, for as God is beyond our comprehension, so are His works. After all our labour and all our researches, we shall only "know in part;" yet it is something to know a part of the surprising works of Him who "spake, and it was done; who commanded, and it stood fast." M.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. II.—*Habits.*

(Continued from page 63.)

8. *Be simple and neat in your personal habits.*

Let your dress be neat and simple. Do not feel that the body, which is merely a case for the soul, is of too great importance. At the same time, he who is a "good and true man," will be likely to keep the outside of his house in good order. I would recommend that your clothes be of good quality, so good, that you constantly feel that they are worth preserving, and that you feel anxious to show your economy, by the length of time they last. For exercise, you should have a different dress. No one can enjoy himself who undertakes to study and exercise in the same dress. In your study, use an old coat or gown. You will feel more easy and comfortable, and your best coat will last all the longer for it.

Your dress should be warm. If you wear flannels next the skin, mind they are often changed. Be sure, also, to keep your feet dry and warm. In order to this, you must use them every day in walking.

No slave is so abject as he who tries to keep near the foremost in the race of fashions. Alexander is said to have had a neck that was awry; and this created a fashion, so that his courtiers all held their heads on one side. He was most fashionable, who lopped his head the most. Was this more ridiculous than what the votaries of fashion must do continually? But cannot a student be particularly nice about his dress without having his heart all in it? I reply, "that whenever you see the tail of a fox out of the hole, you may be pretty sure that the fox is in the hole." Keep your clothes neat and clean; your coat, your hat, your boots or shoes, and be neat as to your linen; but do not show or feel that this is by any means the great business of life.

Pay particular attention to your teeth. By this I mean, simply, cleanse them with a soft brush and with water, in which a little common salt is dissolved, the last thing before you retire at night. This simple direction, faithfully followed, will ordinarily keep the teeth good till old age. I would urge this, because, if neglected, the following are the results:—Your breath will inevitably become offensive from defective teeth; your comfort will be destroyed by frequent tooth-ache; your health will suffer for the want of good teeth to masticate the food; and last, though not least, you will early lose your teeth. These may seem small affairs now, but the habit of neglect will assuredly bring much suffering when it is too late to remedy the neglect.

Do not affect singularity in any of your habits. We never feel at home with a man of odd habits; and any such will assuredly increase upon him. Any person makes a heavy draft upon the kindness of mankind who every day demands that they bear with his eccentricities. I recollect an excellent man, who is often seen in company, with his feet poised upon the top of a chair, and nearly as high as his head, and not unfrequently upon a table. The habit was acquired when a student; and though a whole company has often been thus offended,

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yet it remains unaltered. You may be boorish in manners, and be like *Dr. Johnson* in *that* respect; but he had talents and industry, which could make him distinguished in spite of his ill manners.

Be particularly attentive to your behaviour at table; for, from his situation, the student is peculiarly tempted to err there. A man is never most mistaken than when he supposes that any strength of mind or attainments will render his company agreeable, while his manners are rude. If you are accustomed to society, behave as you know how to do; if not accustomed to it, behave modestly, and you will behave well. In all your intercourse with your fellow-students, always maintain the appearance and character of a gentleman, never that of a buffoon, or of a sloven. And as your character now is, in these respects, so it is likely to be through life. I have known students whose wash-stand, and whole establishment, showed that they were slovens; and they were never known to improve in these respects. Keep your room and person at all times just as you would have it if you expected your mother or sister to visit you. Neatness is the word by which to designate all that is meant in regard to your personal appearance.

9. *Acquire the habit of doing every thing well.*

It is well known that Johnson used to write and send copy to the press without even looking it over by way of revising. This was the effect of habit. He began by composing slowly, but with great accuracy. We are naturally impatient of restraint, and have so little patience at our command, that it is a rare thing to find a young man doing any thing as well as he can. He wishes to do it quickly. And in the conversation of students, you seldom hear one tell *how well* he did this or that, but *how quickly*. This is a pernicious habit. Any thing that is worth doing at all, is worth doing well; and a mind well disciplined in other respects, is defective, if it have not this habit. A young man, unexpectedly, lost the affections of a young lady, from a very small circumstance. She gave him a letter which she had been writing to a friend, and asked him to direct it. He did it, but in a manner so hurried and slovenly, (for it was his great ambition to be quick in doing any thing,) that she blushed when she received it. From that little circumstance her affections seemed to cool, until they were dead to him. This incident is mentioned merely to illustrate the point in hand. Every thing should be done *well*, and practice will soon enable you to do it quickly. How many are miserable readers, and miserable writers, as to manner and matter, because they do not possess this habit. Euripides used to compose but three lines, while a contemporary poet composed three hundred; but one wrote for immortality, and the other for the day. Your reading had better be but little, your conversations but few, your compositions short, and well done. The man who is in a "great hurry," is commonly the one who hurries over the small stages of the journey, without making the great business of life to consist in accomplishing as much as possible.

"How is it that you do so much?" said one, in astonishment at the efforts and success of a great man. "Why, I do but one thing at a time, and try to *finish* it once for all." I would therefore have you keep this in mind:—Do not send a letter home blotted or hurried, and then make excuses because you are in a hurry. You have no right to be in such a hurry. It is doing injustice to yourself. Do not make a memorandum so carelessly, that in five years you can make nothing of it. Do not hurry any thing so that you know not what you do, or do not know certainly about it, and have to trust to vague impressions. What we call a superficial character, is formed in this way; and those who are not careful to form and cherish the habit of *doing every thing well*, may expect to be nothing else than superficial.

10. *Make constant efforts to be master of your temper.*

The often-quoted remark of Solomon, in regard to authorship and study, is true as to life; and that study which is such a "weariness to the flesh," will almost certainly reach the nerves, and render you more or less liable to be irritated. Who would have thought that the elegant Goldsmith would, in his retirement, have been peevish and fretful? Such, we are told, was the fact. And perhaps he who could write "The Citizen of the World," and "The Deserted Village," and "The Vicar of Wakefield," exhausted his nerves, in trying to be kind-hearted and pleasant in his writings; so that, when he felt back into real life, he had no materials

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left with which to be agreeable. Be this as it may, it is not unfrequently the case, that he who can appear kind and pleasant with his pen, and when abroad, is nevertheless growing sour and crabbed in his study. Hence it has sometimes been said of a student, "He is at times the most agreeable, and at times the most disagreeable of men." It will require no small exertion, on your part, to become master of yourself. He that is master of his own spirit, is a hero indeed.

Nothing grows faster by indulgence, than the habit of speaking to a companion hastily: it soon becomes a fixed habit that lasts through life. In order to avoid it, cultivate manliness of character. Be frank and open-hearted. Not merely appear to be so, but really *be* so. There is an openness, a nobleness of soul, about some men, which is quickly discovered, and as highly valued. We know that there is originally a difference in men. Some seem to be born with close, misanthropic, and contracted minds. But there is no reason why they should yield to this constitutional trait, and become more and more so. You may have been neglected in your childhood in this respect; but this is no reason why you should neglect yourself.

Be contented in your situation. Nothing will sooner render any one disagreeable, or sooner destroy his own peace, than a discontented spirit. Who can expect to master himself, to master languages, to master mathematics, and to master a thousand difficulties, while obtaining a thorough and complete education, without meeting with discouragements? Who ever undertook to explore a great region, without meeting with hot suns, and cold rains, with clouds of dust, and swarms of flies?

Another way to avoid discontent and peevishness, is carefully to avoid reveries. Castle-building cannot be laughed out of existence, else had it long since been no more. The mischiefs of it are immense. We are not satisfied with what we now are; we have no patience to dig, and wait, and grow to eminence; and so we go off on the wings of imagination, and range through all desirable conditions, and select one, and at once sit down on empire or greatness! Nature and fortune never combined to create such an elysium for fallen man, as you can at once create for yourself. Fancy soon obtains the victory over the soul; for it is vastly more easy for us to sit in our chair, and dream ourselves into statesmen and orators, rulers and movers of the world, than to put forth the exertions required to excel in actual life, in any profession. The sage, in Rasselas, who spent his time and thoughts, and wore himself down for ten years, in guiding and regulating the planets and seasons, was wise, in comparison with many who live in reveries; for his feelings became mellowed and kind, whereas, in most cases, the whole influence of these day-dreams is bad. They decidedly sour the feelings. Notice your own feelings. As you descend into the world, after a season of communing with fancy, it seems like a forsaken castle, cold and cheerless. In these reveries you will meet with enemies enough; but it is only that fancy may lift you above them, and show you how superior you are to every thing like difficulties or opposition. I am confident that I do not speak at random, when I say, I have known young men whose feelings became morose, and their countenances became σκυθωποι, like those of the Pharisees, wholly in consequence of frequently encountering legions of enemies and troubles in their reveries. Let the imagination become your master, and hold the reins, and you will soon become a discontented spirit.

11. *Cultivate soundness of judgment.* Some can decide, almost intuitively, upon the character of the last person they have met. So of a book. They can turn it over, read part of a page here, and a sentence or two in another place, and decide, unhesitatingly, upon its merits. When a prejudice has once entered your mind against a man or an author, it is hard to eradicate it. It warps the judgment and makes you partial. If this habit be indulged, the mind soon becomes habituated to act from prejudice, rather than judgment. A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiased in all its actings. God has given this soundness of mind to but few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none, at all times, are perfectly free. I once saw this subject forcibly illustrated. A watch-maker told me that a gentleman had put an exqui-

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site watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces, and put it together again, twenty times. No manner of defect was to be discovered; and yet the watch went badly. At last it struck him, that possibly the balance-wheel might have been near a magnet: on applying a needle to it, he found his suspicions true: here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized* by any predilection, it must act irregularly.

As to judging of your own character, do not forget, that every man is almost sure to over-rate his own importance. Our friends flatter us much, and our own hearts still more. Our faults are not seen, or, if seen, passed over, or softened down, by both of these parties. The judgment of our enemies, though more severe upon us, is more likely to be correct. They at least open our eyes to defects, which we were in danger of never seeing. Another thing is to be noticed. The world praises you for this or that thing which you do. If, on examination, you find the motives of that action wrong and sinful, are you, then, judging correctly, if you estimate your character by their judgment? Many of our virtues are of a doubtful nature, and we are in danger of placing all such on the credit side of the ledger.

A military officer, of high character, told me, that he once sat down to weigh the principle of entire abstinence from ardent spirit, and to decide whether it was his duty, in his circumstances, to adopt it. He took a large sheet of paper, and began, by setting down, in regular order, all the reasons why the principle of entire abstinence ought *not* to prevail. The list was somewhat long and imposing. He felt pretty sure that he might safely take that side of the question. But to make it perfectly sure, he began to set down, on another page, the arguments on the other side. They soon began to grow and grow, till he was astonished at their number and weight. They quickly out-numbered the opposing ones; and it did not at first strike his attention, that he had several put down against entire abstinence which belonged to the other side. These were shifted and altered, till, at last, with one dash of the pen, he blotted out the few that remained; and, though he has now forgotten the steps of the process, yet, from that hour to this, he has never had a doubt upon the question. This is what I mean by cultivating soundness of judgment. The process may be slower than to jump to conclusions, but it is much more satisfactory, and will give you the habit of weighing and judging correctly.

12. *Treatment of parents, friends, and companions.*

I hope it will appear that I am not out of place in trying to lead you to make the proper treatment of friends a habit. Whether you intend it or not, it will become so. To those who are placed in a seminary or college, I would say, remember that, when you are away from home, you are more likely to forget and neglect your parents, than they are to forget you. You are in new scenes, forming new acquaintances. They stay at home; they see your room, your clothes; walk over the rooms where your voice has been so often and so long heard. They follow you away; they miss you at the table, and speak of you; they let no day pass without speaking of you, and at night they send their thoughts away after you, and have a thousand anxieties about you, which nothing but your attentions can remove or alleviate.

You cannot act the part of a dutiful child, without daily sending your thoughts home. Write to friends often, and *at stated times*. Any correspondence between friends is, in all respects, more valuable, interesting, useful and pleasant to all parties, for being regular and at stated times. You then know when to write, and when to expect a letter, and there is no wondering why a letter does not come, and no chiding for negligence. Enter into no correspondence, unless it be on occasional business, which will not be so valuable that you wish to continue it; and then have periodical times of writing. To your parents, it should be at least once every month. In these letters, talk out your feelings in that easy, cheerful manner, that you would do were you at home, and entertaining the family circle in the vacation. Every son can show such attentions, and at the same time can keep his own heart warm with the remembrances of home and kindred. It will add to your ease in letter-writing, and it will cultivate

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some of the noblest and sweetest virtues of which the heart is susceptible.

I would say a few words on the choice and treatment of friends; and, as this subject is treated of by almost every writer, I shall be brief. You must have some, and will have some, with whom you are more intimate than with the rest of your companions. There are two special difficulties attending friendships: first, it is hard to acquire a real friend; and, secondly, it is still harder to keep him. The acquaintance, which is afterwards ripened into friendship, is, of course, in the first place, casual. And those who are first to extend the hand to embrace you, are seldom those whose friendship continues long. Be cautious in selecting your friends, and look long and well before you allow any one to say, that he is your bosom-companion, and that you share each other's thoughts and secrets. In selecting your friends, you will remember that you will borrow habits, traits of character, modes of thought and expression, from each other; and, therefore, be careful to select those who have not excellences merely, but whose faults are as few as may be. Some rely too much upon friends, and think they will never pass away, and never change. Others, who have known, by experience, that friends may do both, will tell you that friendship is "but a name," and means nothing. Extremes are never in the right. There is much, both of wisdom and beauty, in the following remarks.

"Sweet language will multiply friends, and a kindly-speaking tongue will multiply kind greetings. Be in peace with many: nevertheless, have but one counsellor in a thousand. If thou wouldst get a friend, prove him first, and be not hasty to credit him; for some man is a friend for his own occasion, and will not abide in the day of thy trouble. Separate thyself from thine enemies, and take heed to thy friends. A faithful friend is a strong defence, and he that hath found such a one, hath found a treasure. A faithful friend is the medicine of life. Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine: when it is old, thou shalt drink it with pleasure. Whoso casteth a stone at the birds, frayeth them away, and he that upbraideth his friend breaketh friendships; for upbraiding, or pride, or disclosing of secrets, or a treacherous wound, every friend will depart."

No one can long be your friend for whom you have not a decided esteem—an esteem that will not permit you to trifle with his feelings, and which, of course, will prevent his trifling with your's. Great familiarity is inconsistent with any abiding friendship.

> "The man who hails you Tom, or Jack,
> And proves, by thumping on your back,
> His sense of your great merit,
> Is such a friend, that one had need
> Be very much his friend indeed,
> To pardon or to bear it."

You will soon be ashamed to love one for whom you have not a high esteem. Love will only follow esteem. In order to have or keep a friend, you must not have a particle of envy towards him, however exalted his character or merits. A beautiful writer says, "He who can once doubt whether he should rejoice in his friend's being happier than himself, may depend upon it, that he is an utter stranger to this virtue."

You will always observe that those friendships which are the purest, and the most abiding, are chosen for the good qualities of the heart, rather than for those of the head. I should be sorry to give the impression, that the finest qualities of the heart may not accompany the highest intellectual character; and I am satisfied that there is no good reason why they do not. But it has been shrewdly remarked, "I do not remember that Achates, who is represented as the first favourite, either gives his advice, or strikes a blow, through the whole Æneid."

Prudence is a prime quality in a friend; and zeal and noise are not always indicative of the greatest ability or desire to do you good. But in order to have a true friend, you must determine to be to him just what you wish him to be to you. While I would recommend every young man to commit to memory the whole of Cowper's beautiful description of "Friendship," I would particularly request him to keep the following sentiment uppermost:

> "Who seeks a friend, should come disposed
> T' exhibit, in full bloom disclosed,
> The graces and the beauties
> That form the character he seeks;
> For 'tis a union that bespeaks
> Reciprocated duties."

A similarity of inclinations is by no means essential to a perfect and abiding friendship. We admire those traits of character which we do not ourselves possess. They are new to us, and we

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feel that from them we can supply our own defects.

Although it is considered one great duty of friendship to discover faults, and give reproofs, yet it is a dangerous duty. It must be done very delicately and kindly, and be sure not too frequently. I do not, on the whole, believe it is the appropriate business of a friend to discover faults and reprove you; but it is, to support you in high and noble pursuits, raising your spirits, and adding to your courage, till you out-do yourself. Are those families the happiest, where every member is to be tried by a constant or frequent fault-finding? Far from it. If you wish your friend to do well, encourage him, sustain him when in trials or troubles. Cultivate your old friends: but you must form new ones also; for our changes by removal and death are so frequent, that he who now makes no new friends will soon find himself without any. Need it be said, that a strict and unwavering regard for truth is absolutely essential to having friends? We do not wish to be associated with those whose veracity can, in the least, be suspected. "When speech is employed as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself," and in vain ask or seek for a friend.

I have dwelt somewhat on this point, but it is my wish that all my readers may have friends, select, disinterested friends; and I know that they cannot have them, unless they make it a part of their daily habits and business to cultivate their own hearts, and render themselves worthy of being beloved. The tree cannot live and thrive without great care; but if it receive that care, it will bear fruit abundantly for many years. How often has the heart of my reader thrilled at the warm greetings of one who said, "Your father and I were friends!" Friendship can lessen no joy by having a sharer. It brightens every one. At the same time, it diminishes sorrow, in every shape, by dividing the burden.

"Hast thou a friend?—thou hast indeed
A rich and large supply—
Treasure to serve your every need,
Well managed, till you die."

AN AMERICAN COACH AND ROAD.

I ARRANGED to leave by coach early in the morning for Columbus. We were to start, I was told, at three o'clock; I rose, therefore, at two. Soon after I had risen, the bar-agent came, to say that the coach was ready, and would start in ten minutes, as the rain had made the roads bad. This was rather an ominous as well as untimely intimation. But there was no remedy; so I made what haste I could in dressing, and went down to take my place. I had no sooner begun to enter the coach, than splash went my foot in mud and water. I exclaimed with surprise. "Soon be dry, sir," was the reply; while he withdrew the light, that I might not explore the cause of complaint. The fact was, that the vehicle, like the hotel and the steam-boat, was not water-tight, and the rain had found an entrance. There was, indeed, in this coach, as in most others, a provision in the bottom, of holes, to let off both water and mud; but here the dirt had become mud, and thickened about the orifices so as to prevent escape. I found I was the only passenger; the morning was damp and chilly; the state of the coach added to the sensation; and I eagerly looked about for some means of protection. I drew up the wooden windows; out of five small panes of glass in the sashes, three were broken. I endeavoured to secure the curtains; two of them had most of the ties broken, and flapped in one's face. There was no help in the coach; so I looked to myself. I made the best use I could of my garments, and put myself as snugly as I could in the corner of a stage meant to accommodate nine persons. My situation was just then not amongst the most cheerful. I could see nothing; every where I could feel the wind drawn in upon me; and as for sounds, I had the calls of the driver, the screeching of the wheels, and the song of the bull-frog, for my entertainment.

But the worst of my solitary situation was to come. All that had been intimated about bad roads now came upon me. They were not only bad; they were intolerable; they were rather like a stony ditch than a road. The horses, on the first stages, could only walk most of the way; we were frequently in to the axle-tree, uncertain whether we should ever get out; and I had no sooner recovered from a terrible plunge on one side, than there came another in the opposite direction, and confounded all my efforts to preserve a steady sitting. I was literally thrown about like a ball. How gladly

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should I have kept fixed possession of that corner, which I at first occupied with some degree of dissatisfaction. Let me dismiss the subject of bad roads for this journey, by stating in illustration, that, with an empty coach, and four horses, we were seven hours in going twenty-three miles; and that we were twenty-eight hours in getting to Columbus, a distance of one hundred and ten miles. Yet this line of conveyance was advertised as a "splendid line, equal to any in the States."—*Reed & Matheson.*

MARTIN LUTHER.

PERHAPS the finest, richest, and most generous species of character, is that which presents to the dainty the most repulsive surface. Within the rough rind the feelings are preserved unsophisticated, robust, and healthy. The *noli me tangere* outside keeps off that insidious swarm of artificial sentimentalities which taint and adulterate, and finally expel all natural and vigorous emotions from within us. The idea of a perfect man has always been figured forth in our minds, by the emblem of the lion coming out of the lamb, and the lamb coming out of the lion.

Of this description of character was Luther. Nothing could exceed his submissiveness and humility, when a choice was left him whether to be humble or daring; but when conscience spoke, no other consideration was for a moment attended to, and he certainly did then shake the forest in his magnificent ire. But if we behold him one moment, to use his own quotation from Scripture, "pouring contempt upon princes," and highly raging against the highest upon earth, we see him the next in his familiar correspondence, a poor, humble, afflicted man, not puffed up with pride at the great things he had accomplished, but rather struck down by a sense of his own unworthiness. As to his violence, it was part of his mission to be violent, and those who lay it to his charge to be blameworthy, seem to us not to accuse him, but to accuse Providence. Not to have been violent, would to him have been not to have been in earnest. And here it must be observed, that his violence was only verbal; it was merely the rousing voice to awaken Europe from the lethargy of ages.

But let us follow him into private life. Here it is that we shall best learn to appreciate him. We will not dwell upon his constant contentment in poverty, and his contempt for riches, because this is the characteristic of almost all great men, who are really worth more than gold can procure them; but his long unbroken friendship with Melancthon—a character so opposite to his own, and in some respects so superior, as he was the first to acknowledge himself, has always struck us as a proof that he possessed much sweetness and gentleness of disposition. Envy or jealousy never interrupted for a moment the fraternal affection that subsisted between these great men. Of those passions, indeed, Luther seems not to have been susceptible. Neither did personal ambition come near him. Though he had so many titles to it, he never claimed the supremacy over his contemporary reformers. Notwithstanding the great things he had performed, he gave himself no air of grandeur or importance. He seemed to consider himself as a common man among common men. He was Dr. Martin Luther, and nothing more. There was a simplicity and commonness in his habits and conversation, which contrasted wonderfully with the mighty revolution he brought about. This simplicity, we were going to say, shows his native greatness; but we correct ourselves, and add, that it exhibits that apostolic frame of mind which all the messengers of God, from Moses downwards, have displayed. Such men are moulded at once by the Hand that sends them. The accidents of this world have no power (as they have upon others) to change or modify their moral conformation. There is a oneness, a wholeness, an uncompoundedness of character in these elect instruments; on their moral frame is chiselled by the Divine finger one idea, and one only—and that external to their earthly condition. Hence was begotten the simplicity and homeliness of Luther's walk in life. Had he acted the great man, he would have proved that he was not the apostle. The frank, popular, coarse, and somewhat pleasant bearing, which marked him, has made him the hero of the populace to this day in Germany. What is also remarkable in a man of his indubitable and profound piety is, that he had no austerity.—*Blackwood's Magazine.*

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ACTUAL SINS.

Even at the tender age of childhood there was, with most of us, a wilful neglect of God, a perverseness of temper, a disobedience to parents, a love of falsehood, a selfishness of spirit. In all these there were the beginnings of actual sin.

Youth came; and with it came the growth of reason, the expansion of affection, the increase of opportunities, the training of the mind, the formation of character. But, with many of us, how sad to reflect, that at that season also, God had no place in our hearts! We began to understand other things, but not the things of God. We could love a parent, a brother, a friend, but not God. We grew in human wisdom, we cared nothing for the wisdom that cometh from above. We were trained for business, for society, for science, but not for heaven. Other principles were implanted and cultivated, but those which God offers in his word, as principles which would make us blessed in ourselves, and a true blessing to others, and which would pass with us into eternity, were all utterly despised. And then, in how many cases, how various, how corrupt, how daring were the sins of youth! Are not public schools too commonly notorious for vice? Are not private schools often almost as bad? Who, that has passed through either, does not remember how prayer was ridiculed, God's name insulted, the Sabbath profaned? Who has not there seen and heard other things, calculated to pollute the heart? And was there no sin in such things? Read, young people, how David, Job, and Jeremiah speak of youthful sins. "Remember not the sins of my youth, nor my transgressions." Psalm xxv. 7. "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." Job xiii. 26. "I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Jer. xxxi, 19. O think, I entreat you, with shame and sorrow, of many actual sins committed in your youth.

Are riper years come? And yet how often have some still thought and acted, as though there were no God. How many have cause to confess with the poet, "You think I always believed, and I thought so too; but you were deceived, and so was I. I called myself indeed a christian, but He who knows my heart knows that I never did a right thing, nor abstained from a wrong one, because I was so. But if I did either, it was under the influence of some other motive."* How important that observation! How true in our own case! What we did that seemed right, was not done from love to God, and to please him. The bad things, from which we abstained, were not shunned because he forbade them. But some worldly motive, a regard to worldly interest, a dread of worldly consequences, this was our principle. Then, that principle, in God's sight, was defective: it was not the motive proposed by him: it usurped the place of better motives: it could not please him. Then, neither could the actions which flowed from that principle. And thus our best actions were utterly defective; our most splendid virtues were nothing but splendid sins! "All our righteousnesses are as filthy rags." Isaiah lxiv. 6.—*Hambleton.*

THE HUMAN FACE.

In what extreme confusion must the world for ever have been, but for the variety which we find to exist in the faces, the voices, and the handwritings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now man's face can distinguish him in the light, his voice in the dark, and his handwriting can speak for him though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable indication of a Divine superintendence? —*Derham.*

THE TRUE CHRISTIAN.

Real religion is a living principle. Any one may make a show, and be called a christian, and unite himself to a sect, and be admired; but, for a man to enter into the sanctuary to hold secret communication with God; to retire into his closet, and transact all his affairs with an unseen Saviour; to walk with God, like Enoch, and yet to smite upon his breast in the language of the publican, having no confidence in the flesh, and triumphing only in Christ Jesus; these are the life and acts of a new creature.—*Cecil.*

* See Cowper's Letters.

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ON THE TRADITIONS OF REVELATION.

TRADITION is something handed down from one generation to another, without being committed to writing. The jews apply the term to certain ceremonial injunctions, which they pretend were delivered by Moses to Aaron and his sons, by them related to the elders, and by these again to the prophets; and so on from one generation to another, till at length they were collected by one of their rabbis, and committed to writing in the Mishna, or second law. The papists, in like manner, pretend to have particular doctrines, which have descended to them from the apostles. These are mere pretences, incapable of being established by any kind of evidence. The term is more properly employed to denote the oral transmission of revealed truth from one to another, and the general dissemination of certain leading doctrines and facts of the inspired word, where, in its written form, that word has not reached; or the relics of such knowledge, where, having reached, it has subsequently disappeared. This has taken place on a very extensive scale, and has exerted a greater or less amount of influence on all the systems both of philosophy and religion, which have been framed by the successive generations of mankind. In order to form a correct estimate of the obligations under which human reason is hereby laid, it is necessary to go back to the earliest ages of time when the truth of God was not written; to trace the transmission of existing knowledge to the ages immediately succeeding; to mark the indirect dissemination of Divine truth, after it existed in a written form, and to observe the events of general history which variously contributed to its still wider diffusion; as well as to notice the actual traces of it which appear in the ancient pagan writers.

The term revelation, though often restricted in its application to the written will of God, as contained in the holy Scriptures, properly denotes the whole of that which God, from the beginning, has made known of himself and of his will, whether written or not. Nothing could be originally known of God, but from himself; and whether this knowledge were inwrought in its principles with the very nature of the first man, or delivered to him by the living voice of his Maker, or imparted by the ministration of angels, or in whatever mode communicated, it was still revelation. All the communications subsequently made by God, to the inhabitants of the old world, were new revelations, although none of them might be given in writing, or afterwards written by those to whom they were delivered.

The transmission of divinely imparted knowledge, would, in the first instance, be a very simple affair; the instruction by Adam, of his children, in that which he knew. The variety and extent of knowledge which was lodged with him, we cannot tell; the narrative of Moses is as brief as its special design, and the proportion it was ultimately to bear to the entire volume of Scripture would allow. A proof exists, in the institution of animal sacrifices, of the revelation to Adam of certain parts of the Divine will, respecting which no record is preserved, and also of his faithful transmission of it to his posterity. No rational origin of animal sacrifice can be assigned, except that which refers it to Divine appointment; and that Adam had trained his family in the observance of this rite of religion is plain, from the history of Cain and Abel. It is equally fair to conclude, that he instructed them in whatever else he knew respecting the character and will of God. The offering of animals in sacrifice, as expiatory victims, has prevailed in every age, and among all nations; and the scriptural doctrine of acceptance by an atonement, has, by this means, been every where practically recognized. Here, then, is tradition, from the very beginning, coming in to the aid of human reason; and, universally, both as to place and time, directing its religious services. The providence of God, in securing to this rite the universality which it has obtained, is very remarkable, and most unequivocally teaches the vast importance which pertains to it, as a means of instruction, and as furnishing a principle to which even the gospel itself addresses its most direct and most forcible appeals.

A similar duty would devolve on Adam's children, and a like practice would be pursued by them, in reference to their respective families; and thus the existing lights of revelation would shine on all the families of the earth. It is easy, however, to perceive, how the truth thus transmitted would, from time to time, be liable to various shades of interpretation, according to the various prejudices and dispositions of those through whose hands it passed. Hence the necessity for

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frequent reference to the first parent of our race, or to those with whom he was known to have immediately communicated, and hence the importance of the lengthened lives of the antediluvian patriarchs. Adam was contemporary with Methuselah for 283 years, and Methuselah died only 40 years before the deluge, when Noah was 500 years old, and his three sons were grown to maturity; all of them having probably been acquainted with Methuselah, the connecting link between themselves and the first man.

Noah became the depositary of the knowledge of the old world, and the medium of its transmission after the deluge. He lived, after the flood, 350 years; and the families of mankind were of one language, and resided in one neighbourhood, until the confusion of tongues. It is fair to conclude that, at this period, the religious knowledge of mankind was generally equal. Some, undoubtedly, there were who had corrupted the truth, and forsaken the simplicity of Divine institutions; but there were general doctrines, known to all, and outward forms of religious service, common to all. This is fully proved by the common features of all systems of idolatrous worship, both in ancient and modern times; and there is no other way in which this fact can be satisfactorily accounted for. The several sections of mankind, as they separated from the plain of Shinar, carried with them the same general knowledge of the being and claims of God, and of the modes and forms of his worship; and, upon these traditions of revelation, as a basis, human reason founded its various systems of philosophy and religion. The departure from purity would be gradual, accelerated in some cases, and retarded in others, by the ever varying prejudices of mankind, and the changing circumstances of society. The principle of change being once admitted, it is not surprising that the inventions of men soon took the place of the institutions of God. Still, however, the great fact of his existence continued to be acknowledged, and the rite of sacrifice was by his Providence universally preserved.

The brief records which Moses has furnished of the sojournings of the patriarchs, show that for many generations after the dispersion, the knowledge of the true God remained in some of the principal nations of the earth. In Egypt and in Syria, there were those who feared God, and who were prepared to recognize the general claims of his government.

Every thing connected with the history of Joseph, and the temporary settlement of the family of Jacob in Egypt, necessarily tended to strengthen any existing impressions of the claims of Jehovah, and could not fail greatly to increase and extend the knowledge of his will. And although the state of slavery, to which the Israelites were for a time reduced, might do more than suspend their moral influence, yet the remarkable deliverance which was wrought for them when they were visibly separated as the people of the most high God, directed the attention of all the nations of the earth to the traditions of revelation which were floating amongst them. The plagues in Egypt, the passage of the Red Sea, the drowning of Pharaoh and his army, the giving of the law on Mount Sinai, the mysterious wanderings of the people for forty years in the wilderness, the erection of the tabernacle and the establishment of a new system of religion, of which they were appointed the depositaries and guardians, as well as the mingled justice and mercy which marked the Divine dealings with them, kept the eyes of all the surrounding nations upon them, and naturally excited inquiry wherever the report of their deliverance came. Under these circumstances new revelations were made to them; and, at this period, the books of Moses were penned. These writings were committed to the custody of a separated order of men, and their contents were required to be read in the hearing of the whole people, at their great annual festivals. It was at the same time enjoined on the Israelites, most carefully and diligently to tell to others, and especially to their children, the wondrous works of God; and similar injunctions were afterwards repeated in reference to the prophetic writings. This people obtained possession of the land of Canaan, by a series of victorious wars, which were universally known throughout the world; and were settled as a nation, avowedly to preserve and diffuse the knowledge of the true God.

In the reigns of David and Solomon, the worship of Jehovah became much more conspicuous and public in Judea. The building of the temple was an event known far beyond the precincts of Pales-

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tine; and the edifice itself excited the astonishment of all lands. Meanwhile the intercourse of the people with other nations was greatly extended, and thus an acquaintance with the peculiarities of Divine knowledge, by which they were distinguished, was diffused abroad in the world. The books of Scripture were also increased in number, and prophets appeared, whose miraculous powers attested their messages, and constrained a reluctant testimony to the glory of the God of Israel. Some of these were sent to prophesy in heathen lands, as Jonah to Nineveh; and others delivered predictions which were addressed to the Gentiles; Jeremiah rebuked the idolatry of the Chaldeans in their own language. Jer. x. 11. The subsequent wars with Syria, Assyria, Chaldea, and Egypt, diffused yet more widely the hints of revelation, which could not fail to be scattered by contact with this extraordinary people.

At length came the Babylonish captivity. This had the effect of elevating some of the jews to the very highest posts of distinction and honour; and was connected with some of the most remarkable events which even inspired history has recorded, and led to such testimonials on the behalf of God and of his truth as had never before been witnessed. Nebuchadnezzar's dreams, and Daniel's interpretation of them; his image of gold, and the miraculous preservation of those who refused to worship it; his degradation, "until seven times had passed over him," and his restoration again to his reason and his kingdom, were all connected with the most public declarations in favour of Jehovah, and his supreme authority in the earth. Nebuchadnezzar, the king, declared, by writing, the signs and wonders which the high God had wrought toward him, "unto all people, nations, and languages, that dwelt upon the earth." The mysterious handwriting on the wall, when the Medes took the city, interpreted as it was by Daniel, associated as it was with the impiety of the king and his court, and verified as it was by its immediate fulfilment, was another striking testimony to the God of heaven. Not less remarkable was the fact of Daniel's deliverance from the lions, and the renewed testimony to which this led on the part of Darius, the king. "King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom, that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." The extent of the Babylonian empire, at this period, is well known to have been great, and its influence most extensive. How greatly, therefore, must all these events have tended to excite the inquiries of the nations, respecting the people of Jehovah; and to deepen the traditionary impressions of His claims.

Still more was done to spread the light of revealed truth, by the return of the jews to Canaan. Their second settlement in the land was not less remarkable than the first, and at least equally notorious and imposing. The opposition that was encountered; the re-erection of the temple, and the re-establishment of Divine worship at Jerusalem, with the restoration of their distinct national character, all concurred to augment the amount and the impression of traditionary revelation.

The dispersion of the ten tribes, which preceded by a considerable period the captivity of the two in Babylon, diffused, on an extensive scale, the outlines of Divine revelation; and the numbers of those who remained behind in Chaldea, when their countrymen returned to Palestine, contributed to the like result.

The latest period of jewish political existence, was increasingly influential in this particular respect. They became much more of a commercial people than they had ever before been. Many foreigners, of all lands, resorted to Judea; and the descendants of Abraham, at the time of the Christian era, were to be found in almost every civilized region. They were almost universally tolerated, in such exercises of worship as could be performed away from their city and temple. Thus their Scriptures became known, and the purer light of revelation broke in, partially at least, upon the darkness and superstitions of the heathen world. The jewish Scriptures were even translated into the Greek tongue, and jewish synagogues were erected almost throughout the whole extent of the Roman empire.

It is not possible exactly to trace the

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origin and formation of the ancient pagan systems of philosophy and religion. The connexion of Egypt with Palestine, and with the sages of Greece and Rome, is well known to all students of ancient history. Whatever advantage Egypt derived from the long residence of the Israelites there, and the close connexion afterwards subsisting between it and the kingdoms of Israel and Judah, was, to a great extent, enjoyed by the wise men of both Greece and Rome, and could not fail to exert an influence over all their reasonings. The circulation too of the Septuagint version, however limited it might be, or however imperfectly its contents might be understood, could not but throw additional light upon the path of inquiry. It would correct much that was erroneous, and confirm much that was doubtful, as well as make known much that was altogether new, or the traces of which had well nigh disappeared.

Thus the way was prepared for the introduction of christianity. The apostles and disciples of Jesus "went every where preaching the word;" the Old Testament Scriptures became more extensively known; the New Testament Scriptures were all compiled during the first century: copies of them were multiplied by the christians in every direction; they were publicly read in the assemblies of christian worship, just as the Old Testament writings had been amongst the jews. Such was the extent to which christianity prevailed in the second century, that Pliny speaks of it as having filled the empire; not only its cities and towns, but its very villages and scattered population; as having led to the desertion of the temples, and by its amount of influence, presenting a serious obstacle to its destruction. During the early progress of christianity, the jewish polity was entirely broken up, and the people dispersed over the whole face of the earth. Thus judaism and christianity, at the same moment of time, concurred to shed their light upon the darkness of paganism, and to aid the efforts of human reason in its searchings after the truth.

From this period, paganism has assumed no new forms; and philosophy has devised no new systems. There is scarcely a portion of the globe, where at one period or other of the christian era, the influence of christianity has not been felt. Mohammedanism is too obviously indebted to revelation to need to be referred to; and all the systems of modern infidelity have been originated by men who were more or less acquainted with the Scriptures.

This hasty glance at the history of Divine knowledge, is sufficient to show that man, amidst all his wanderings, has never been left entirely to himself, and to his own unaided resources. In one form or another, and to a greater or less extent, the light of revelation has shone every where. And if there were nothing in the history of mankind to furnish corroborating evidence of the truths and facts of the Bible, still there would be no escape from the conclusion, that human reason was always placed under obligation to the traditions of revelation. What importance then attaches to its boasted pretensions of superiority and independence? If it were even admitted that the men who indulge in these boastings, are, at the time, ignorant of the facts of the case, and insensible of their own obligations, the truth would still remain undisturbed and in all its force. Light cannot penetrate darkness, without scattering that darkness, in the very degree in which it prevails. The twilight that precedes the rising day, is not the splendor of noon; but it is still light, and it disperses the darkness; and if men, while they grope for the morning, choose to deny that they are indebted to the distant reflections of the orb of day for the portion of light which shines on them, it alters not the fact of the case; and their conduct can only provoke a smile at their folly, or excite a feeling of pity for their infatuation. In like manner, if men choose to close their eyes on the light of revelation, and then pretend, that while their eyes were open they saw nothing of that light, we can only pity their ignorance and pray for their forgiveness. The pride which refuses to own its obligations to the great source of truth, is a species of impiety which it is painful to contemplate, and on the consequences of which, if it remain unsubdued, it is impossible fully to calculate. If there be a God, who made all things, and who governs all, then to treat the revelations of His glory with contempt, can only expose to the full weight of his indignation, and who can tell what it is to brave His power, and to defy His justice? "Who can stand before Him, when he is angry?"

To complete this view of the obliga-

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tions of reason to revelation, it is necessary to notice the corroboration of scriptural truth which profane writers furnish, when they describe the religious systems of the heathen. This must be reserved for another paper. The following passage, on "the probable method of handing down traditionary facts," is extracted from the Rev. J. Campbell's "African Light." It is founded upon an incident which occurred on his first visit to Africa.

"These two passages, Psalm xlviii 12, 13; Joel i 3, enjoin attention to oral tradition, or the keeping up the remembrance of ancient facts in the world, for the benefit of future ages. The book of Genesis contains a collection of facts until the death of Joseph. The account of creation was necessarily a matter of revelation to Adam, as it all happened before he had an existence. When his children came to the age of understanding, it was his duty to give them an exact narration of the facts which God had made known to him, and to make use of every suitable means for impressing them upon their memories. It then became the duty of Adam's immediate descendants to communicate this information to their children, and they to their children, and so on from age to age. Before the invention of writing, all this must have been done by speech.

"On my first visit to Lattakoo, in the interior of Africa, it happened to be the time of their annual circumcision. One day, when the king and a few of his chiefs came into my tent, I asked him why they circumcised their young people? "Because," said he, "our forefathers did it." I then asked why their forefathers did it? Having evidently never once thought why it was done, he looked stupid, and, turning about to his chiefs, asked their help, but they were silent, and only smiled, as in some measure ashamed of their ignorance.

"I then gave them an account of its original institution by God, in a country far to the north of them; and explained its design, mentioning, of course, the names of Abraham, Isaac, and Jacob. As far as I could judge by their countenances, when the interpreter was relating sentence by sentence, as I communicated them to him, they seemed to credit my statement. On my finishing my account, the king said, "Give me the first man's name." I said, "Abraham." He immediately repeated, "Abraham, Abraham, Abraham, Abraham, Abraham, Abraham." The chief, next him, then took it up, saying, "Abraham, Abraham," six or seven times, and so did all the other chiefs, in rotation. On their having finished, the king asked me the second man's name. On saying it was Isaac, the king repeated, "Isaac, Isaac," six or seven times, and so did all the others as before. They all did the same with the name of Jacob.

"While witnessing this novel scene, my mind was carried back to antediluvian ages, seeing exemplified the family evening employment of Adam, Seth, Enoch, Methuselah, Lamech, Noah, and many other worthies, who lived before, and for a long time after the flood. Indeed it was by something in this way that the poems of Ossian were kept in remembrance for many centuries by the Scotch Highlanders.

"When Adam's family came home in the evening from the labours of the day, he would give an account of what was created on the first day; and probably Eve would repeat it *verbatim;* Cain would do the same, then Abel, and so on, till all present had repeated the same account. Then, next evening, attend in the same way to the circumstances of the second day. Perhaps the repeating might go round the family a dozen of times during an evening, in order to rivet the facts more completely on their minds.

"Moses must have collected all the traditions that had come down to the age in which he lived, and, by inspiration, would be able to select what was correct, leaving out what was incorrect; for in their transit through ages, no doubt additions must have been made." J.

(To be continued.)

PROPERTIES OF MATTER.

MATTER is presented to our notice under different conditions, and according to its circumstances it becomes possessed of essentially new properties. Sometimes bodies are solid, and at other times liquid or aeriform; and there are some substances that may be compelled to take all these several forms. The most remarkable properties of matter are porosity, compressibility, elasticity, and expansibility; and they are possessed by bodies in different proportions.

POROSITY. The molecules of all

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bodies are separated by the influence they exert upon one another, and the spaces between the particles are called pores. There is reason to believe that no two particles are in actual contact; but all bodies are porous, though some in a much greater degree than others. The substances that are most dense, that is, those which have the greatest possible quantity of matter in a given space, are not destitute of this property. Sponge is an example of extreme porosity. Vegetable substances are also exceedingly porous, as may be easily proved; for if a wooden cup filled with mercury be fitted to the receiver of an air-pump, and the receiver be exhausted, the mercury will pass through the interstices or pores of the wood.

The density or specific gravity of bodies is generally decreased as the porosity is increased; for in proportion as their particles are driven away from each other, the weight of any volume of those bodies must diminish. The density of bodies is usually supposed to depend on the forms of their ultimate particles, as the number that may be packed in a given space will evidently depend on their shape. "For example," says Professor Millington, "if it be supposed that a million particles of gold are contained in a cubic inch of that metal, 500,000 particles of iron might also be capable of occupying that same space, or 100,000 particles of wood. In the iron and wood there must therefore be more pores or interstices than in the gold, and of course the gold will be the heaviest or most dense: this increased density and weight does not then arise from the individual particles of gold being heavier than those of wood, but from a greater number of them being forced into the same space; for the original particles of matter are all presumed to be of the same weight; and thus gold, which is one of the heaviest solids, will, when dissolved, remain suspended in ether, which is one of the lightest liquids."

Compressibility. All bodies that can be diminished in volume, without a diminution of mass, are said to possess the property of compressibility. The compression of bodies is evidently caused by a susceptibility in the constituent particles of being brought closer together. This may, it is true, be done by a diminution of temperature, but a body can only be said to possess this property when it can be compressed by mechanical means; and no body can be compressible unless it be porous.

Heat is often given out during compression. A piece of iron as large as the little finger will become red-hot when struck a few times with a hammer; but after compression has been effected, and the iron has become cold, it will not be possible to produce the heat again unless it be previously softened. The compression of atmospheric air by a common syringe, will also, if properly managed, give out sufficient heat to kindle tinder.

Elasticity is that principle which enables a body to reassume, after a force has been exerted upon it, its form, previous to compression. When air, for instance, is compressed into a smaller volume, in a closed syringe, than its temperature and condition would compel it to take when at liberty, it regains, by its elasticity, the same volume as it had previously, as soon as the condensing force is removed; and the power which it exerts to do this is in exact proportion to the force with which it is compressed. Atmospheric air possesses this property in a remarkable degree. If air had not elasticity, there would be no force to counteract the effect of the pressure which the lower strata of the atmosphere suffers in bearing the weight of those that are above them. From these facts it may easily be deduced, that every elastic body is capable of compression, though it is quite possible that a body may be compressible and not elastic; and under the latter condition, it must remain in that shape into which it is forced, or take the permanent impression of the body by which it is acted upon.

We sometimes speak of the elasticity of tension, that is, the force which is exerted by a string or wire in its effort to regain its former length and condition. If it be twisted beyond a certain point, it will take a permanent displacement; but as there are always, when a wire or cord is bent, some atoms that suffer compression, and others extension, there must be some attempt to return to the former state. "I have succeeded," says Professor Ritchie, "in drawing threads of glass to such extreme tensity, that one of them, not more than a foot long, may be twisted nearly a hundred times without breaking. Hence it is obvious, that if a thread could be drawn so fine as to consist of a single line of vitreous molecules, torsion could have no tendency to displace the points of greatest attraction,

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and this elementary thread might be twisted for ever without breaking. In this case the compressed molecules of glass would only turn round their points of greatest attraction like bodies revolving on a pivot."

The elasticity of a body is susceptible of important changes under particular circumstances. The elasticity of solids is generally decreased by heat; and this is more especially the case with metals. Gold, silver, platinum, and copper, are rendered more elastic by hammering, and the metallic alloys have generally more elasticity than the simple metals. The elasticity of fluids is increased by heat; and it is in consequence of this circumstance that steam has been applied with so much success as a mechanical power. But, although we are acquainted with many facts relating to the conditions of elasticity, we cannot determine the origin of this property. It is generally supposed to be the result of a repulsive power diffused around the particles of the elastic body; but this is only an hypothesis, and pretends to no farther accuracy than that it will account for the phenomenon.

Expansibility is that property which enables bodies to increase their volumes when acted upon by adequate causes. This property seems to be governed, in some instances, by the diffusion of that unknown principle called heat among the particles of the expanding body. Thus, if we take a bladder containing a small volume of air, and expose it to a fire, or to boiling water, the enclosed air will expand, and fill the whole bladder. But dilatation is, in other instances, produced by the removal of pressure. If we again take a bladder in which a small volume of air has been confined, and place it under the receiver of an air-pump, the air inclosed in the bladder will begin to expand, and increase its volume as the air in the receiver is removed.

The dilatability of the metals by heat, and their contraction by cooling, has been applied in Paris to restore the walls of the Conservatory of Arts to their perpendicular position, which had been destroyed by the weight of the roof. Malard, who superintended the work, placed parallel bars of iron across the building, and passing them through the reclining walls, fastened them with nuts. Every alternate bar was then heated by lamps, which caused the metal to expand, and the nuts were screwed close to the walls. The bars were then permitted to cool, and the metal consequently contracted, and being secured by the nuts, was compelled to draw up the reclining walls. The intermediate bars were then acted upon in the same manner, and the building was at last brought to its perpendicular position.

POTATOES.

Failure of potato crops.—This is sometimes occasioned by the cut surface of the settings coming in contact with the dung, which, being in a state of fermentation, communicates the same to the potato, whence rottenness ensues. To guard against this, the potatoes should be planted whole, or the round or convex side of the setting placed downwards, or a little earth be laid over the manure to prevent its contact.

Economical method of obtaining very early potatoes.—It is generally known, that potatoes buried sufficiently deep in the soil to defend them from the inclemencies of the weather, usually vegetate very strongly in the succeeding spring. Mr. Knight, to improve upon a hint thus suggested, planted in september some large *tubers*, whole potatoes, which had ripened in the preceding spring, which vegetated immediately, and sent forth stems that just reached the surface of the earth. These stems were destroyed by the frost, and he was thence led to suppose that the experiment had failed; especially as no stems made their appearance in the following spring. Late, however, in summer, a large number of strong potato-plants rose through the soil, precisely where he deposited the large tubers in the preceding autumn, which showed that he had erred in supposing that they had perished. The experiment was again tried in the autumn of 1828, and the result was the same in the succeeding spring, not a single plant appeared above the soil, but beneath it, in June, a very abundant crop of excellent young potatoes. The tubers planted were of the largest of their kind that could be procured, and had ripened early the foregoing spring. This latter precaution is necessary to render them excitable and more liable to be acted upon by the powers of the earth. All that seems to be necessary for the success of this practice is a hot summer, to leave the soil warm enough for the purposes of vegetation.

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Means of increasing the productiveness of potatoes.—This may be effected by planting the potatoes so far asunder that every part of the stem may be duly exposed to the influences of light and air. When the stems are crowded together, they shade each other, in which case all the leaves thus deprived of the beneficial effects of the sun's rays, only expand the juices of the plant, without sending any part of them to the tubers in a state better prepared for their use. The office of the shaded stems and leaves is then to draw off the sap, without contributing aught to its improvement. In consequence of this wasteful expenditure, the whole produce is materially lessened. And it has been shown by some experiments, tried at the gardens of the Horticultural Society, after the example of Mr. Knight, that by planting the settings at proper distances, the crop may be easily doubled. Potato-growers about London reckon upon eight to ten tons an acre, considering eight a fair crop, and ten a large one. But in these experiments one sort yielded fourteen, another above seventeen, and a third above eighteen. But none of these are equal to the salmon-coloured kidney potato, and *la divergente*, most of which produced at the rate of twenty-one tons per acre. Now, as the kinds differ very much in their size and spreading nature of the stem, the cultivator can only ascertain by observation at what distances they ought to be planted, following this principle, that no two plants should touch each other *La divergente*, for example, requires a four feet square, while the early kidney potato yields the largest crop per acre, when its plants have only half that quantity.

In taking up potatoes, straw, haum, or fern, should always be at hand to cover the heaps at the appearance of a cloud, or on the fall of the temperature.

THE CHINESE COLLEGE AT NAPLES.

There is a very singular seminary established at Naples, namely, the college for Chinese. The pupils are brought over from their native country when quite children, and are carefully instructed in different languages, and various studies. Above all, they are most zealously trained up in the tenets of the roman catholic faith, the object being to send them home again as missionaries to propagate its doctrines among their countrymen. Very few ever return to Italy to give an account of their success, and of the number of converts they have made; for it is supposed that most of them fall a sacrifice to the fury and prejudices of their own people, who regard them as apostates; the Chinese being as intolerant of heresies and innovations as the roman catholics themselves.

In the hall we were first shown into, the walls were nearly covered with portraits of *élèves*, who had been sent out as missionaries, and forfeited their lives in the cause they had espoused. During their abode here, the students are not permitted to go abroad, or to hold any intercourse, save with their teachers and each other. Hence they are enabled to keep up their native language by conversing chiefly among themselves. In their costume there is nothing particularly remarkable, as it consists merely of a black gown and cap of the same colour; but their physiognomy and complexion sufficiently indicate the country of their birth. The latter is exceedingly sallow, or rather yellow, while their high cheekbones, small sunken eyes, arched eyebrows, flat noses, and thick lips, give them all a strange similarity of look. They showed us a number of curiosities of their own workmanship, and pointed out to our notice a lantern suspended from the ceiling of the apartment, on which were represented various figures that are set in motion by some piece of mechanism. They spoke several languages fluently; and on my mentioning that I had visited Jerusalem and other places in the Holy Land, they exhibited much curiosity after further particulars, putting a great number of questions to me relative both to the city and the country in general. These youths continue in the college, under a strict system of study and discipline, until they have made such proficiency as may qualify them for the hazardous mission they are obliged to undertake.—*Rae Wilson.*

FORGIVENESS AND HOLINESS.

Christ comes with a blessing in each hand; forgiveness in one, and holiness in the other, and never gives either to any who will not take both.—*Adams.*

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GREGORY AND THE BRITISH YOUTHS AT ROME.

THE ANCIENT BRITONS AND SAXONS.

The Saxons in Britain.

ALTHOUGH a large proportion of the original Britons must have been absorbed in the mass of their conquerors, and others were retained as vassals and menials, the numbers who occupied the districts of Wales and Cornwall were sufficient to make head against the Saxons, and, in the songs of their bards, ventured to anticipate a time when they should triumph over their oppressors. But their expectations were rendered vain by the succession of hardy invaders, who continued to arrive, till their own country was left an empty coast. The Anglo-Saxons continued to press forwards, and the remains of the native British population, who still resisted, were confined within narrower limits.

Discord now sprang up among the conquerors, and a new succession of warfare began. Such is the common course of human affairs. The first of these battles was fought at Wimbledon, between the forces of Wessex and Kent, to the disadvantage of the latter; and soon afterwards the kingdom of Sussex was annexed to that of Wessex. Without dwelling upon particular occurrences, we must notice an event relative to the war still waged between the natives and the invaders. Early in the seventh century, after a battle in the neighbourhood of Chester, Ethelfrith, the king of Bernicia, massacred several hundreds of the native monks, who were assembled near the field of battle, praying for the success of their countrymen. Bangor was taken, and much that was venerated by the Britons was destroyed, and their condition became daily more distressing and difficult.

Another and a more important subject now claims attention; namely, the introduction of christianity among the Anglo-Saxons. We have seen that while under the Romans, the British nation had adopted christianity, and that the Saxons were pagans; consequently, as the latter advanced, heathenism again overspread the island, the ministers of religion were massacred, and its edifices

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levelled with the ground. The Britons have been accused of neglecting the propagation of their faith; but, as Warner well says, "the reproach is unjust and groundless. Could the natives, oppressed with all imaginable cruelties from the Saxons, have been fit instruments to instruct or convert their persecutors? Had they undertaken a work of this kind, what success could have been expected? But what were their opportunities, and how were they to engage the attention of men, who drove them like sheep to the slaughter, or into the woods and mountains? The Britons, who had made their peace, and submitted, were the only people that could contribute to their conversion. In some few particular instances, this might probably be undertaken, and succeed; though they were upon no equal footing. But what opportunity had the Saxons themselves of learning the principles of christianity, who were perpetually engaged in wars, kingdom against kingdom, without any respite? When they came to be settled, assistance was not wanting; and though it came from far, it was no less effectual than if it had come from their neighbours."

Christianity was again to prevail in England; and in the circumstances which led to this result we perceive the hand of Divine Providence remarkaably manifested. Gregory, afterwards pope, when archdeacon of Rome, saw some handsome youths publicly exposed in that city for sale as slaves. Inquiring their nation, he was told that they were Angli; and learned that their country was pagan.* Influenced by a missionary spirit, he asked for permission to proceed to that country, to declare the glad tidings of the gospel; he even commenced his journey thither, but the attachment of his people compelled him to return. Some years afterwards, when bishop of Rome, he despatched a monk, named Augustine, with several companions, on this mission. The ground was in some measure prepared, inasmuch as Ethelbert, king of Kent, had married Bertha, a French princess, who had stipulated for the free exercise of her religion, and had already introduced christian worship.

Augustine and his companions seem not to have shown very ardent missionary zeal, but, encouraged on all sides, and recommended to Ethelbert and his consort, they proceeded. They landed in Kent, and introduced themselves to the Saxon king, with that pomp of crosses, banners, and processions, which the church of Rome had already begun to display. They were favourably received, probably more from the interference of the queen, and the general desire of the people for instruction, than from the interest they personally excited. To whatever instrumental cause we may refer, a measure of the Divine blessing seems to have been vouchsafed; the king and many of his subjects forsook their idols, and churches were erected. A national conversion appears to have followed, in some respects similar to the changes which recently occurred in the South Sea Islands; but the conduct and character of Augustine and his companions will not bear a comparison with the devoted missionaries of our days. If we examine the correspondence of Gregory's emissary, we shall find a deep anxiety to secure to himself authority, not only over the rising church, but also over the bishops who existed in Britain a long time before his arrival. Many of the questions and answers contained in this correspondence, give a very low idea of the piety and christian principles, both of the pope and of his missionary; while the latter, in several instances, seems to have departed, for the worse, even from the bad advice given him.

However, one good counsel given by Gregory may well claim attention. In answer to Augustine's question as to what rites and ceremonies he should introduce among his British converts, the pope told him to "select whatever appeared most for the service and glory of God;" adding, "that things were not to be loved for the sake of the place, but the place for the sake of the things which are good, godly, and religious." But in reply to his inquiry respecting the British churches, Gregory assumed to give power to Augustine, not only "to teach the unlearned, and confirm the weak," but "to convert the obstinate and perverse." He sent a large assortment of relics; and other articles of

* "In truth," said he, "they have angelic countenances: it is a pity they should not be coheirs with angels. What part do they come from?"

"From Deira."

"Let them," said he, "be delivered *de irâ*, (that is, from the wrath of God,) and called to the mercy of Christ. What is their king's name?"

"Ella."

"Let us," replied he, "teach them to sing, 'Alleluiah.'"

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superstition were added for the use of the new converts. Gregory also advised that the heathens should be allowed to continue their customary revellings and feasts, provided they would consider the objects as changed from the heathen deities to the Romish saints. We have already spoken of the observance of Yule and Easter.

It is important for us to notice the particulars of this missionary correspondence, if such it may be called. We see how far the spirit of antichrist already prevailed in the church of Rome, and the question naturally arises, If such was the conduct of her missionaries then, when the errors of popery were, at most, only germinant, what must it have been since these corruptions have arrived at maturity? The answer is not difficult to give. The romish missions have been carried on with the desire to make proselytes to the rites and ceremonies of that church; and to obtain dominant influence over the minds of its converts, rather than with the simple desire of bringing souls to Christ. Some exceptions there have doubtless been; but these, for the most part, have been counteracted by the errors of the system, and we find the general effects the same every where. In every one of the romish missions, a willingness to allow many gross and heathenish practices to remain, a desire to make the doctrines of christianity palatable, or to conceal them where they have been offensive to the heathen, and efforts to subjugate the consciences of the proselytes, or to extend the sway of the popedom, will be found to have prevailed, in a greater or less degree. In some, as in China, even the essentials of christianity have been relinquished; in others, as in Paraguay, a temporal dominion has been founded on the spiritual despotism; but the whole fabric has disappeared whenever the prevailing influence has been withdrawn. The result of the immense labours of even the jesuit missionaries has been a total failure; it has been answerable to the seed sown; wheat could not be produced from thistles, nor barley from noisome weeds. This discussion is not foreign to our subject, as it may assist to explain why so few of the beneficial effects of christianity were manifested by the Saxons, although as a people they professedly turned to the faith of Christ.

Augustine, when fully authorized by Gregory, proceeded to push forward his missionary efforts. But the monkish legends of his miracles and conversions are foreign to our purpose. He strove to subject the British clergy to his jurisdiction, agreeably to the authority he received from Rome. In a conference, he proposed that they should unite their efforts to convert the Saxons; but he clogged this with a condition of conformity to the church of Rome in several points, some of moment, others of little consequence.

The British clergy were unwilling to comply, and were not persuaded to adopt Augustine's views by the display of a pretended miracle in the cure of a blind man. Other conferences were held, but with similar success, and the Roman missionary showed his proud and domineering spirit. The British bishops declared they had no occasion to go to Rome for a superior, and Augustine, in reply, used threatening language, telling them that they must shortly expect fatal results. Not long after, followed the invasion of Edelfrid, king of Northumberland, and the massacre of the British ecclesiastics already mentioned. Several credible historians attribute these events to the machinations of Augustine; indeed, Jewel considers the evidence against him as conclusive.

It was needful thus to enlarge upon Augustine's proceedings, since the modern romish writers do not hesitate to represent him as the first introducer of christianity into Britain; and their bold assertions pass current with too many protestants; but we may use the words of Fuller: "Augustine found here a plain religion practised by the Britons, living, some of them, in the contempt, and many more in the ignorance, of worldly vanities, in a barren country; and surely piety is most healthful in those places where it can least surfeit of earthly treasures. He brought in a religion spun with a coarser thread, though guarded with a finer trimming, made luscious to the sense with pleasing ceremonies; so that many who could not judge of the goodness were courted with the gaudiness thereof."

The successors of Augustine acted much in the same spirit. We find one Laurentius endeavouring to work upon the feelings of the son of Ethelbert, by exhibiting his back lacerated with stripes, which he asserted had been inflicted by St. Peter, because he meditated the relinquishing of his station! He doubt-

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less knew the character of the prince with whom he had to deal; and we are assured, that Eadbald, seized with terror and consternation, became a convert to christianity!

We have already said, that the church of Rome had not, at this period, sunk to that depth of error into which she fell in later days, both in her doctrines and practices. Therefore the efforts even of Augustine and his companions were beneficial in subduing the heathen ferocity of the Anglo-Saxons, although most of the particulars recorded respecting the adoption of christianity, show that it was effected by the influence of the rulers, rather than by a real change of heart. The most interesting particulars connected with this change, are those relating to Edwin, prince of Deira. He was left an unprotected orphan, and his dominions were usurped by the Ethelfrith already mentioned; but Edwin was conveyed to Wales by some faithful attendants; and, after several vicissitudes, took refuge in the court of Redwald, king of the East Angles, then the Bretwalda, or chief of the Anglo-Saxon monarchs. Edwin received instruction from some christians, while in the court of this prince, by whose protection he was afterwards placed on his father's throne, and whom he afterwards succeeded as chief of the confederation. He remained for some time attached to his pagan superstitions, but being united to a christian princess from Kent, and experiencing some remarkable interpositions of Divine Providence in his favour, his heart was touched. After listening to the expostulations of Paulinus, a missionary who had accompanied his queen on her marriage, he assembled his chiefs, and proposed to them to consider whether they should forsake idolatry. One of the nobles used the following beautiful illustration of their heathen state: he had taken notice of a swallow which had flown rapidly through the king's house, entering by one door, and going out at another: this happened, he said, when the king was sitting at supper in the hall; and the room being heated by a fire burning in the midst, though a tempest of rain or snow raged without, the poor swallow felt a temporary warmth, and then escaped out of the room. "Such," said he, "is the life of man; but what goes before, or comes after, is buried in profound darkness. Our ignorance, then, upon such principles as we have hitherto embraced, is confessed; but if this new doctrine really teach us any thing more certain, it will deserve to be followed."

These, and other similar reflections were made by the king's counsellors. Coifi, the chief priest, expressed also a desire to hear Paulinus preach. Having heard the sermon, he exclaimed, "I knew formerly that what we worshipped was nothing, because the more studiously I sought for truth the less I found it. Now, I openly declare, that in this preaching appears that truth which is able to afford us life, salvation, and eternal bliss. I advise that we instantly destroy the temples and altars, which we have served in vain." His conduct exhibited a still stronger argument, for, convinced of the folly of worshipping idols, he, like many of the priests of the South Sea islands in our days, took a conspicuous part in pulling down the system of delusion and cruelty he had once actively supported; but his address implied that a feeling of self-interest, partly at least, ruled in his mind. As Turner observes, the civilization, luxuries, and mental cultivation, which they found in romanized and christianized Britain, had shaken the attachment of the Saxons to the rude superstitions of their ancestors, and this may be one cause of the ease with which the change was made, and the more probably so, as it was merely nominal in many respects. The account respecting Coifi is, that he called for a war-horse and for a lance, disregarding the rules of his religion, which forbad him, as a priest, to ride on such a horse, and to use weapons. Being armed and mounted, he rode into a celebrated temple, and hurled his lance at the helpless figures before him. As these were supposed to be representatives of powerful beings, ready to avenge any insult, this was putting the system at once to the test. The multitude expected that the vengeance of the offended deities would be wreaked on the bold assailant, but were soon convinced of their delusion, and united with Coifi in destroying the temple with its idols. The whole people were now ready to follow the example of their rulers, and were baptized by thousands. Some, we may trust, examined the faith they received; but the mass must evidently have remained the same unrenewed characters as before, though under a more beneficent and humanizing

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system, both as to spiritual and temporal matters.

We may observe, with respect to Edwin, that he did much to effect a better state of things in his dominions. It became a common statement, that in the days of Edwin, a woman with a babe in her arms might travel without a protector, and yet not experience insult or injury. He also caused wells to be dug by the road-side, and placed brazen vessels beside them, to enable the weary traveller to quench his thirst. In this he was actuated by the remembrance of his own sufferings, while himself a fugitive, and he evidenced the christian principle of doing good to others. It is, therefore, with regret, that we find him engaged in warfare with Cadwallon, the son of the British prince who had preserved his life; and at last perishing in a battle with Penda, king of Mercia, a heathen Anglo-Saxon, who took up the cause of the wandering fugitive. His widow fled to the king of Kent, and took refuge in a monastery. Paulinus also fled, and Northumberland was ravaged; but Cadwallon and his army, in their turn, were destroyed by the rallied forces of the north, under Oswald; who is described by Bede as uniting with his army in a solemn act of prayer, before he engaged in this self-defensive battle, which was fought A. D. 634.

After his accession, Oswald encouraged the efforts of the missionaries in the conversion of the Saxons; and, by many acts of humanity, showed that he was under the influence of christian principles. The last words of Oswald were a short but solemn prayer, that the Lord would have mercy upon the souls of his people. He was slain in the year 642, by the ferocious Penda, the pagan king of Mercia, who also subdued other contemporary monarchs. He, in his turn, perished in battle, at the age of eighty, A. D. 655. About two years before his death, Penda permitted christianity to be taught in his dominions; and is said to have exercised the discrimination, not unfrequently shown by men of the world, in censuring the professors of religion who act with inconsistency. After his decease, christianity spread rapidly in Mercia, under the influence of Peada, his son, and that of Oswy, the brother and successor of Oswald, and father-in-law to the young monarch; who, though not influenced by christian feelings to the same extent, yet saw the importance of these principles in restraining the savage ferocity of the heathen.

The brief accounts which have been preserved, show that the piety and influence of the northern missionaries employed by Oswald and his successors, in the kingdom of Mercia and Northumberland, who were chiefly from the ancient British and Irish churches, were far superior to those of the ecclesiastics from Rome. Among the former, one named Aidan seems to have been a truly pious and devoted character; and presents a pleasing contrast to Augustine and his companions. By the Divine blessing on the efforts of Aidan, much was done to re-establish christianity on better principles than before.

We will pass rapidly through the history of this period. Peada was assassinated in the following year, when the Mercians made Wulphere, one of his brothers, their king, and recovered their independence. Wessex was subjected to Wulphere, after having successfully struggled with the Britons.

In Essex, christianity was again established by the influence of Oswy; and, in Sussex, by that of Wulphere, who became the chief of the Anglo-Saxon monarchs. In the year 674, this chieftain was engaged in a contest with the king of Wessex; a very destructive but indecisive battle was fought at Bedwin, in Wiltshire; and, a few months afterwards, both monarchs were in their graves, the victims of disease. Another instance, showing how contemptible are the glorious wars, and the so called noble achievements, of the great!

Mutual slaughter still prevailed, and the inroads of the Picts were added to the contests with the Britons. It is said that, in one battle with the northern invaders, the corpses of the slain stopped the current of a river near the field, and to the horrors of war were joined those of pestilence. About this time, Cadwaladyr, the last prince of the ancient Britons, or Cymry, who pretended to the sovereignty of the island, abandoned the sceptre, and retired to Rome.

In the latter years of the seventh century, we find the throne of Northumberland filled by Alfred, a character, in many respects, similar to his great namesake. For fifteen years the nobles refused to confer the royal dignity upon him, and he retired quietly to private

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life, employing himself in literary and religious pursuits, and (what is no common praise) he is described as "most learned in the Scriptures." In this privacy he remained, till his brother Egfrid had fallen in battle with the Picts, when he was called to the throne, and conducted his government upon the christian principle of seeking peace, and ensuing it. His latter years were disturbed by the ambitious encroachments of bishop Wilfred, who had been his tutor, and who endeavoured to exercise undue authority and power, in which he was supported by the pope. On Alfred's death, this prelate attempted to return to the north, which he had been compelled to leave; but he was stopped by the threats of Eadwulf, who seized the throne, and held it for a few months. Cedwulf shortly after became king, and showed a decided inclination to follow the course so ably begun by his predecessor, Alfred. Cedwulf was the patron of Bede, who speaks of him as delighting to hear the Scriptures read; and to him Bede dedicated his history.

The venerable Bede, as he is universally termed, claims particular notice. He was born at Weremouth, near Durham, and from his early years was devoted to a monastic life. He was considered the most learned man of his day, and devoted himself entirely to the study of the Scriptures, to the instruction of young persons, and to the writing of his history, and various other works, chiefly of a religious nature. Although devoted to the support of the romish see, and tinctured with the superstitious spirit which prevailed, he was sincere, disinterested, and devout. In his last sickness, he was afflicted for two weeks with a difficulty of breathing. His mind was, however, serene and peaceful; his affections were heavenly; and, amidst his infirmities, he daily taught his disciples. A great part of the night was devoted to prayer and thanksgiving; and his first employment of the morning was to ruminate on the Scriptures, and to address his God in earnest prayer. The text, "God scourgeth every son whom he receiveth," was frequently in his mouth. Even amidst his bodily weakness, he was employed in writing two little treatises. Perceiving his end to draw near, he said, "If my Maker please, I will go to him from the flesh; who, when I was not, formed me out of nothing. My soul desires to see Christ, my King, in his beauty." He sang, "Glory to the Father, the Son, and the Holy Ghost," and expired with a sedateness, composure, and devotion, which surprised all who were present at this scene.

The particulars of the last hours of Bede are related by some of his biographers as follows:—His last illness continued for six weeks; he had little sleep, but sang hymns, and praised God in his waking hours at night. His daily employment was translating the gospel of St. John into Saxon. During the last day of his life, he continued to dictate; the person who wrote, perceiving his weakness, said, "There remains only one chapter, and it seems very irksome for you to speak." He answered by directing him to take another pen, and to write as fast as he could. After this, he sent for some of his brethren, and divided some trifling articles among them. While speaking to them, the young scribe said, "There is now, master, but one sentence wanting;" upon which, he told him to write quick; and soon after, the young man said, "It is now done." Bede replied, "Thou hast said the truth; it *is* now done. Raise my head, and lift me, because it pleases me to sit opposite the place where I used to pray, and where I may still call upon the Father." When placed upon the floor of his cell, he said, "Glory be to the Father, Son, and Holy Ghost;" and as he uttered the last word, his spirit departed.

The following extract from an exposition on Romans v. will sufficiently show Bede's religious principles: "Other innumerable methods of saving men being set aside, this was selected by Infinite Wisdom, namely, that without any diminution of his Divinity, he assumed also humanity; and in humanity procured so much good to men, that temporal death, though not due from him, was yet paid, to deliver them from eternal death, which was due from them. Such was the efficacy of that blood, that the devil, who slew Christ by a temporary death, which was not due, cannot detain in eternal death any of those who are clothed with Christ, although that eternal death be due for their sins."

With the venerable Bede we may briefly contrast the prelate Wilfred. His whole life presented a scene of ambitious turmoil; and we find him continually

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taking a part in the contests which agitated the Saxon kingdoms in his day. He was also very active in enforcing the submission of the British clergy to the see of Rome. From some of the kings he obtained concessions, by asserting the supremacy of Peter, and claiming a like power for the pope as his successor. The British ecclesiastics, who opposed him, were not sufficiently versed in holy writ to oppose the figment of Peter's supremacy by scriptural arguments, so Wilfred obtained concessions, though not to the extent he desired. Theodore, who was appointed archbishop of the English church, opposed him in some points, especially as to their respective jurisdictions, but both agreed in promoting the interests of the bishop of Rome, whom Wilfred addressed as the "most blessed lord, the universal pope;" while he styled himself as "the humble slave of the servants of God." All this humility was evidently only affected. Wilfred lived in state, displayed unusual pomp, and amassed a very considerable treasure, which he divided, at his decease, into four parts; leaving the largest portion to two churches at Rome, that prayers might be offered for him after his decease—a popish error of the worst description. Another part was left to the principals of the monasteries with which he was connected, that they might advance their interests with the ruling powers; the rest was better disposed of, namely, to the poor, and to his immediate dependants. We will here only remark how widely the so called successors of the apostles had departed from the conduct pursued by those who could truly declare, that silver and gold they had none; but such as they had, they would impart, Acts iii. 6. Wilfred accumulated silver and gold, and laid great stress upon trifles, such as the manner of the clergy cutting their hair, and keeping easter precisely on the same day as the church to which he belonged; and he restricted the benefits he professed to impart, to such as submitted to his own views. But he has been enrolled among the romish saints!

The advocates of the church of Rome taught the doctrine of the merit of outward penances; and the fruits were seen, in numerous instances, of the increasing influence of the monastic spirit at this period. Among these was king Ceadwalla, who travelled to Rome as a pilgrim, after being engaged in some sanguinary contests in the kingdoms of Wessex, Sussex, and Kent, in which he was supported by the prelate Wilfred. While at Rome, Ceadwalla was baptized by the pope, but died the following week, in 688. In 709, Cendred and Offa, the kings of Mercia and Essex, quitted their kingdoms, and, retiring to the same city, became monks there. They had numerous imitators among their subjects.

Other Anglo-Saxon monarchs also left their thrones, and retired into monasteries. But the instance which attracted the most attention, was that of Ina, who reigned in prosperity for nearly forty years, and was celebrated for the laws he promulgated. His queen often exhorted him to retire from the busy scenes of rank and power, and at last gave him a visible lesson on the vanity of earthly pleasures. They had been present at a feast, in one of their palaces, celebrated with all the rude pomp and luxury of the age. On the following day, when all the articles which had decked the festive board had been removed, by her order, the hall was strewed with filth and rubbish, and swine were placed on the royal couch. She induced the king to return and witness the contrast. On his requiring to know her reasons for this strange proceeding, she spoke in strong terms of the uncertainty of life, and of the certainty that all earthly splendour would soon pass away, and only loathsome relics be left. She asked, "Have they not already passed away into nothingness? and should not we feel alarmed, who covet them so much? for we have no continuance here. Are not all such things—are not we ourselves, like a river, hurrying heedlessly and rapidly along to the dark ocean of eternity? Unhappy indeed shall we be, if we let these things absorb our minds."

How deeply is it to be regretted that the impressions thus made were not followed up by directing Ina to the Saviour! and that the vanity of earthly pomp and pleasures was not made the ground for enforcing the duty of exertions in the cause of truth, according to the exalted station in which he was placed! But this was not done. The object of the queen was to persuade Ina, that a monastery was the sure entrance into heaven! He was encouraged to flee from the responsibility of his station, and to offer a will-worship of his own, while his

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resignation left his kingdom the scene of civil warfare. He settled at Rome; founded a school there for his countrymen; built a church for their worship, and a receptacle for their remains when dead. To defray this expense, and to provide for the support of Anglo-Saxons who might retire thither to pass their days in idleness and useless observances, a tax was imposed of a penny upon every family in England. He cut off his hair, and wrought with his own hands for his support and that of his queen. These sacrifices show that he was sincere; but they never can be considered as proofs that his heart was under the influence of the truths of the gospel. It was a reliance on his own voluntary humility; in fact, a dereliction of duty, vainly thinking that thereby he might procure acceptance with God.

In 743, we find Ethelbald, king of Mercia, the chief of the Saxon monarchs, successful in a warfare with the Britons; but the latter still maintained their independence in the mountainous retreats. A different result attended a contest with Cuthred, king of Wessex; and the independence of the latter kingdom was established. Ethelbald, in the beginning of his reign, was guilty of many atrocious acts. These being related to Boniface, an English missionary, then labouring in Germany, the latter caused faithful and earnest remonstrances, to be made against the conduct of the Saxon ruler, and apparently with some effect. A similar remonstrance to Cuthbert, then archbishop of Canterbury, procured the adoption of several rules for the regulation of the clergy. Boniface dwelt particularly on the evils of the pilgrimages to Rome, which demoralized a large proportion of the numerous pilgrims to an extent we can hardly conceive at the present day.

The northern kingdoms exhibited similar scenes of mutual warfare, and also of monarchs becoming monks. But though the doctrines preached by the ecclesiastics occasionally terrified the rulers, and made them willing to forego their rank and power, the humanizing effects of gospel doctrines were little seen. Details of violence and bloodshed are almost the only particulars recorded in the histories of these times. Acts of treachery and assassination were common events; and the uncertainty of the succession to the throne aggravated these evils.

To this period belongs the correspondence between Offa, king of Mercia, and Charles the Great, of France. The latter speaks of his success in converting the Saxons on the continent; but his ideas on religious subjects may be gathered from his speaking of the conduct of a priest who had eaten meat in Lent, as "infamous guilt." There are, however, traces of better feeling on the part of Charles, both as to moral and religious subjects.

This Offa warred successfully with the Britons. He strengthened the frontier of Mercia, by planting Saxon colonies in the eastern borders of Wales, and caused a trench and rampart to be constructed, extending for a hundred miles, from the Dee to the Wye. The remains of Offa's dyke are still to be traced. He was guilty of many wicked actions, and sought to quiet his conscience by submission to that antichristian power, which was already prepared to promise such characters "peace, peace, when there was no peace." The pope is said to have called Offa the most christian of kings; and to have assured him that the purity of his holy conduct was known at Rome, though so far distant from his own land! Offa, indeed, had done much to ensure a favourable reception from the pope. He gave large estates to the abbey of St. Albans; he imposed a tax on his dominions, to be paid every year to the papal see; and he permitted the romish bishops to claim that the clergy should be exempted from any other jurisdiction than their own; that they should not have to answer for any crimes laid to their charge, before the usual judges and courts of law.

One of the last acts of Offa's reign, was the murder of Ethelbert, king of East Anglia. This was an act of the basest treachery. Ethelbert was induced to visit the court of Mercia, as the intended husband of the daughter of king Offa; but the latter caused him to be assassinated at the marriage-feast, and seized his dominions. The Divine displeasure is sometimes remarkably displayed. It was so in the case of Offa, who died after two years spent in unavailing remorse. His queen, who was supposed to have been his adviser in this and other evil actions, came to a miserable end: his children perished by untimely deaths, and his race soon became extinct. One of his daughters is recorded to have been a most depraved character. She was queen-consort of Brihtric, king

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of Wessex, who was raised to that throne A.D. 787, a year memorable in the annals of Britain, as that in which the Danes first landed on the English shores. This monarch fell a victim to poison, prepared by his queen Eadburga, for a nobleman whom she envied, as enjoying the royal favour. For her crimes, Eadburga was driven from England. She presented herself before Charles the Great, and vainly thought, by splendid presents, to procure his regard and protection, and perhaps even an alliance, which had once been contemplated. She was disappointed; Charles caused her to be placed in a nunnery; but her dissolute habits were such, that she was soon expelled from this retreat, and died at Pavia, where she was literally reduced to beg her bread in the streets. Thus Offa and his family are striking evidences of the truth of the psalmist's words, that "the workers of iniquity shall soon be cut down like the grass, and wither as the green herb."

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. III.—*On Study.*

When the company had wearied themselves in trying to make an egg stand on its end, they were amazed at the simplicity of the thing, when once they had seen Columbus do it. "Why, any body can do that!" "Why, then, did you not?" was the searching reply.

It seems to be an easy affair to study. There is the room, and there the books, and there the lesson: what more do you want? You want to know how to go to work—*how to study*. The interruptions to study, even when the student has nothing else to do, not a care, not a burden of any kind to trouble him, are numerous and vexatious. Deductions must be made for ill health, and seasons when the spirits droop, and when there is a total disrelish for study, and a want of courage, by which the mind can be brought up to action; for a total ignorance of the best methods of studying; for the time wasted in reading useless books; and, above all, for that natural, inherent indolence, which recoils from the task of rebuking the wandering of the thoughts, and bringing them back to their prescribed tasks. You must make up your mind that no one can go on in a course of study without interruptions from within and from without. Calculate upon this. And it is well that it is so; for, in real life, if you can get two full hours in a week without interruption, you may think it extraordinary. The mind must form the habit of being checked and interrupted, and of bringing itself back to the point from which it was taken off, and at once pursuing the train of mental operations in which it was engaged. Till this power is obtained, you are not prepared for active life; and in proportion as it is acquired, in that proportion small hinderances appear to you of little consequence. I propose to make some suggestions in the form of hints in relation to study, not so much regarding the order of their introduction, as endeavouring not to omit any that are of real importance.

1. *The number of hours of daily study.*

No fixed time can be marked out for all. This must vary with the constitution of each individual. A mind that moves slowly requires and will bear more time for study. In my view, it is vastly better to chain the attention down closely, and to study hard, a few hours, than to try to keep it moderately fixed and engaged for a greater length of time. He who would study six hours a day, with all the attention of which the mind is capable, may expect that he will stand high in his calling. But mark me,—it must be study as intense as the mind will bear. The attention must all be absorbed; the thoughts must all be brought in, and turned upon the object of study, as you would turn the collected rays of the sun into the focus of the glass, when you wish to get fire from those rays. Do not call miscellaneous reading, or any thing which you do by way of relief or amusement, study; it is not study. Be sure to get as much of your study in the morning as possible. The mind is then in good order.

2. *Have regard to the positions of the body while engaged in study.*

Some men from early life habituate themselves to study, sitting at a low, flat table. This ought to be avoided; for, as you advance in life, that part of the body which is between the shoulders and hips, becomes more and more feeble, and consequently the stooping habit is acquired. Few literary men walk or sit perfectly erect. Standing is undoubtedly the best method of study, if you

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will only begin in this way. In writing, in the study of languages, and most kinds of mathematics, you must be confined to one spot. If you can change positions, and stand a part, and sit a part of the time, it will be well; but the former should preponderate. As you advance in life, you will naturally sit more and more, till the habit becomes fixed. Few men are seen standing at their books after forty years of age. If you are composing, or reading, or committing to memory, this position is a desirable one. Be sure you have your table high enough, and keep clear of the easy-chair, with a writing leaf on the arm of it. Sitting in such a position gives the body a twisting position, which leads to bad health, and not unfrequently to the grave. If possible, so place your table, the top of which should slope a little, that the light may fall upon you from behind. This will be a kindness to the eyes. In the evening, it is well to have the lamp shaded, or to have a shade drawn over the eyes. I would hope, however, that you keep any prescribed lessons you may have, so much in advance, that the necessity of putting your eyes to a severe trial will be avoided. If your eyes are weak, be careful that a glare of light does not fall upon them; and be sure to wash them in cold water the last thing at night, and the first in the morning. In the choice of positions the great desideratum is, to keep the body as upright as possible. A bending at the chest is by all means to be avoided. Your dress, even to the slipper, should sit as loosely as possible; and your body which is now to stand still, and in which the mind is to labour, should be as easy as it can be, without assuming a position which, by long habit, will court the embrace of sleep.

3. *Be thorough in your study.*

Passing over a field of study has been graphically compared to conquering a country. If you thoroughly conquer every thing you meet, you will pass on from victory to victory; but if you leave here and there a fort or a garrison not subdued, you will have an army hanging on your rear, and your ground will soon need re-conquering.

There is such a constant mortification and loss of self-respect attending the habit of going upon the surface, that, were it only for personal comfort, you should be thorough. At the first setting out, your progress will be slower—perhaps very slow; but, in the long race before you, you will be the gainer. How often have I seen a man, with a mind originally bright, chagrined and humbled at his want of accuracy! He makes an assertion, and calls it a quotation from some distinguished author. "Does not Burke say so, and advocate that sentiment?" "I never understood him so," says an accurate listener. He now begins to hesitate, apologizes, says it is a great while since he read Burke, but such is his impression. Has he not fallen in the estimation of every one present, and in his own also? And yet, such is the habit fixed upon him, that he will go and again tread over the same ground with hesitating steps. In a newly settled county two farms may lie side by side; the one may be "run over" by the hand of the cultivator. Here is a poor spot of mowing, and there a miserable-looking corn-field, and yonder a wretched fern pasture. It covers a great extent of territory, but no part of it is subdued or cultivated. The other farm has its fences in order, its mowing lots all side by side, and its fields, so far as any thing is done, perfectly subdued. Every acre thus cultivated may be expected to bear a certain, a definite, and a full crop. Is there any doubt which of the two farms is more profitable? or which method of cultivation is the most wise?

How much better is knowledge—something that you know—than any amount of conjecture, formed somewhere in the region of knowledge! One lesson or one book, perfectly and thoroughly understood, would do you more good than ten lessons, or ten books, not half studied.

When you have a mind to improve a single thought, or to be clear in any particular point, do not leave it till you are master of it. View it in every light. Try how many ways you can express it, and which is shortest and best. Would you enlarge upon it, hunt it down from author to author; some of whom will suggest hints concerning it, which, perhaps, never occurred to you before; and give every circumstance its weight. Thus, by being master of every subject as you proceed, though you make but a small progress in the number of books which you study, you will make a speedy one in useful knowledge. To leave matters undetermined, and the mind unsatisfied in what we study, is but to multiply half-notions

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and introduce confusion, and is the way to make a pedant, but not a scholar.

4. *Expect to become familiar with hard study.*

Study, which is hard for one man, is easy for another. Not only so, but the study which is easy to you to-day, may be intolerably irksome at another time. This is owing to the difficulty of confining the attention closely. The health being the same, study would at all times be equally agreeable, had we the same command over the attention. But who, that has tried it, does not know how much easier it is to study on a cold, stormy day in winter, when every thing without is repulsive, than on the warm, bright day of spring, when all nature seems to invite you out, and when the soul seems to disdain and rebel against the restraints of study? You must make your calculations to study many hours, and at many seasons when it is disagreeable; when the mind feels feeble, and the body is languid, or is even in pain. "Other things may be seized on by might, or purchased with money; but knowledge is to be gained only by study."

So great is the advantage of being able to confine the attention, that some persons who have by a dispensation of Providence lost their sight, have felt willing to exchange all that is beautiful, lovely, and cheering, which the eye receives, for the increased power over the attention which this loss gave them. The truly great President Dwight used to consider the loss of his eyes a great blessing to him, inasmuch as it strengthened the power of attention, and compelled him to think. So important is the power of attention, that you may point to distinguished men, and say, that "this and that man was not celebrated for scholarship, or any thing else in his younger days. He had no appointment in college; no rank as a scholar." Not unlikely. But be sure of one thing; and that is, he never became distinguished without, at some time or other, passing through a severe course of dry, hard study. He might have omitted this when young; but, if so, the task was harder when he did undertake to perform it. But undertake it he must, and he did.

Under this head, I would add, that he who expects to discipline his mind by hard study, and to build up the mind by the habit of severe thinking, will not be the individual to quarrel with what he studies. How often do we hear students complaining that they are put to studies which can be of no possible use to them in after life! One is to be a merchant: why should he be drilled in Latin and Greek for years? Another is to study medicine; and why should he be poring over conic sections for months? Multitudes complain that their instructors understand their business so poorly, that the very things for which they will never have any use, are forced upon them as studies! Little do such complainers understand the object of education. Keep it in mind, that the great object of study is to fit the mind to be an instrument of usefulness in life. You are now upon a dry, hard, uninteresting study. It contains not a single thing which you can ever use hereafter. Be it so. But if you can compel your mind to take hold of and master that dry, hard, uninteresting study, you are fitting it to obey you through life, and at any time to do what you bid it do. It will be time enough to study such things as you propose to use, when you have your mind fitted to master them, and when they are needed.

You study geometry to-day. Perhaps your life may be so busy, and your time so occupied hereafter, that you may forget every proposition, and nothing but the name of the book may remain to you. But Plato, and every other man who has studied geometry, will tell you that it will strengthen your mind, and enable you to think with precision. Geography and chronology are not now needed, but will soon be, in order to trace philosophy through all her branches, in order to acquire a distinct and accurate idea of history, and to judge of the propriety of the allusions and comparisons every where meeting you in the works of genius. Philosophy seems to open the mind, and to give it eyes, like the wings of the cherubim, in Ezekiel's vision, within and without it. It subjects nature to our command, and carries our conceptions up to the Creator. The mind is liberalized by every such study, and without these it can never become really great or tasteful.

Press onward in a steady course of daily application. A beautiful writer says, "The most usual way, among young men who have no resolution of their own, is, first to ask one friend's advice, and follow it for some time; then to ask

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advice of another, and turn to that; so of a third, still unsteady, always changing. However, be assured that every change of this nature is for the worse. People may tell you of your being unfit for some peculiar occupations in life; but heed them not. Whatever employment you follow with perseverance and assiduity, will be found fit for you. In learning the useful part of every profession, very moderate abilities will suffice; even if the mind be rather slow of comprehension, it may, in this case, be useful. Great abilities have always been less serviceable to the possessors than moderate ones. Life has been compared to a race; but the allusion still improves, by observing that the most swift are ever the least manageable."

We are in great danger of being willing to excuse ourselves from severe study, under the idea that our circumstances are not favourable. We are apt to fall in with the common notion that men are made by circumstances; that they are called forth, and their characters are thus formed; and that almost every man would be great, and decided, and effective, were he only sufficiently hedged in and pressed by circumstances. There can be no doubt that men are naturally and practically indolent, and that they need powerful stimulants and a heavy pressure to awaken their powers, and call forth exertions. We know that most men accomplish but very little. But would they, under any circumstances? Might not the tables be turned, and might we not with as great propriety say, and perhaps with equal truth, that men make circumstances? Look at John Milton. What was there in his circumstances to press him into greatness? Shut out from the light of heaven by blindness, most, in his situation, would have thought that they did well, could they have sung a few tunes, and earned their bread by making baskets. But Milton has thrown a glory over his age, and nation, and language. But the cry is, "We have no favourable circumstances, no opportunities, no tools; we can do nothing." Can do nothing! Hear what a master-spirit says on this point:

"If a man really loves study, has an eager attachment to the acquisition of knowledge, nothing but peculiar sickness or misfortunes will prevent his being a student, and his possessing, in some good degree, the means of study. The fact is, that when men complain of want of time for study, and want of means, they only show that, after all, they are either attached to some other object of pursuit, or have nothing of the spirit of a student. They will applaud others, it may be, who do study, and look with a kind of wonder upon their acquisitions; but, for themselves, they cannot spare the time nor expense necessary to make such acquisitions; or, they put it to the account of their humility, and congratulate themselves that they are not ambitious. In most of all these cases, however, either the love of the world or genuine laziness lies at the bottom. Had they more energy and decision of character, and did they redeem the precious moments, which they now lose in laboriously doing nothing, or nothing to the purpose of the church, they might open all the treasures of the east and the west, and have them at their disposal. I might safely promise a good knowledge of Hebrew and Greek to most men of this sort, if they would diligently improve the time that they now absolutely throw away in the course of three or four years. While one man is deliberating whether he had better study a language, another has obtained it. Such is the difference between decisive, energetic action, and a timid, hesitating, indolent manner of pursuing literary acquisitions. And what is worst of all, in this temporizing class of students is, that if you reason with them, and convince them that they are pursuing a wrong course, that conviction operates no longer than until the next paroxysm of indolence, or of a worldly spirit, comes on. These syren charmers lull every energetic power of the mind to sleep. The mistaken man, who listens to their voice, finds himself, at the age of forty, just where he was at thirty. At fifty, his decline has already begun. At sixty, he is universally regarded with indifference, which he usually repays with misanthropy. And if he has the misfortune to live until he is seventy, there is danger of every body being uneasy because he is not transferred to a better world."*

5. *Remember that the great secret of being successful and accurate as a student, next to perseverance, is,* THE CONSTANT HABIT OF REVIEWING.†

I have already spoken of the memory. I would here say a word as to its use in

* Professor Stuart.

† That is, the habit of recalling to mind what you have acquired, not of writing reviews!"—ED.

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your definite studies. Have you never tried to banish a thought, or a train of thought, from your memory, and could not? Have you never tried to recall some idea, or some train of thought, and the more you tried, the more you seemed to forget it? The reason is, that the memory loves freedom, and disdains to be forced. The correct path, then, in which to tread, is to cultivate the memory as much as possible, without weakening it by restraint. It loves to try its powers spontaneously. Little children will frequently learn a long list of Latin or Greek words, without designing it, merely by hearing others repeat them. And I have known an ignorant roman catholic, who could repeat the most of the Lord's prayer, and a good part of the missal, all in Latin, without knowing what it meant, simply by hearing it frequently repeated. Those who have been most successful in fixing language in the memory, have uniformly done it by repeated readings of the thing to be retained. In committing grammar, for example, to memory, you should not attempt to confine the mind to it too long at a time, but bend the whole attention to it while you do study, and repeat the process often: repeat the lesson aloud, that it may come to the mind through the ear, as well as through the eyes, and then use the pen, and, laying aside the book, write it all out. In this process, you use the eyes, the ears, and you also give the mind an opportunity to dwell upon every letter, and syllable, and sound. This will be slow at first, but it will do the thing effectually; it will make you thoroughly master of the subject, and thus will soon give you courage. No new encounters will, in the least, appal you.

The great difficulty in committing grammar, consists in the similarity of the words and things that are brought together. Similarity confuses the mind. If you were to go into a jeweller's shop, and see a case containing twenty watches, though each had a different name, yet, the next day, you could not tell one from another. But, suppose you go for five days in succession, and examine four watches each day. The jeweller carefully points out the difference. This is a common watch; he shows you its mechanism, and all its parts. This is a patent lever; he shows you how it differs from the former. The third is a lepine; its parts are very different still. The next is a chronometer, and differs widely from any you have yet seen. He tells you the properties of each one, and compares them together. The second day, you review and recall all that he told you, and you fix the name, the character, and the properties of each in the memory. You then proceed to the second four. You go through the same process, every day reviewing what you learned on the preceding day. At the end of five days, you can repeat from memory the names and powers of each watch, though, before the process, all you could remember was, that their number was twenty, and that they stood in five different rows. Now, study the grammar with the same precision, and in the same manner, and the memory will not complain that she is confused, and cannot retain what you ask her to keep.

The indefatigable Wyttenbach (and few could speak more decidedly from experience) says, that the practice of reviewing will have "an incredible effect in assisting your progress;" but he adds, "it must be a real and thorough review; that is, it must be again and again repeated. What I mean is this: that every day the task of the preceding day should be reviewed; at the end of every week, the task of the week; at the end of every month, the studies of the month; in addition to which, this whole course should be gone over again and again during the vacation." Again; this great scholar tells his pupils, "You will not fail to devote one hour, or part of an hour, at least, every day, to these studies, on the same plan which you have followed under me; for there is no business, no avocation whatever, which will not permit a man, who has an *inclination*, to give a little time every day to the studies of his youth." I would add, that one quarter of an hour, every day, devoted to reviewing, will not only keep all that a man has ever gone over fresh in mind, but advance him in classical study. And no man can hope to become a thorough scholar, who does not first fix this habit upon himself. It will be irksome at first, but only at first. "In reading and studying this work, the 'Memorabilia of Xenophon,' I made it a rule never to begin a section without re-perusing the preceding one, nor a chapter, nor book, without going over the preceding chapter and book a second time; and finally, after having finished the work in that manner, I again read

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the whole in course. This was a labour of almost three months; but such constant repetition proved most beneficial to me. The effect of repetition seemed to be, that when I proceeded from a section or a chapter which I had read twice, to a new one, I acquired an impulse which bore me along through all opposing obstacles; like a vessel, to use Cicero's comparison in a similar case, which, having once received an impulse from the oar, continues her course even after the mariners have suspended their operations to propel her."

How very different this from the practice of too many! That part of the path over which they have passed, is covered with a thick fog, and they look back, and can see nothing but the fog. They look forward, and the atmosphere is, if possible, still more dim. The road seems long, and they are constantly in doubt where they are. Any one may travel in a fog, but with no comfort or certainty at the time, and with no impression upon the memory to recall at some future time.

6. *Learn to rest the mind, by variety in your studies, rather than by entire cessation from study.*

Few can confine the mind down to severe thought, or to one study, long at a time, and therefore most, when they relax, throw the thoughts loose, and do not try to save them. You are studying Homer, or algebra, for example. You apply yourself some two or three hours at a time. Your body becomes weary, and the mind is jaded. You stop, and throw aside your books, and rest, perhaps, quite as long as you have been studying. Now, all this time is lost, or nearly so. You forget that the mind is as much refreshed by *variety* as by *idleness*. When you lay aside your algebra, take up your Livy, or Tacitus, and you will be surprised to find that it is a refreshment, as you review your last lesson. Or make minutes in your commonplace book of what you last read; or turn your thoughts, and ponder over the subject of your next composition. You may save a vast amount of time in this way.

We wonder that sixteen hours a day could be devoted to study by our fathers and the Germans of the present day. No man could do so, were it not that after pursuing one study till the mind becomes weary, they then turn to another, by which the mind is relieved, and at once becomes buoyant. This is the difference between him who loses no time, and him who loses very much. The men who accomplish so much in life, are those who adopt this plan. This will account for the fact, that the same man will not unfrequently hold several offices which require talents and efforts seemingly incompatible with each other, and yet promptly execute the duties of all. He is thus continually busy and continually resting.

In this way the justly distinguished Dr. Good, long before he was forty years old, amidst the incessant and anxious duties of a laborious profession, had gained prizes by writing essays; had mastered at least eleven different languages; had aided in making a Universal Dictionary in twelve volumes; had written his celebrated "Study of Medicine;" and was constantly writing and translating poetry. His "Book of Nature" will give the reader some notion of the variety and the accuracy of his attainments. Instead of being thrown into confusion by such a variety and pressure of occupations, he carried them all forward simultaneously, and suffered none to be neglected, or but half executed. Dr. Clarke said, "The old adage of 'Too many irons in the fire,' is a great mistake. You cannot have too many; poker, tongs, and all; keep them all going." This habit of keeping the mind employed, will soon destroy the common habit of reverie. The mind will be too busy for reverie; and then, even if it gains nothing by change of occupations, by way of acquisition, it gains the satisfaction that she is not wandering off on forbidden ground.

HINTS ON THE NEW POOR LAW.—No. II.

[To the Editor of the Visitor.]

Sir,—My former communication respecting the New Poor Law, urged the importance of the office of guardian being filled by men of a christian spirit. Allow me to proceed a little further with the subject.

Most of your readers will have seen the numerous statements of abuses which existed under the old law, extracted from the reports of the commissioners. Your pages need not be occupied by these accounts, as they are sufficiently known, and there are few neighbourhoods which would not supply others.

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It might, however, have been well if the commissioners had dwelt more fully upon the harsh manner in which cases really deserving relief were frequently treated; this would have shown the imperfections of the old law, and would have removed much of the appearance of ex-parte statements which these truly valuable documents now in some degree present. They, however, have mentioned a few, which are sufficient to show that more might have been stated; and there are but few persons who are so ignorant of the subject, or so prejudiced, as not to allow that the old law worked ill both for the rich and the poor.

The newly-elected guardian must come to his work with a mind prepared for much disappointment. It is well to premise this. He will find, on examining cases, with which he has, perhaps, before been partially acquainted, that considerable deception has been practised. The advantages of inquiry possessed by the board enable him to ascertain this. He will also, at times, find that it is necessary to pursue a somewhat sterner course than his feelings would suggest, in order to arouse a careless and indolent family, who have been habituated to a pauper life, but who really possess powers and opportunities to place themselves in a state of independence, if properly exerted. He need not fear to adopt this course, provided his heart is under the influence of christian principles; and that family will, in after years, most probably, show how truly kind has been the proceeding which threw them upon their own resources. Assuredly here is need for care, and it will generally be in the power of the guardian and his friends personally to visit any case which he thinks requires further examination and assistance, and to give private aid if needful. Let it ever be remembered, that public or parochial charity is not intended to do away the necessity for further and private aid. The promise is, "Blessed is he that considereth the poor;" and merely to pay a share of the poor's rate when the collector calls at the door is not fulfilling this precept.

The applying the offer of the workhouse as a test, will often be found the most effectual, and really the kindest mode of giving relief. Let not the reader be surprised at this. The workhouse, under the new law, will not be the disorganized wretched place described by Crabbe, in his Village:—

"The house that holds the parish poor,
Whose walls of mud scarce bear the broken door;
There where the putrid vapours flagging play—
Where the loud groans from some sad chamber flow,
Mixt with the clamours of the crowd below."

No: if the guardians do their duty, and if not, the commissioners have to require it of them, these houses will be equally removed from luxury and from misery. They cannot be expected to possess comforts equal to the "cotter's own fire side;" but they are to supply what is necessary for those whom adversity deprives of these comforts, and to regulate those persons whose reckless conduct has put out their own fire, and has driven them from a home once well provided.

Two cases will show the advantage of having a well-regulated workhouse to offer. A lad appeared, and required relief; it was given, and his case examined. He appeared again, and demanded the continuance of it. This was refused, for it now was known that he was an idle worthless lad, who could do well if he pleased. He accepted the order for the house, and the rules and regulations were explained. When he heard that *now* he must not expect to go in and out at his own will; that he must work a certain number of hours every day; and that he must not expect a part of his earnings to expend in drink, or as he pleased; all which were privileges formerly enjoyed under the *old* law, in the place to which I refer; he at once came to a decision, he threw down his order, went off, and provided for himself.

Another case. A woman of indifferent character, alarmed at the threats, under the old law, of the parish to which she belonged, chose to become a mother in a neighbouring parish, in an open field. The vestry of the parish in which the field was situated were not pleased with their new acquisition, but it was legally chargeable to them, and they provided an unwilling pittance for it. The mother married, but under the old law, the child remained a burden on the parish where it was born; and when it was about eleven years old, they sent it to a factory in the neighbourhood. Here the poor child was left wholly dependent on its weekly pay, which was very small; and its only superintendant was a girl somewhat older,

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who took the money, and provided for it. The poor child soon became a wretched and miserable object; when its mother for once showed her sense, in some degree, of a mother's duties. Circumstances and family matters were alleged as the reason for her not finding a home for the poor outcast, which the old law exempted her from doing, and the guardians were requested to provide for the child. This they could do by receiving her into the house; and there it may be expected the poor child will no longer remain a pitiable object, devoted to an early grave, ignorant and unable to read; but she will be provided for and instructed, and, it is hoped, may become a useful and happy member of society.

A short time since I was in a house for children, regulated under the new law. Some of them had just been removed thither from a house where they had lived under the old law. There they had been sadly neglected; here they were kindly cared for; and, on being washed and having other attention shown to their persons, they artlessly expressed their surprise at the change; at the process, so different from what they had formerly gone through, and the comfort it afforded them. But I must not now trespass longer on your pages.

MOLUD.

DISTILLED SPIRITS.

LEWIS XII., of France, first gave permission to distil spirits on a large scale. So terrific were the effects, twenty-two years afterwards, that Francis, his successor, was obliged, for the safety of his subjects, to enact a law that the drunkard who remained incorrigible, after severe monitory punishments, should suffer amputation of the ears, and be banished from the kingdom. How much more wisely would Francis have acted, if, instead of banishing the drunkard, he had banished the pernicious material of drunkenness! Let us take another example: Sweden was a temperate country, on account of ardent spirits being, to a great extent, prevented from coming into ordinary use. In 1783, however, Gustavus, king of Sweden, gave permission for opening spirit-shops in all the villages of his kingdom. His object was to increase his revenue, and that object he apparently for a time accomplished; for immediately ardent spirits were loaded with fictitious excellences, by those who loved them, and those who were interested in their sale; the drinking of them, which had formerly been carried on in secret, now became respectable; and the consumption of them was greatly increased. But mark the consequence! Such was the increase of drunkenness and crime, of fatal accidents and premature mortality, that the very same king who gave the permission, was obliged, for the preservation of his people, to withdraw it, and by the repeal of his law put ardent spirits under the same bondage as before.

We need not travel so far, however, for the wisdom of experience, as either to France or Sweden. Take two examples for illustration. In 1556, the Irish parliament passed an act at Drogheda against distilling spirits at all; and men in those days understood the matter well, for distilled spirits are described in the act as "a liquor nothing profitable to be daily drunken and used." This was a simple dictate of truth, before prejudice and intemperate appetite had warped the judgment.

It is mentioned by Colquhoun, in his work on the police of London, as a curious and important fact, that during the period when distilleries were stopped in 1795 and 1796, though bread and every necessary of life were considerably higher than during the preceding year, the poor in that quarter of the town where the chief part reside, were apparently more comfortable, paid their rents more regularly, and were better fed, than at any period for some years before, even though they had not the benefit of extensive charities. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may be fairly concluded, that the money formerly spent in this imprudent manner had been applied to the purchase of provisions and other necessaries, to a great amount. The effect of their being deprived of this baneful liquor was also evident in their more orderly conduct. Quarrels and assaults were less frequent, and they resorted seldomer to the pawnbrokers' shops; and yet, during the chief part of this period, bread was fifteen pence the quartern loaf, and meat higher than the preceding year.

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ON THE TRADITIONS OF REVELATION.

(Continued from page 109.)

In our last paper, we have shown that the dissemination of revealed truth in every age of time, and among all nations of the earth, has been such, as to prove that all human systems have been indebted to its influence, for much, we might say for all, that was really valuable in them. Had there been no possibility of tracing out this obligation in points of detail, there had still been no escape from this general conclusion. It happens, however, that traces of the great leading doctrines and facts of Scripture are to be found in the writings of all those nations which have preserved any records of past events, and in the practices of the most barbarous and uncivilized. We shall now proceed briefly to notice some of these facts; and as the preservation of the most ancient is the more remarkable, we shall principally confine our attention to them.

The universal practice of *animal sacrifice* has been incidentally referred to. This is so ancient, that even without the Mosaic records it might be referred to a period equally remote with that which they point out. Can its universality be accounted for, except on the supposition of a common origin? What natural connexion is there between the killing of a beast in sacrifice, and obtaining the favour of God, or arresting his vengeance? Could it by any possibility have suggested itself to the minds of men, in every age, and under every diversity of circumstances, as the mode of attempting to propitiate the Deity? How could it so suggest itself in the first instance? If even it were of human invention, what man except the first man could ever have had sufficient authority to introduce the practice, or any possible opportunity to have gained general attention to it? His immediate posterity might have obeyed him in this matter; but would even they have continued the practice, if it was enforced by no sanction but his appointment? And if they had continued to observe it, is there a single principle of human nature upon which we can account for its perpetuity, even down to the present day? Is there any rational mode of explaining the universality of this practice, save the one which we have suggested; namely, that it originated in a Divine appointment; that this appointment was confirmed to the early inhabitants of the earth by Divine attestations; that it was subsequently renewed, as the sacred records testify, among the inhabitants of the post-diluvian world; and that it continued to be regarded as a Divine institute, wherever the true God was known, until its whole design was consummated in the voluntary offering of Christ himself at Calvary?

Admit this view of the case, and the whole history of animal sacrifice is plain and satisfactory. The providence of God, watching for the perpetuity of his own institutions, secures the universal observance of this practice; and, in the practice itself, we have the great leading principle of his government, as exercised towards a fallen and guilty race. Every where has this practice proclaimed the truth, that "without shedding of blood there is no remission." Every where has it pointed to a sacrifice of real value, which should actually "put away the sin of the world;" an effect which plainly could not follow from "the blood of bulls and of goats, or the ashes of an heifer sprinkling the unclean." And still, as the gospel of salvation is preached to the heathen, or the volume of written revelation is read by them, there is, in the very principle of their sacrifices, a recognition of the great leading doctrine of inspiration,—redemption through the vicarious sacrifice of the cross. This single principle has ever been a kind of pole-star amidst the darkness of heathenish night.

"There is nothing in which the traditions and opinions of the heathen bear stronger testimony to the doctrines of Scripture, than the conviction which prevailed of the necessity of an atonement for sin, and of the intervention of a Divine Mediator, and the universal practice of devoting piacular victims, which has at one period or other prevailed in every quarter of the globe. It has been alike adopted by the most barbarous, and by the most refined nations. The rude idolater of the recently discovered hemisphere, and the polished votary of polytheism, equally concur in the belief, that 'without shedding of blood there can be no remission' of sins. Nor was the life of the brute creature always deemed sufficient to remove the taint of guilt, and to avert the wrath of Heaven. Frequently the death of a nobler victim was

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required; and the altars of paganism were bedewed with torrents of human blood." Thus, the Canaanites caused their first-born to pass through the fire, in order to appease the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt-offering, when in danger from the superior power of the Edomites. Nor was the belief that the gods were rendered propitious by this peculiar mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen; and the ancient Goths, having laid it down as a principle, that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men, soon proceeded to greater lengths, and adopted the horrid practice of sacrificing human victims. In honour of the mystical number three, a number deemed particularly dear to Heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. Even the remote inhabitants of America retained similar customs, and for similar reasons. It is observed by Acosta, that in cases of sickness, it was usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied with the blood of his child.

"Whence then," we may ask with Faber, "could originate this universal practice of devoting the first-born, either of man or of beast, and of offering it up as a a burnt-offering? Whence, but from a deep and ancient consciousness of moral depravation? Whence, but from some perverted tradition, respecting the true Sacrifice to be once offered for the sins of all mankind? In the oblation of the first-born, originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of Him, who was the first-born of his virgin-mother, accurately though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we view the indignation of that God, who is a consuming fire, averted from our guilty race, and poured out upon the immaculate head of our great Intercessor. Had a consciousness of purity reigned in the bosoms of the ancient idolaters, it does not appear why they should have had more reason to dread the vengeance of the Deity, than to expect and to claim his favour; yet that such a dread did universally prevail, is too well known to require the formality of a laboured demonstration."

Another equally striking and general memorial of ancient tradition is found in *the division of time into weeks.* This has obtained equally among the Hebrews, the Egyptians, the Chinese, the Greeks, the Romans, and the barbarous tribes who peopled the northern states. Many of these nations had little or no intercourse with each other, and were wholly unknown to the Jews. This division was even accompanied with a special regard to the seventh day. Thus "Hesiod called it εβδομον ιερον ημαρ, the seventh holy-day, because among the gentiles this was a day of solemn worship, set apart for religious offices. It is observed by Lampridius,* of Severus the emperor, that he used to go to the capitol, and frequent the temples on this day. Yea, the very word *sabbath* was used by some of them: thus Suetonius † says, Diogenes the grammarian used to hold disputations at Rhodes on the sabbaths. And from Lucian ‡ we learn that the seventh day was a festival, and a play-day for school-boys. From these and several other instances which we may find in Clemens Alexandrinus § and Eusebius, ‖ it might be proved that the more solemn services of religion among the gentiles, and their cessations from work, were on the seventh day of the week."

Whence then came this common division of time? There is nothing in the revolutions of nature to mark this arrangement. The revolutions of the moon round the earth, and of the earth round the sun, might have originated

* In Alexand. Severo.
† In Tiberio, cap. 32.
‡ In Pseudolog.
§ Stom. l. 5.
‖ Prepar. Evang.

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the division of time into months and years; but what should originate the division into weeks? Time was divided into days by the succession of light and darkness, or rather of darkness and light, (for this was the original order; it was so of necessity, since light is a positive effect of creative power, and various ancient nations put the night before the day in their mode of computation.) But weeks are mere arbitrary arrangements; we see no reason why they might not have been as conveniently composed of five, or of nine days, as of seven. Can the prevalence of this division then, in distant countries, and among nations which had little or no communication with each other, be explained on any other ground than that of some remote tradition which was never lost among the nations, and which must have been common to mankind before their dispersion? And can we find any satisfactory origin of this tradition, except that which the writings of Moses suggest? It is easy to understand how the institution of a sabbath at the beginning, to commemorate the accomplishment of the work of creation in six days, should originate this division; and this being admitted, it is equally easy to perceive how the practice should remain through habit, even when the knowledge of its origin had been lost; but it is altogether inconceivable, how, without such common origin, a practice so arbitrary could have been either introduced or perpetuated. Remarks similar to those made on the practice of sacrifice might be repeated here. Wherever the claims of the Scriptures are preferred, this division of time into weeks comes in to their aid. The doctrine of a weekly sabbath is both supported and commended by this arrangement; and the goodness, as well as the wisdom of God, in the general aspect of his government upon mankind, is illustrated and proved. The very traditions of revelation, obscure and imperfect as they are, are thus shown to be valuable memorials of Divine mercy, and to sustain an important relation to the general development of his plan for bringing back the world to its original allegiance and happiness.

It is only upon this same principle of traditionary revelation that we can account for the knowledge of the *creation of the world*, which may be traced even amongst pagan nations. Theories respecting the origin of the world may be found amongst the Chaldees, the Egyptians, the Phœnicians, the Hindoos, the Chinese, the Etruscans, the Goths, the Greeks, the Romans, and even the aboriginal Americans. Amongst these, there is such a general similarity, as to prove that they must all have proceeded from one common origin; and between them, and the written account of Moses, there is so much of resemblance as to show, that if this be not the source from which they were derived, they and it must have sprung from the same source; and this could only be the immediate inspiration of God. "The striking contrast, however, between the unadorned simplicity of the one, and the allegorical turgidity of the others, accurately distinguishes the inspired narrative from the distorted tradition." There are some passages in the Greek and Latin classics, which bear so close a resemblance to the narrative of Moses, that had it existed where the claims of revealed religion were not concerned, it would have compelled the conclusion that this narrative had been seen by the writers. "The general opinion of the ancient gentiles was, that the world was made out of a preceding chaos, which they represent to be a rude, disordered, and indigested mass of matter, reduced to no shape and form. Sanconiathon, the Phœnician historian, so much praised by Porphyrius the philosopher, in Eusebius, makes mention of this chaos, as the source of all things, in his fragments of Phœnician Theology.* The ancient poet Orpheus held that this chaos was the first principle of all things. And Hesiod agrees with him, affirming that the chaos was that out of which all bodies were made;

> Η τοι μὲν πρώτιστα Κάος γενετ', αυτὰρ επειτα
> Γαί ευρύστερνος, &c.†

It is described by Ovid after this manner:—

> Ante mare et terras, et quod tegit omnia cœlum,
> Unus erat toto naturæ vultus in orbe,
> Quem dixere chaos, &c.‡

Where, in forty or fifty pair of good smooth verses, he most excellently describes the origin of all things, and makes the very chaos beautiful. This is the same with *hyle*, the first original

* Prepar. Evang. l. i. c. 5.
† Theogonia.
‡ Metamorph. lib, i.

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matter of all things, the poet's demorgorgon, which was borrowed from the shapeless lump of the chaos. And in the Phœnician language we may find it in the very sound of the words *thoth* and *bau*, which are but a small variation, though less expressive in sound, from *tohu* and *bohu* in the Hebrew text, the same with *chaos* among the Greeks and Latins. This is founded on those words of Moses, Gen. i. 2, "The earth was without form and void; and darkness was on the face of the deep." See Edwards, on the Truth and Authority of the Scriptures, vol. i. p. 88, &c., where this point is ably and largely considered. If men could, by the unaided light of reason, discover that the world had a beginning, they could learn this particular mode of its origination only by Divine revelation. God alone could teach, in the first instance, how he made the world; when he had once made it known, tradition explains the rest; but the traditions had some origin, and this being denied, what other origin can possibly be imagined?

The fall of man, and the introduction of sin into the world, with the several particulars relating to it, are also to be found in pagan records. "First, the forerunner of it, namely, the degeneracy of the angels, is plainly spoken of by that ancient philosopher Empedocles, as Plutarch relates; for whom else could he mean by his demons, to whom he gives the name of ουρανοπετεις, (heaven-fallen creatures,) than these apostate spirits, who were thrust down from the regions of happiness above, and became devils, by their own voluntary opposing of God, and declining his government?" "The disobedience of our first mother Eve is plainly alluded to by the well-known heathen legend of Pandora; who being led by a fatal curiosity to open a casket that had been given her by Jupiter, out of it flew all the evil into the world, and she became the original cause of all the miserable occurrences that befall mankind: hope alone, the hope in a promised and long-remembered Deliverer, remaining at the bottom of the casket."

The universality of *serpent-worship* is one of the most striking illustrations of our argument. "We have traced the worship of the serpent," says Deane, in his elaborate treatise on the subject, "from Babylonia, East and West, through Persia, Hindostan, China, Mexico, Britain, Scandinavia, Italy, Illyricum, Thrace, Greece, Asia Minor, and Phœnicia. Again, we have observed the same idolatry prevailing North and South, through Scythia on the one hand, and Africa on the other. The worship of the serpent was, therefore, universal: for not only did the sacred serpent enter into the symbolical and ritual service of every religion which recognised the sun, but we even find him in countries where solar worship was altogether unknown; as in Sarmatia, Scandinavia, and the Gold Coast of Africa. In every known country of the ancient world, the serpent formed a prominent feature in the ordinary worship, and made no inconsiderable figure in their hagiographa; entering alike into legendary and astronomical mythology." The circumstances of this worship, and the fabulous legends connected with it, not only point to one common origin, but must plainly be traced to the serpent of paradise, and the Mosaic history of the fall. Our limits forbid us to pursue the point at length; we will give a tradition still prevalent among the Hindoos. "They relate that the god Creeshna, when incarnate, had a terrible conflict with *kalli-naga*, the black serpent with a thousand heads, and after being supposed destroyed, at length triumphed over him, and taking his heads, one by one, tore them from his body, and casting them at his feet, trampled and danced on them. Another representation, founded on the same tradition, describes Creeshna as treading on the serpent, which at the same time bites his heel. No worshipper of Vishna, of any distinction, is without an image of this, in gold, silver, or copper." See Maurice's History of Hindostan, vol. ii. p. 335-7.

We must not pass on, without noticing the opinions of the ancient moralists, &c., on original sin, the corruption and depravity of our nature. "Thus, Pythagoras termed it the fatal companion, the noxious strife that lurks within us, and which was born along with us; Sopater called it the sin that is born with mankind; Plato, natural wickedness; Aristotle, the natural repugnancy of man's temper to reason: and all the Greek and Roman philosophers, especially the Stoics and Platonists, complain of the depraved and degenerate condition of mankind, of their propensity to every thing that is evil, and of their aversion from every

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thing that is good. Thus, Cicero lamented that men are brought into life by nature as a step-mother, with a naked, frail, and infirm body, and with a soul prone to divers lusts. Seneca, one of the best of the Roman philosophers, observes, we are born in such a condition, that we are not subject to fewer disorders of the mind than of the body; that the seeds of all the vices are in all men, though they do not break out in every one; and that to confess them is the beginning of our cure. And Hierocles called this universal moral taint, the family evil of mankind. Even some of the sprightliest poets bear their testimony to the same fact. Propertius could say, every body has a vice to which he is inclined by nature. Horace declared, that no man is born free from vices, and that he is the best man who is oppressed with the least; that mankind rush into wickedness, and always desire what is forbidden; that youth has the softness of wax to receive vicious impressions, and the hardness of rock to resist virtuous admonitions; and, in short, that we are mad enough to attack Heaven, and that our repeated crimes do not suffer the God of heaven to lay aside his wrathful thunderbolts. And Juvenal has furnished a striking corroboration to the statement of Paul of Tarsus, concerning the carnal mind, (Rom. vii. 18-23,) when he says that nature, unchangeably fixed, runs back to wickedness, as bodies to their centre.

"Further, there is reason to suppose, that the ancient Celtic Druids expressly taught the defection of the human soul from a state of original rectitude; the invariable belief of the Brahmins, in Hindostan, is, that man is a fallen creature; and it is well known that a similar opinion was inculcated by the classical mythologists, and especially by Hesiod, in their descriptions of the gradual corruption of the human race, during the period subsequent to the golden age. Catullus describes the unhallowed period, when justice was put to flight, and brothers imbrued their hands in fraternal blood, while incest and sacrilege alienated the mind of God from man; and Tacitus marks out the progress of depravity, from a period free from offence and punishment, to a flagitious and abandoned wickedness, devoid even of fear. Thus Providence seems to have drawn evidence of the guilt of men from their own confessions, and to have preserved their testimony for the conviction of subsequent times."

Traditions and commemorative accounts of *the deluge* are met with in the history of every nation. That a convulsion, of which the globe itself every where bears decisive evidence, should be held in universal remembrance, is in one point of view less remarkable; but when we compare the floating traditions of this event with the written account of Moses, we cannot fail to be struck with the veracity of the latter, and the confirmation of its claims as the origin of the various traditions. Will any one question whether the following account by Lucian was not drawn from the volume of revelation? He wrote in Greek, but was a native of Syria, and he relates, (De Dea Syria,) that "in the age of the Scythian Deucalion all mankind perished in a general inundation of the globe." Speaking of the temple of Hierapolis in Syria, he observes: "Many persons assert that this temple was erected by Deucalion the Scythian; that Deucalion, in whose days the grand inundation of waters took place. I have heard in Greece what the Grecians say concerning this Deucalion. The story they relate is as follows:—The present race of men is not the first, for they totally perished; but is of a second generation, which, being descended from Deucalion, has increased to a great multitude. Now, of the former race of men they relate this story:—They were insolent, and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants; for which reason this great calamity befell them: on a sudden the earth poured forth a vast quantity of water, great showers fell, the rivers overflowed, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed: only Deucalion was left to a second generation. On account of his prudence and piety, he was saved in this manner: he went into a large ark or chest which he had fabricated, together with his sons and their wives; and when he was in, there entered swine, and horses, and lions, and serpents, and all other creatures which live on earth, by pairs. He received them all, and they did him no hurt; for the gods created a great friendship among them; so that they sailed all in one chest while the waters prevailed." Similar traditions were preserved, as Josephus tells us, by Berosus, the Chaldean historian, by Hieronymus, the Egyptian, by Nicolaus of Damascus, and others. There is also a

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fragment of Abydemus' (in Eusebius, Præp. Evang. lib. ix. c. 12,) an ancient Assyrian historian, in which mention is made of the deluge being foretold before it happened." Among the Persians, Hindoos, Burmans, and Chinese, similar traditions have prevailed, as well as among the ancient Goths and Druids; among the Mexicans, Peruvians, Brazilians, and Nicaraguans; to whom may be added the very lately discovered inhabitants of Western Caledonia, the Cree Indians, in the polar regions of North America, the Tahitians, before their conversion to christianity, and also the Sandwich Islanders. (See these traditions fully entered into in Faber's Horæ Mosaicæ, and Bryant's Analysis of Ancient Mythology.)

The attempt to build *the Tower of Babel* is not omitted in pagan records. Berosus mentions it, with the additional circumstances, that it was built by giants, and thrown down by a great wind. According to Josephus, it is mentioned also by Hesticeus, by one of the Sibyls, and also, as Eusebius asserts, by Abydemus and Eupolemus. The Tower of Belus, of which Herodotus speaks, is most probably the same with the Tower of Babel.

The destruction of Sodom and Gomorrah is, in like manner, related by Diodorus Siculus, Strabo, Solinus, Tacitus, Pliny, and Josephus; whose accounts mainly agree with the Mosaic narrative.

Origen tells us (Contra Celsus, lib. iv.) "that the heathens used to perform their conjurations and magical exploits" in *the name of the patriarchs;* "the God of Abraham, the God of Isaac, and the God of Jacob, being words usually pronounced in their charms."

Whence did Homer and other poets derive their notion of *the visible appearance of the gods unto men*, except from the Divine appearances to the ancient patriarchs?

The passage of the Red Sea is attested by Berosus, Artapanus, Strabo, Diodorus Siculus, Numenius, Justin, and Tacitus. "According to Artapanus, the Heliopolitans gave the following account of this event:—The king of Egypt, as soon as the Jews had departed from his country, pursued them with an immense army, bearing along with him the consecrated animals. But Moses having, by the Divine command, struck the waters with his rod, they parted asunder, and afforded a free passage to the Israelites. The Egyptians attempted to follow them, when fire suddenly flashed in their faces, and the sea returning to its usual channel, brought a universal destruction upon the army." (Euseb. Præp. Evang. lib. ix. c. 27.) This circumstance of the Egyptians being struck with lightning, as well as being overwhelmed with the waves, is the more remarkable, since it is unnoticed in the Pentateuch, and is mentioned only in the Psalms, Psa. lxxvii. 17, 18.

We must still preserve to ourselves the liberty to continue this sketch in another paper. We cannot forbear, however, to interrupt the discussion for a moment, in order to point attention to the irrefragable proof which is supplied at every step, of the obligation of human reason to Traditionary Revelation. It is plainly impossible to ascertain the amount of this obligation. If we are able to trace it to so considerable an extent, what must be the reality? Amidst so much corruption, and at this late period of time; when, besides, so few sources of information (comparatively at least) lie open to us; it is only surprising that so much can be ascertained and this so distinctly. Away, then, with all boasted pretensions as to the sufficiency of human reason. Arguments on its actual capabilities are altogether useless; it has never been left to itself, but has always been indebted, in a greater or less degree, to the helps which Revelation has afforded. J.

(To be concluded in our next Number.)

EASTERN PLOUGHING.

The Rev. Mr. Stone, American missionary at Bombay, states:—

On either hand were ripe harvest-fields, and men, women, and children were placed over them to keep away the birds, which were very numerous. Where the crops had been gathered, the husbandmen were ploughing up the fields for another sowing. The soil is so fertile, and vegetation so rapid, that the same field yields three crops a year. On observing, in every instance, that each plough had five yoke of oxen or buffaloes, the passage in Luke xiv. 19, occurred to my mind: "Another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." There were two drivers to each team, one of whom sat on the yoke of the second pair, with his back forward, and his face toward the plough, and drove the two forward yoke. The

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other driver sat on the yoke of the fourth pair, with his back forward, and drove the third and fourth pairs; and the hinder pair was governed by the person who held the plough. Why they sat in this awkward position I cannot imagine. The ploughs consist of a great block of wood somewhat resembling a shoe with pointed toe, and were without a coulter and share, with one handle and a long curved tongue. One yoke of oxen with a plough of the New England model, would plough more ground in a day, than five yoke with their native ploughs. I saw six yoke of bullocks dragging a cart with massy stone wheels, whose weight, I should think, was greater than the whole burden on the cart. Such is the disadvantage at which the natives of this country do their work. The only work which I observed as performed after the manner of New England farmers, was reaping with sickles. Grain is trode out by bullocks.

A DESIRABLE CATALOGUE.

Did you ever try to make a catalogue of your sins? God has one in the book of his remembrance. Can you venture to attempt to form one for yourself? Make the trial, I entreat you, although it may bring sorrow into the heart, and tears into the eyes. Take in private a blank paper. Write at the top of it the law of God: "Thou shalt love the Lord thy God, with all thy heart, mind, soul, and strength, and thy neighbour as thyself." Or, draw out the Saviour's example under distinct heads. Or, add the ten commandments, and subdivide them into your duty toward God, and your duty toward your neighbour. Then, under each commandment draw two lines, one for things you have done, which, according to that law, you ought not to have done; the other, for things you have left undone, which, according to that law, you ought to have done. Then, with prayer to God for his Holy Spirit, that you may not wish to omit any sin, begin to put down a memorandum of your sins, of word, thought, and deed against that law. Would you omit the bad thought? I dare not advise it. God does not. "The thought of foolishness is sin." Prov. xxiv. 9. God's law is spiritual, Rom. vii. 14, reaching to the spirit. The tenth commandment, which forbids to covet, gives a spiritual character to all the preceding commandments. Our Lord also, in his Sermon on the Mount, plainly declares, that an angry thought breaks the sixth commandment, and an impure desire breaks the seventh. And no wonder, for thoughts are the seeds of actions, and if the action is sinful, its root and principle must be sinful also. Bad thoughts, then, together with idle words, foolish speeches, corrupt communications, and all sinful actions, must be faithfully put down in your catalogue of sins. Though I advise this attempt, it is not because I think you can complete it. You will soon find the memory lost and overwhelmed in the effort. You will find more sins to be recorded, than you once thought could have been crowded into so short a space of time. You will sigh over the sad picture of yourself. You will be obliged to give up the attempt, and to write at the foot of the list: "My iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me" Psalm. xl. 12.—*Hambleton.*

CHAMBERRY, IN SARDINIA.

On entering the principal church, my attention was caught by an object that appeared quite out of its place in such an edifice, and so ludicrously grotesque, that had I met with it any where else, I might have been rather amused by its oddity. This was a figure in a smart silk dress, and a no less smart bonnet, of most fashionable calibre according to the taste then in vogue, and adorned with bunches of artificial flowers. This millinery-bedecked puppet held a smaller one in its arms, upon the head of which was a wreath of roses.

These miserable dolls were borne in procession round the church, with a priest walking on each side, and preceded by some boys in surplices, carrying enormous wax tapers. Truly I am inclined to think that the sabbath cannot be more shamefully profaned, nor religious worship more flagrantly burlesqued, than by such arrant mummery. So that it becomes a question whether sunday theatrical performances, so universal in roman catholic countries, are not the lesser scandal of the two.—*Rae Wilson.*

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THE PERAMBULATOR.—No. II.

PANORAMA OF JERUSALEM.

PANORAMIC paintings afford a much greater degree of pleasure to the common observer, though not to the artist and connoisseur, than is usually derived from the most finished specimens of the best masters; and this pleasure is of course much increased when the subject it represents is one of peculiar interest.

The very name of Jerusalem calls forth associations which have been familiar to us from the years of our childhood. No wonder, then, that a panoramic representation of the "Holy City" should have been an object of general attraction.

It is an excellent custom, before witnessing an interesting spectacle, to make some preparation to turn it to advantage; or, in other words, to make the most of it; for the want of this preparation, perhaps, many have felt something like disappointment in visiting the panorama of Jerusalem. Many have been totally unacquainted with the history of the fearful changes that have taken place, and for want of reflection have expected to see that Jerusalem of olden time, which was to be destroyed, and, of which, according to the prophetic words of the Redeemer, not one stone is left upon another. To such visitors the unexpected, and, at first view, confused pile of yellowish-white stone walls, gateways, monasteries, convents, churches, mosques, domes, and minarets, is far from being satisfactory. Not that the scene wants attractions, but that it is not what was expected to have been seen.

It is probable that very many of the visitors of the panorama have felt a painful sense of their limited knowledge of the Holy Scriptures; their recollection of events has been confused, and they have imagined that all around them knew more than themselves; neither is it improbable that this circumstance has led many afterwards to their Bibles, to become better informed as to those events with which the mind of every christian should be familiar.

The first view of a panorama is usually so absorbing, that the printed description of it is rarely read by the visitor, until he becomes a little weary with the exhibition: it is then glanced at, here and there, and put by with the determination to read it through afterwards, at a time, in fact, when the reading of it, so far as regards the panorama, will be useless.

Jerusalem, though fallen from its high estate, though shorn of its glory, cannot fail to be very attractive to all who feel interest in the stupendous events of by-gone days. No wonder, then, that a representation of it as it now stands, should have drawn together old and young, to satisfy their curiosity in gazing on the mingled splendour and desolation that now characterize the city once "beloved by God."

A place that has seventeen times been ravaged with fire and sword, and all the ruthless desolation of relentless warfare, cannot be looked upon without emotion. Here, the Jews have fought, to defend their hallowed city, their holy temple, and the ark of the covenant. Here, the victorious cohorts of the Romans, with resistless fury, have broken down the strong walls of defence, and smitten the people of God with the edge of the sword. Here, legions of Saracens, like devouring locusts, have spread desolation around; and here, also, deluded men, calling themselves christians, have shed their blood freely as water, in what they called "a Holy War." On this spot the Assyrian, the Babylonian, the Egyptian, the Parthian, the Persian, and the Turk, have vied with each other in rapine and slaughter.

The page whereon is inscribed the desolations of Jerusalem, is a monument of Divine wrath, that cannot be contemplated without fear and trembling. Here are held up to view, the righteous judgments of God towards a rebellious and stiff-necked people. "Who hath hardened himself against him, and hath prospered?"

We will pass over the many destructions that visited this devoted city, and dwell for a moment upon one only. When Titus invested the place, six hundred thousand Jews perished for lack of food. "The famine was sore in the land;" for the armed hand of the enemy guarded the gates night and day. Many more than a million died by the sword, and ninety-seven thousand were sent away prisoners. The magnitude of this desolation is oppressive; the besom of destruction, indeed, passed over Jerusalem, and laid low her greatness.

Jerusalem is now the abode of Turks, Arabs, Christians, and Jews: of the latter, there are but few, and they are miserably poor, and much oppressed.

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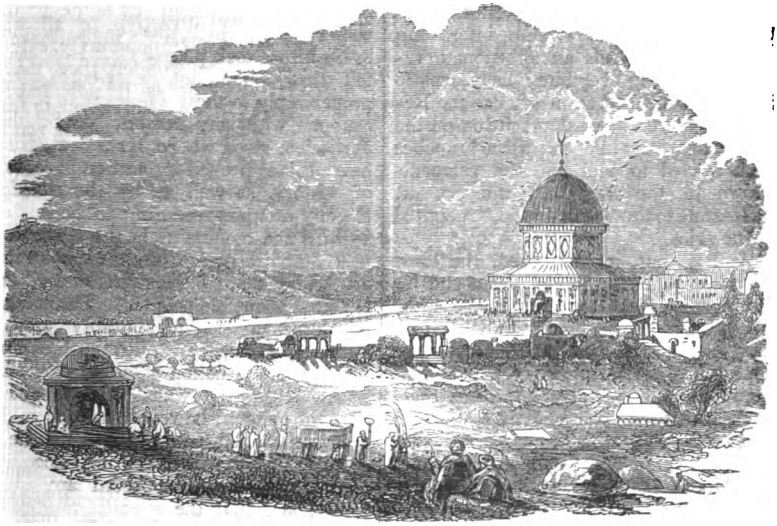
The mosques are splendid buildings, especially that of Omar, the finest specimen of Saracenic architecture in the whole world. This splendid building is



MOSQUE OF OMAR AND MOUNT OF OLIVES.

[At the left, in the distance, is the Mount of Olives and Gethsemane. A Turkish praying-place is on the left foreground, near which is a Funeral Procession.]

supposed to occupy the site of the ancient temple of Solomon, which stood on the threshing-floor of Ornan the Jebusite, on Mount Moriah, where the Lord appeared unto David, 2 Chron. iii. 1, and where the visible glory appeared. It was erected by the Caliph Omar, and is deemed next in sanctity to that of Mecca. At the time of the crusaders it became a christian church, and when they abandoned the city, Saladin caused the whole building to be washed with rose-water, before he would enter it. It is a regular octagon, each side being seventy feet in width; it is entered by four spacious doors facing the cardinal points, the Bab el Garb on the west, Bab nebbe Daoud, or of David, on the east, Bab el Kebla, or of Prayer, on the south, and Bab el Djinna, or of Heaven, on the north. Each of these entrances has a porch of timber-work, of considerable height, excepting Bab el Kebla, which has a fine portico, supported by eight Corinthian pillars of marble. The lower part of the walls is faced with marble, evidently very ancient; it is white, with a slight tinge of blue, and pieces wholly blue are occasionally introduced with good effect. Each face is panelled, the sides of the panels forming plain pilasters at the angles; the upper part is faced with small glazed tiles, about eight inches square, of various colours, blue being the prevailing, with passages from the Koran on them, forming a singular and beautiful mosaic. The four plain sides have each seven well-proportioned windows of stained glass; the four sides of entrance have only six. The roof gently rises towards the perpendicular part under the dome, which is also covered with coloured tiles, arranged in various elegant devices. The dome, which was built by Solyman I., is spherical, covered with lead, and crowned by a gilt crescent; the whole is ninety feet in height, and has a light and beautiful effect, the fanciful disposition of the soft colours above, contrasting with the blue and white marble below, is extremely pleasing.

The various convents, the monasteries, the domes, and the minarets, also arrest the attention of the spectator; but it is not to see a representation of these that a visit is paid to the panorama of Jerusalem. What though other buildings now occupy the places where once stood the Temple of Solo-

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mon, the castle of David, and the gates of the holy city! what though the christian visitor be, for a moment, led away by mohammedan splendour! his thoughts soon return to more interesting inquiries. He feels an affectionate reverence stealing over him; he yearns to gaze upon the spot from whence the Redeemer entered Jerusalem, sitting on the foal of an ass, while the palm-branches were waved to and fro, the garments strown in the way, and the cry of, "Hosanna to the Son of David," mounted to the skies.

And is that, in very deed, the same Mount of Olives whereon Jesus and his disciples so often assembled? Yes! the very same. Time, that alters all things, may in some respects have changed the appearance of the place; yet, still it is the same, and the olive flourishes there as of olden time. That rugged road which crosses the Mount, is the dangerous road to Jericho; and that spot at the foot of the Mount of Olives, is the Garden of Gethsemane,

Where Christ displayed his love and grace,
That hallowed and peculiar place:
Oh let me gaze again on thee,
Thou garden of Gethsemane!

There Jesus knelt, and felt within
The bitter curse of mortal sin,
While strong compassion brought him low,
And drops of blood bedew'd his brow.

There, would I much delight to bend,
And supplicate the sinner's Friend,
Keep sacred watch, where watch he kept,
And weep where my Redeemer wept.

On one of these spots before me in the distance, which commands a view of Jerusalem, stood the Saviour when he wept over the city. How affecting were his words! "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." This prophecy has been fulfilled to the letter.

In many of these spots stood the Redeemer, when, surrounded by the disciples, he taught, not only them, but numerous disciples, who have read his discourses in subsequent ages.

And there, a little to the right, by the city-walk, lies the valley of Jehoshaphat, with the brook Kidron, as of olden time, flowing through the midst.

It may be, that many a visitor to the panorama has had to contend with sceptical reflections. "But how do I know that the places pointed out to me are the very spots on which the events recorded in Scripture took place?" "How can I tell that I am not deceived?" The proper reply to these suggestions is, You cannot, with any reason, doubt that Jerusalem stood where Jerusalem stands now: this is proved by authentic records of history, as well as by the situation the city occupies, seeming to be shut up by hills and mountains in the centre of a vast amphitheatre: "as the mountains are round about Jerusalem, so the Lord is round about his people." The locality of Jerusalem is indisputably proved, whatever difference of opinion there may be as to the situation of some particular places within its walls. These differences of opinion, however, arise from the alterations which take place in the site of a city during a number of successive centuries, more than from any other cause; and that the mount, now called the Mount of Olives, is the same as that whereon our Saviour stood; and that the ground occupied by the Mosque of Omar was the site whereon the temple stood, cannot be doubted or disputed, any more than that the Britain we inhabit is the island invaded by Julius Cesar: indeed this latter fact is far less certain.

As we look all around us, there are in the panorama a great many beautiful sketches, each of itself deserving attention. Groups of figures, scribes, sheiks and friars, Turkish soldiers, and Arabs from the borders of the Dead Sea. The aga, mufti, and the sheriff in his green robe, as a descendant of the impostor Mohammed. All these attract the eye, and the Arabian robber about to receive the bastinado on his bare feet; but let us leave them all.

In some part of the scene around us was the spot where the Holy Jesus had poured upon him the bitter derision of the Roman soldiery, and the rancorous malevolence of the persecuting Jews. Here, after he had been scourged, was he clad in purple, and his sacred temples wounded with a crown of thorns. They mocked him, they spat upon him, and they led him away to be crucified. Let us think of the days when Caiaphas was high-priest, and Pilate governor of Jerusalem. Eighteen hundred years have passed away since He was "wounded

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for our transgressions, and bruised for our iniquities," laden with his cross, "despised and rejected of men." "He was taken," in the language of the prophet Isaiah, "from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

ON SELFISHNESS.

EVIL PASSIONS THE BANE OF RELIGIOUS ENJOYMENT.

As two intimate friends were walking together, and endeavouring to improve their time in profitable conversation, the following question was started by

Mr. R.—"Since religion's ways are ways of pleasantness, and all her paths peace, how is it that the language of complaint and gloom is so much more frequently heard among professors of religion than that of cheerfulness and praise?"

"I very much suspect," replied Mr. S—, "that a prevailing spirit of selfishness, and a want of that general diffusive spirit of benevolence which would lead us to desire and rejoice in the welfare of another, as our own, has much to do in locking up the springs of religious enjoyment."

R.—Indeed it appears very probable. Both the promises and examples of Scripture concur in connecting high degrees of religious enjoyment with the evangelical exercise of a liberal, generous spirit. To adduce a sample of each—"The liberal soul shall be made fat, and he that watereth shall be watered also himself," Prov. xi. 25. The 112th Psalm describes a man who fears God, and who is intent on making every one happy; and of this man it is said that he "delighteth greatly in the commandments of the Lord. Unto him there ariseth light in darkness. He shall not be afraid of evil tidings. His heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid."

It was when Abraham had distinguished himself by acts of generous disinterestedness, that he was honoured with enlarged grants and expressions of the Divine favour and approbation, Gen. xiii. 14—18; xv. 1. And cheerful liberality is evidently set down as the surest way to thriving, when it is said, "Honour the Lord with thy substance, and with the first-fruits of all thineincrease. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10.

S.—And yet how very few professors of religion feel and act as if they really believed all this!—May it not be said now, as it was in the apostle's days, "All men seek their own?" Is there not in general such a failure of obedience to the second great commandment, "Thou shalt love thy neighbour as thyself," as renders very questionable the operation of the first, "Thou shalt love the Lord thy God with all thine heart?" And if these deficiencies exist, do they not account for the frequent want of a contented, cheerful satisfaction of mind—the prevalence of the peace of God which passes all understanding? I do not say this is the only cause of the spirit of gloomy complaint you have observed; but I really think it comes nearer the root of the matter than the subjects of this gloomy spirit are ready to imagine, or willing to admit.

R.—I suspect you are very near the truth; indeed, the very instance I had immediately in view when I proposed the question, tends very much to confirm the sentiment. I spent last evening with a family of my acquaintance, all professors of religion, and, I really hope, living under its influence; and yet there seemed a moroseness and sadness hanging over the aspect of all, that I could hardly reconcile with those delightful injunctions of Scripture, "Rejoice in the Lord, ye righteous, and shout for joy, all ye that are upright in heart; praise is comely for the upright. The voice of joy and salvation is hard in the tabernacles of the righteous." Indeed, if joy was mentioned, it was answered only by a plaintive sigh, instead of awaking a responsive chord of holy cheerfulness. I assure you I came away quite depressed in spirits myself, instead of being refreshed and strengthened by the conversation of fellow-pilgrims; but what is very remarkable, each one of the family, in the course of the evening, took an opportunity of pouring into my ear some complaint of the selfishness of some other individual, by which the peace and harmony of the family were disturbed. The words, "ungenerous," "selfish," "unfair," were bandied about in a manner which seemed to

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me very inconsistent in a religious family; and I really think the indulgence of such selfish jealousies is enough to eat out spirituality and peace of mind, and enjoyment in religion. It must grieve the Holy Spirit of God; and how can we expect either enjoyment or profit in religion, if his holy influences are withdrawn? Why, if this very family could be brought to live together in peace and hearty good-will, each regarding his own interest as promoted in that of the rest, instead of jangling, murmuring, and mourning together, they would be taking sweet counsel together, would build one another up in faith, and help each other's joy. How good and how pleasant would it be for brethren thus to dwell together in unity! And it might be fairly hoped that there the Lord would command the blessing, even life for evermore.

S.—I have often observed the injudicious influence of a spirit of selfishness and jealousy as exercised between persons of the same trade or profession. I well recollect the heads of two considerable establishments, in the same line of business, in a country town; they were among the principal supporters of a religious interest. They met in the house of God, at the table of the Lord, and occasionally in the houses of their common friends. In the former they were obliged to regard each other as christian brethren; in the latter, as friends. But there was a coldness and reserve of manner, ill according with the ardour of christian love, or the frankness of cordial friendship; there was the scowling, prying eye, that seemed to be watching for some unguarded or offensive expression to repeat, and magnify, and misconstrue; and, in the absence of the other, each was ready to throw out some ungenerous sneer as to his method of conducting business, or to obtain a sight of goods purchased at the other shop, and tell the customer that his money might have been laid out to much better advantage with him—he might have had a better article at a cheaper rate. The shops were in view of each other, and not a customer could enter without being observed; even the apprentices carrying out goods were watched, by the other party, to the house of the customer; and if that customer were in any way connected with the observing party, he was immediately regarded as having committed a serious offence, and was made an unintentional sharer in the hostility. Now, if christians suffer such a spirit to prevail in their hearts, how can they be supposed either to enjoy or adorn religion? And would not their very prayers for enlarged measures of spiritual enjoyment meet the rebuke, "First go and be reconciled to thy brother, and then come and offer thy gift?"

R.—It has been justly observed, that jealousy usually exists among equals, or those who may, without great injustice, make pretensions to the same thing. Persons do not envy others the possession of that which they do not think would be becoming or desirable to themselves. A man does not envy a delicate female, beauty; nor does a woman envy the fame of a hero; but one who has some pretensions to female beauty, if under the influence of this malignant passion, envies one who has more; and one warrior envies the superior fame or rewards of another. There is a feeling of resentment, as if the enjoyments of the envied persons were abstracted from those of the envious; and there is a disposition in some way or other to detract either from the merits or the advantages of the other. Such an one, if he hears another commended for talent, will affect to depreciate it: if for virtue or piety, will impugn his motives; if he hears of an accession to his property, he believes that it does not amount to half what is reported, or, perhaps, he utters the malignant phrases, "Much good may it do him;" "No doubt, he has plenty of ways for it;" "For my part, I had rather be without it." If the man's wife is spoken of as an amiable woman, "She may be so, to those who do not know her; but he that wears the shoe, knows where it pinches." If his children are admired, "Yes; it must be admitted that they are fine children, but, they are as fat as porpoises, or as stupid as owls." The envious person has always an ill-natured "*but*" at command. Now among merely worldly people, one can admit all this, and account for it upon worldly principles; but is it possible that persons professing the religion of the gospel can admit the exercise of such malignant feelings?

S.—It is too possible and too common. Yet, I cannot help thinking, that if the real operative power of religion were as extensive as its profession, it must eradicate these evil feelings; and then, the heart being in a good measure

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cleared of the fruits of the flesh, "envy, hatred, wrath, and strife," would admit the holy guests, "love, righteousness, peace, long suffering, gentleness, goodness, faith, meekness, and joy in the Holy Ghost."

As the friends approached a row of cottages, Mr. S. observed, that he had occasion to call on two poor old women who lived together in one of them, and requested his friend to accompany him. On entering, they found the occupants of the dwelling engaged in an angry dispute as to which of them had most of the benefits of the fire. The entrance of the visitors put an end to this disgraceful strife of tongues between two who attended the same place of worship, but not to the scowling glances which each cast upon the other; nor to the angry reproachful remark of Betty, that Mrs. S. called one day to see Mary, and did not call on her, though she was only up-stairs; and to Mary's observation, that she often saw the minister go by without calling in; she supposed he went to visit some of the grandees. The object of Mr. S.'s call was to impart a little temporal relief, as well as to drop a word of christian counsel. Each looked with an exploring eye at his hand, and the hand of his companion, as if suspicious that a larger sum might have found its way there; nor could either forbear an attempt to prove that her claims were the strongest. Each declared that her rheumatic pains were much worse than those of her neighbour; and many friends called to help her, while she might suffer and want, and no one came near her. Nor were they satisfied in venting their ill-nature against each other, but each seemed to rack her memory for some other afflicted person or family on whom Mr. S. might be likely to call, and to throw out some malignant hint that they were either not necessitous, or not deserving. Scarcely was it possible to give the conversation a turn to any thing like real religion; and then, can it be wondered? these two old crabs put on a long face, and declared that they had no great share of the consolations of religion. "No," replied Mr. S., "nor is it likely you will have, until religion leads you to lay aside your malignant feelings, and love one another. Live in peace and love, and then, but not till then, you may hope that the God of love and peace will be with you."

As the friends passed away, regretting that the lives of these women should be embittered, and religion disgraced, by their unholy tempers, "There is another instance," observed Mr. S., "in which I have frequently seen the unhappy influence of selfishness and jealousy in impeding the spread of the gospel, and the influence of vital religion. It is when these feelings of rivalry are exercised between different congregations and different denominations of christians—when efforts for the establishment of schools, or the propagation of the gospel, are discouraged, because they did not originate with 'our friends;' when joy for the conversion of sinners is repressed, because it was not effected in 'our denomination,' or because 'they walk not with us;' when, instead of labouring to be the instruments of converting the barren wilderness into a fruitful field, the energies of professing christians are employed in removing flourishing plants from one part of the garden of the Lord to another; and boasting in the accession to their numbers; when Ephraim envies Judah, and Judah envies Ephraim; when Paul and Apollos and Cephas, instead of being regarded as harmonious fellow-labourers, are, by their respective partizans, set up as rival candidates for popular applause. It may be worthy of consideration, how much the prosperity of the church has been impeded by such unhallowed contentions, and how much guilt has been incurred, where, perhaps, merit has been appropriated by the professed followers of Him who has left it as the test and badge of discipleship, that we love one another."

R.—Well, my friend, I heartily concur in your remarks; and shall endeavour to make them the basis of self-examination and prayer, that if I have indulged any dispositions inimical to my own spiritual prosperity, and that of the church of Christ, they may be pardoned and removed, and that I may henceforward be enabled, far more than ever, to enjoy, and exemplify, and extend the influence of the gospel.

LIVING ANIMALS IN STONES.

There are many instances upon record of the discovery of living animals in stones, and in other solid substances, so perfectly enclosed as to forbid the suppo-

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sition that there could have been any access of air. This fact does not seem to have been known to the ancients, and we find no account of the phenomenon, as far as research has as yet carried us, until the time of Fulgus, who lived in the sixteenth century, in the days of Pope Martin the Fifth. This writer states, that a living toad was found enclosed in a stone, at the village of Mendon in Italy, and he was informed by a stone-cutter that he had frequently observed the same thing. Agricola also speaks of poisonous frogs being found in stones, and Aldrovandi informs us that he had found them in marble. The celebrated Kay at first doubted the truth of these statements, but was afterwards convinced of their accuracy by the testimony of individuals who had themselves seen the same phenomenon. John Hardius relates the circumstance of discovering a living snake in a block of marble, and both Libravius and Cardan speak of finding vipers in stones. Guettard, who collected a number of instances in which animals had been found thus enclosed, states, that by order of the Duke of Orleans, an instance of the kind was submitted to himself. It was found in a mass of gypsum, and two of its legs were so embedded in the mineral that it was impossible to remove the animal.

One of the most singular accounts that we have met with is from the pen of M. Graberg. This writer states, that in the year 1733, a frog was found in a solid hard block of stone, in the parish of Wamblingebo, in Gothland. The animal was of a blackish grey colour, a little spotted on the back, and somewhat fainter on the belly. Its eyes were small and round, and covered with a tender skin or film, under which they seemed to sparkle a little with a colour like that of pale gold. Having touched it on the head with a stick, it contracted its eyes as if it had been asleep; and, as soon as the stick was removed, gradually opened them; but moved neither its body nor its feet, though it was touched with a stick several times. The mouth was also entirely covered with a thin yellow skin. The animal lived only a few hours after its exposure to the air.

During the last few years the same phenomenon has been frequently observed; and they all seem to support the statements of the early writers. Many attempts have been made to account for the appearance of animals in this singular position, and the means by which life is sustained; but none of these are as satisfactory as might be desired. It is commonly supposed that the animal has been buried, by falling down some fissure formed in the rock, and that by causes still active the fissure has been closed by the admission of new mineral matter. This is certainly the most rational of all the theories we have met with, but we cannot understand by what process the fissure is closed without giving evidence of its previous existence. Nor is it less difficult to explain the existence of animals, for a long period of time, in a solid rock, where there can be no possibility of their obtaining atmospheric air. It may, however, be observed, that it is chiefly the frog and the toad that are found in this situation, amphibious animals, probably capable of existing in a dormant state for a long period of time. They have been sometimes found in the heart of timber-trees, and in these instances it is sometimes possible to conjecture, with a chance of accuracy, the probable period of their incarceration.

A mistake has been sometimes made, in supposing the phenomenon to which we have referred, to be analogous to the circumstances under which shell-fish are sometimes found. A writer on this subject has quoted the following passage from Labat's "Travels through Spain and Italy," in order to prove that shell-fish are sometimes found in solid stones: "While walking on the coast of Bichiere, I had the pleasure of seeing fished up several sea-dates, (dattoli di mare,) which are produced and grow in certain stones of a somewhat spongy nature, found in great abundance in the Adriatic Sea, and of which there are some also in the port of Civita Vecchia. These sea-dates, which are a kind of muscles, are almost round, pointed at both ends, and consist of two shells, which open on one side, and are from one or two, to nearly four inches in length. The shell is of the same quality as that of the common muscle, but it is a little browner, and less smooth on the outside. The inside has a somewhat silvery appearance: the fish which they contain is white, delicate, fat, and of a very agreeable taste, so that it is a morsel for a cardinal. They are called dates, because the shell which contains the fish has a great resemblance to

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the dates of Barbary when they are ripe and dried. The stone in which they are enclosed is heavy and pretty solid, though it appears spongy: the cavity which the shell occupies in the stone, and which it exactly fills, touches it on all sides like the best fitted case. Some small ones are not half an inch in length, but others are four inches. When the fishermen had procured a sufficient number of stones, they placed them on the edge of the quay, and broke them by means of a large hammer; and in some they found two or three dates. They gave some of them to me, together with fragments of the stone which enclosed them, and from these I obtained my information."

The fish here referred to is, no doubt, the pholas, of which the Roman epicures were so fond, that when eating them they darkened their apartments that they might have the refined pleasure of witnessing the scintillations they produced. Several species of the pholas are found on our own coast. They have all long, white, delicate, and fragile shells, which consist of six valves or pieces. The fish has the power of forming a circular perforation in rocks and stones at the bottom of the ocean, and of thus providing itself a safe and permanent habitation, which it can enlarge at pleasure, to suit its growth and convenience. Fragments of rock may frequently be found on our own shores, containing many specimens of the pholas. The small nodules of chalk which are seen on the beach at Margate and Ramsgate frequently contain them; but the most beautiful specimens are those found on the northern coasts, where they are enclosed in a dark lime-stone, not only for the contrast between the pure white of the shell and the dark hue of the rock, but also for the perfect accuracy of the circular perforations, which seem as though they had been produced by art. There is not, however, the slightest analogy between the existence of animals in solid stones deprived of atmospheric air, and destitute of any means by which food can be obtained, and the presence of the pholas in rocks, the perforations being made by themselves, and in their natural element.

In connexion with this subject, it may be mentioned, that both animals and vegetables of some kinds have the power of almost suspending the vital energies during the winter months. In cold countries, there are many animals which, on the approach of winter, retire to caves or fissures, or bury themselves in snow, and remain in these for four or five months without nourishment and motion. During this time the blood has a very tardy circulation, and the animals are, in every respect, unconscious of all that is about them. Nearly all amphibious animals, except those which live almost entirely in the water, have a winter sleep. Many animals of prey also sleep away the coldest months of the year. It is said by some writers, that the sheep in Iceland, where they are allowed to range in freedom from plain to plain, pass the winter in the same manner. Few birds have this power, for they are directed by instinct to migrate to warmer climes.

These facts are valuable, and must be taken into consideration by any one who attempts to explain the process by which animals are able to exist enclosed in solid stones. The circumstances are different in the two cases, but it is probable that in both instances there is a greater or less suspension of the vital powers.

TRADITIONS OF THE DELUGE AMONG THE SAC AND FOX INDIANS.

The following tradition has been handed down from remote ages, respecting the early period of the world:—

In process of time the Great Spirit addressed the spirits on earth in the following manner. "Spirits of my breath, I have created you all to enjoy the earth and wide-spreading waters, and with you I shall now make a division. We-sa-kah shall possess the dry land, and Nah-me-pa-she and Mah-she-ken-a-peck the waters. But We-sa-kah shall be chief, and you shall obey him in all things, for to him I have given my terrestrial sphere to make war and peace with whomsoever he will."

The Meshaum gives the following account of the flood. The Ai-yam-woy, or giants, having slain the brother of We-sa-kah, he prepared himself with the great spear, and went with the speed of an eagle to fight the murderers of his brother. He met and slew them. This occasioned a war with the gods, which lasted for a long time. The gods of the sea having the great deep at their disposal, resolved upon destroying We-sa-kah and his race, even at the loss of their own lives. A great council there-

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fore was called for the purpose, and all the chiefs were assembled, and agreed upon the destruction of the world by a flood. We-sa-kah, hearing of this, fasted for ten days. At the end of the tenth day his voice reached the Great Spirit; his prayer was heard and answered; and mankind, the beasts, and birds, &c., were preserved. Then the waters began to overflow the plains, and We-sa-kah fled before them with his family until he reached a high mountain. But the water soon overtook them, and he built a great raft, upon which he put all kinds of creatures, and then let it loose, so it floated upon the surface of the great waters. After a long time We-sa-kah began to be sorry, and fasted ten days. At the end of the tenth day he dreamed that he saw dry land. Awaking out of sleep he sent down the tortoise, but he returned without any clay; he then sent down the musk-rat, and he brought up clay between his claws, out of which We-sa-kah formed the dry land. Then mankind and all the creatures which had been preserved were spread abroad upon the face of it. They now lived in peace and happiness, because there were no Ai-yam-woy, or any spirits of destruction, to trouble them, having all been exterminated by the flood.

We-sa-kah was now sole chief of the earth, and mankind were his children. At length the people became very numerous, and unable to remain together. They then separated under their fathers Sauke, Mask-qua-ke, (Red Fox,) and Ash-e-kan. The two former are the fathers of what are now called the Sac and Fox bands.

MEETNESS FOR HEAVEN.

No man has any warrant to expect that he shall ever behold the glory of Christ by sight in heaven, who does not in some measure behold it by faith in this world. Grace is a preparation for glory, and faith for sight. The soul that is not previously seasoned with spiritual illumination and faith in the Son of God, is not capable of glory, or seeing him as he is. All men, indeed, think themselves fit enough for heaven—what should hinder? Men in general will say, and that confidently, living and dying, that they desire to be with Christ, and behold his glory; but, in fact, they know not what it is—they can give no reason why they should desire any such thing. Men will not be clothed with glory whether they will or not. Heaven would be no place of happiness to men that die in their sins, were it possible for them to be admitted there. Music has no charms to those that cannot hear, nor the most beautiful colours to those that cannot see. Take a fish from the bottom of the ocean, where all is cold and dark, and place it under the cheering beams of the sun, it will derive no benefit from them: it is not its element. Heaven itself would not be more advantageous to persons unrenewed in the spirit of their minds while in this world. Hence we find the apostle giving thanks unto the Father, "who hath made us *meet to be partakers* of the inheritance of the saints in light."—*Dr. Owen.*

ON CONVERSATION.

BAXTER, speaking of his intercourse with Sir Matthew Hale, says:—

The manner of our converse was as suitable to my inclination as the matter; for whereas many bred in universities, and called scholars, have not the wit, manners, and patience, to hear those that they discourse with speak to the end; but through list and impotency cannot hold, but cut off a man's speech when they hear any thing that urgeth them, before the latter part make the former intelligible or strong, (when oft the proof or use is reserved to the end,) liker scolds than scholars; as if they commanded silence at the end of each sentence to him that speaketh, or else would have two talk at once. I do not remember that ever he and I did interrupt each other in any discourse. His wisdom and accustomed patience caused him still to stay for the end. And though my disposition have too much forwardness to speak, I had not so little wit or manners as to interrupt him; whereby we far better understood each other, than we could have done in chopping and maimed discourse.

IMPENITENCE.

THERE is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—*Payson.*

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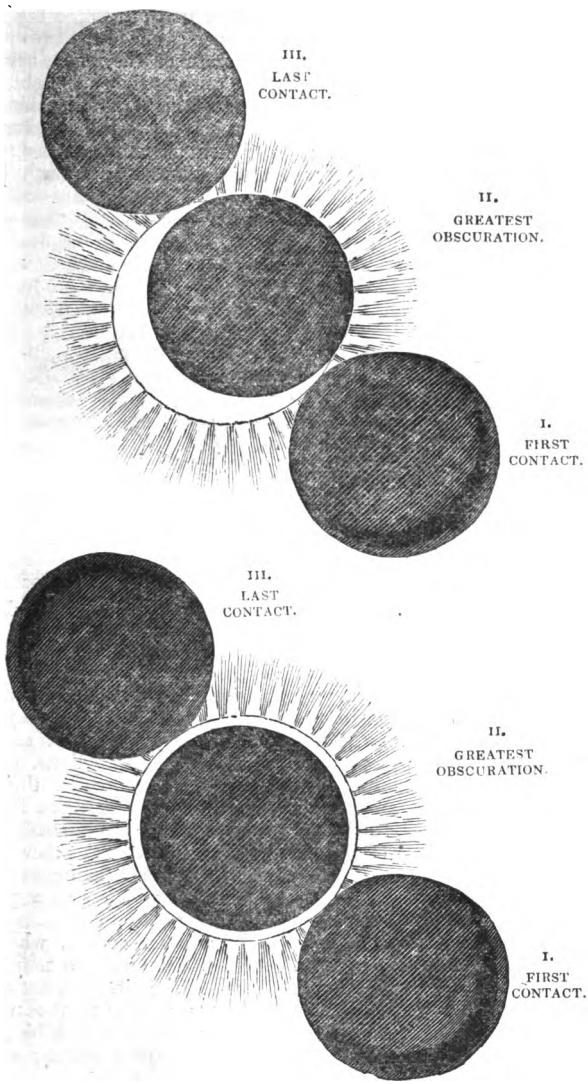

THE GREAT SOLAR ECLIPSE, MAY 15, 1836.

ON ECLIPSES, AND THE GREAT SOLAR ECLIPSE OF MAY 15, 1836.

THE great solar eclipse, which is predicted by astronomers to take place on the 15th of the present month, naturally draws the attention of every inquiring as well as every scientific mind to the interesting subject. We therefore consider that it will not be unacceptable to our readers to have some previous intimation of the expected occurrence.

An eclipse of the sun can only happen at new moon, or when the moon is apparently in conjunction with the sun: on the contrary, an eclipse of the moon can happen only at the time of full moon, or

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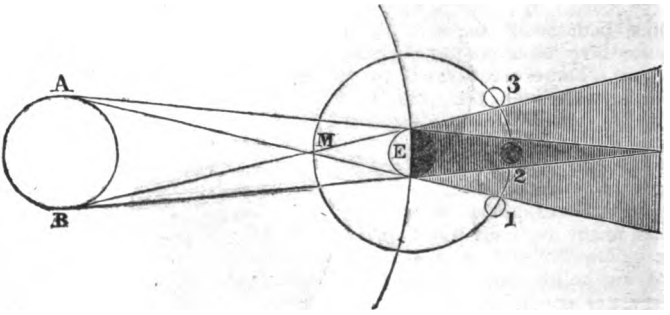
when the moon is in opposition to the sun. In the former case, the two bodies appear in the same part of the heavens together, and in the latter case they appear in exactly opposite parts of the heavens. In either case, the three bodies, the sun, the moon, and the earth, are nearly in the same straight line; and as the moon and the earth are dependent on the sun for the light they receive, it is evident that an eclipse happens in consequence of one of the two opaque bodies, the earth or the moon, being so placed as to prevent the sun's light from falling on the other; thus, the interposition of the moon between the sun and the earth produces an eclipse of the sun; and the interposition of the earth between the



moon and the sun, so that its shadow falls on the moon, or on any part of the moon, produces an eclipse of the moon.

In the above engraving, let A B represent the sun, E the earth; and the circles 1, 2 and 3 the moon, at three different portions of her orbit or path round the earth. The lines drawn from the sun represent the direction of the rays of light which illuminates one half the earth at a time, causing day and night, and projecting both the dark shadow of the earth, and the penumbra, or lighter shade.

Shadows formed by opaque bodies are the consequence of the rays of light moving in straight lines. And as the globe we inhabit is opaque, it casts a shadow. The form of any shadow depends upon that of the body which casts it, together with the magnitude of the source of light. Now the earth being a globe, and the diameter of the sun being so much larger than that of the earth (about 110 times) the form of the shadow cast by the earth must necessarily be a cone, as is represented by the dark shadow in our engraving: and, as a further consequence of the greater diameter of the sun, the penumbra will also be projected.

When the moon, in her course round the earth, arrives at No. 2, it is then in opposition to the sun, and is called full moon; and if at the same time its position be such, that a line passing through the sun and earth would pass through the moon also, then a lunar eclipse must take place; that is, the moon must pass through the earth's shadow. This might be expected to take place once a month, that is, once in each journey of the moon round the earth: but as the moon's orbit or path is oblique, or inclined to the ecliptic, in which the sun always appears, the moon when full will sometimes pass above the shadow, and sometimes below it; at other times only a small portion of the moon will enter the shadow, in which case a partial eclipse only takes place.

In a lunar eclipse, when the moon arrives at the position marked No. 1, it is called the first contact with the penumbra; at No. 2, the middle of the eclipse; it is then invisible, or if visible, of a deep copper colour; and at No. 3, the last contact with the penumbra.

For a solar eclipse to happen, the moon must be in that point of her orbit denoted by the crossing of the lines in our engraving marked M; it is then said to be new, or in conjunction with the sun. The moon being an opaque body, its dark side will then be turned towards the earth, and the shadow which it casts will pass over part of the earth; or, in other words, part of the earth will pass through the moon's shadow, and to the

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inhabitants of those parts the sun will appear eclipsed, while to a spectator on the moon the earth will be partially eclipsed. This phenomenon would also occur every new moon, but for the obliquity of the moon's orbit before spoken of.

The greatest number of eclipses which can take place in any year is seven, and the least number is two. If there are seven, five will be of the sun, and two of the moon. If there are only two, they must both be of the sun, for in every year there are at least two eclipses of the sun. There can never be more than three eclipses of the moon in a year; and in some years there are none at all.

Although the solar eclipses are so much more numerous than those of the moon, yet a greater number of the latter are visible in any particular place, because a lunar eclipse is visible to the inhabitants of an entire hemisphere of the earth, and a solar one is only visible to a small part.

The apparent diameter of the moon differs very little from that of the sun, being sometimes a trifle greater and at others a trifle less: this arises from the different distances of the two bodies from the earth; for the moon is very much smaller than the sun. If at the time the earth, the sun, and the moon are in the same straight line, (or when a central solar eclipse happens,) the moon should be in perigee, or at her least distance from the earth, and the sun in apogee, or at his greatest distance, then it is evident that the former will be viewed under the greatest possible angle, and the latter under the least, in which case, the apparent diameter of the moon would exceed that of the sun, and a total eclipse would be the consequence. If, on the other hand, the moon should be in apogee at the time, and the sun in perigee, then the apparent diameter of the moon becomes less than that of the sun, and the whole opaque disk of the moon would, at the moment of the greatest obscuration, be seen projected on the sun, leaving a luminous circle quite round the moon; such an eclipse is called annular, from the Latin word *annulus*, a ring. The eclipse of the 15th of the present month will be annular at Edinburgh, and also throughout the south of Scotland, and north of England and Ireland, for a representation of which see our engraving. Upon referring to the calendar of the Christian Almanack, for the month of May, at the bottom of the left hand page, it will be seen, that the moon is in apogee on the 18th, only three days after the eclipse will have happened, and consequently not far from her greatest distance from the earth; and although the sun is within seven weeks of his greatest distance, (namely, July 3,) yet, from the near proximity of the moon, a small change in her absolute distance produces a great difference in her apparent magnitude, which in this instance is exceeded by that of the sun a very small quantity, causing the annular eclipse.

A central and total eclipse was observed at London, in April, 1715. The darkness for a few minutes was so entire that the stars became visible. Though the disk of the sun was wholly covered by the moon, a luminous ring, of a faint pearly light, surrounded the body of the moon the whole time, its breadth was about a tenth of the moon's diameter. The longest time that the total obscuration lasted any where in Britain was about 3 m. 57 s.

This eclipse will be more or less visible to the inhabitants of Europe, the north and north-west of Asia, the north of Africa, North America, and the northern parts of South America. It will appear central and annular, on a line crossing Mexico, the West Indies, the north of Ireland and England, and the south of Scotland, through Germany, and as far as the Caspian Sea.

At Greenwich and London, this eclipse, although only partial, will yet be of considerable magnitude; the moon, at the time of the greatest obscuration, covering eight-tenths of the solar disk.

In the engraving, page 145, which represents its appearance, the upper figure as seen in London, and the lower as seen in Edinburgh, the dark circular disks are intended for the moon; that marked I, shows its relative position with regard to the sun at the moment of its first impinging upon his luminous disk, or what is technically termed the first contact. The middle figure, marked II, exhibits the appearance of the two bodies at the time of the greatest obscuration, which, at the latitude of Edinburgh, becomes annular, the sun appearing as a luminous ring, quite round the opaque body of the moon. The third figure, marked III, shows the situation of the

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moon at the moment of its finally leaving the sun; or, as it is technically called, the last contact.

At Greenwich, the eclipse

Begins	1h. 51m. 12s. aft.
Greatest obscuration .	3h. 19m. 6s. aft.
Ends	4h. 39m. 6s. aft.

Magnitude of the eclipse = 0,863 (assuming the diameter of the sun 1, or unity) on the northern limb.

At Edinburgh, the eclipse, as before stated, will be annular, and

Begins	1h. 32m. 42s. aft.
Annular phase begins	2h. 57m. 0s. aft.
Greatest phase. . .	2h. 59m. 6s. aft.
Annular phase ends .	3h. 1m. 12s. aft.
Ends	4h. 19m. 18s. aft.

A telescope with a low optical power is perhaps best suited for observing an eclipse, the eye end being covered with a piece of coloured or smoked glass, to protect the eye of the observer from the otherwise intense rays of the sun; the same protection will enable a person to view the eclipse without a telescope.

The application of observations of the time of the commencement and ending of eclipses, which are the only observations that are really useful for practical purposes, is principally for the determination of differences of longitude between the places where such observations may be made.

THE ANCIENT BRITONS AND SAXONS.

Egbert, king of England.

We have seen that the Anglo-Saxon kingdoms, into which Britain was divided, were originally eight; but the number frequently varied, as at times two or more were, for a longer or shorter period, subjected to the same ruler. And now the time was come when all were to be united under one monarch; and though sometimes again partially subdivided, yet they were never afterwards wholly separated. Egbert was descended from the brother of Ina; and at an early age his abilities and popularity excited the apprehensions of Brihtric, king of Wessex. He took refuge with Offa, king of Mercia, but Brihtric having married the daughter of that prince, chiefly with the view of securing the favour of her father, Egbert was forced to flee to the court of Charlemagne, and accompanied that monarch in some of the military expeditions in which he was engaged during the latter part of the eighth century. We have seen that Brihtric's alliance with the daughter of Offa was fatal in the end, though, for a time, it enabled him to drive Egbert into exile; while Egbert's adversity seems to have been, in many respects, beneficial to his own character, and ultimately to the country over which he was to govern. Thus, often, God moves in a mysterious way;" and "it is good for a man that he bear the yoke in his youth;" while, "though the bread of deceit may at first be sweet to a man, yet afterwards his mouth shall be filled with gravel," Lam. iii. 27; Prov. xx. 17.

In the year 800, Egbert was recalled to England, to fill the throne of Wessex, as the only descendant of Cerdic. Sussex was become a part of that kingdom. He ruled with humanity, and gained the affections of his subjects. In 813, he invaded the western Britons with success. During the first part of his reign, Mercia, with Kent, Essex, and East Anglia, were governed by Kenwulf, who is celebrated for just and religious feelings, and a peaceful disposition. Kenwulf died in 819, when his only son, a boy of seven years old, being left as ruler, under the care of his sisters, the eldest caused him to be murdered. The crown was seized by an uncle, who, in less than two years, was expelled by Beornwulf, a weak, ambitious character, who, in 823, began hostilities against Egbert, but was wholly defeated in the first battle. The power of Mercia was now broken, and its dependencies soon came under the rule of Egbert. Six of the original kingdoms of the Saxon octarchy now owned him as their lord, and the kingdoms of Northumbria submitted without a struggle. This was followed by a successful invasion of Wales. Thus England was brought under one monarch, although it is not clear that Egbert assumed the title of king of England, as some have stated. He died in 836, after a reign advantageous to his subjects, both from the just and moderate character of his rule, and from the removal of those separate and conflicting governments into which the Anglo-Saxons had hitherto been divided. A dark cloud, however, was gathering over England. The Danes repeatedly committed depredations upon the coasts; and, on one occasion, the Britons in Cornwall united with the invaders, but they were defeated by Egbert.

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The Danes.

In the eighth century, Denmark, Sweden, and Norway, were divided into a number of small independent principalities, which were continually engaged in mutual warfare. The people of these states, living, for the most part, on the sea coasts, and habituated to the exercise of arms, were accustomed to navigate the seas, and to commit acts of piracy, not only against each other, but upon all the neighbouring nations. This was esteemed an honourable profession, and was adopted as such by many of the branches of noble families, who were provided with ships and followers, and then sent to sea to pursue their fortunes. These princes were called sea-kings: they possessed no territory, nor any property, excepting the ships under their command; no subjects but the crews, no revenue but plunder. They robbed one another, and the inhabitants of every coast around them; and their boast was, never to carouse over a hearth, nor to sleep under the smoky rafters of a house. This was, in fact, a disclaimer of all taste for domestic life; and we may easily suppose that when the desire of family enjoyments was thus habitually repressed, the mind would soon become enslaved by brutal ferocity. Continually roaming about in search of plunder, they were sometimes strong enough to subdue a petty principality on the land, and thus forced the ruler, if he escaped, to become a sea-king in his turn.

When we consider how populous the northern regions were at this period, as well as in the ages immediately preceding, and how small a portion of land, on these iron-bound rocky coasts, is adapted for easy cultivation, we may readily suppose that these pirates were numerous. One Danish monarch is said to have destroyed seventy of these sea-kings. But their successes induced the inhabitants of other countries to imitate their evil example; while parents urged their children to pursue this horrible and wicked mode of life. Many of the land-kings also engaged in these expeditions during the summer months, and every successful adventurer was received with congratulations on his return. Expressions of joy at his success were uttered even by those who themselves knew the misery inflicted on others by these practices, and had much reason to expect to undergo similar sufferings in their turn. A parent or brother, when returning from slaughtering the families of others, must often have found his own habitation a ruin, and his relations murdered, or carried into slavery. Such is the infatuation or madness of the heart of man, when fully bent upon evil. Scripture tells us plainly, that the heart of man is desperately wicked; and we may better conceive than describe the atrocities committed by nations trained for a long succession of years in such horrid and barbarous habits. One instance will suffice. They delighted to snatch an infant from its mother's breast, and transfixing it with the point of a lance, to toss it from one to another, catching it on their sword points or spear heads. Oliver Barnakall, a native of Norway, is recorded as having abolished this dreadful custom; and his name should be remembered with honour, by all who possess proper parental feelings. The Northmen, as these tribes were called, were stimulated to these atrocities by the bersekirs, who are described as a sort of enthusiasts or madmen. On occasions of danger or excitement, they wrought themselves up into a brutal frenzy, when they rushed upon all that opposed them, and acted rather like wild beasts than human beings.

The reader will naturally inquire how rational beings could be brought to this course of life, and again, how they could be reclaimed. The answer is ready. They were heathens, debased by a cruel and brutalizing superstition; but in process of time, God looked in mercy upon them, they became christians, and the principles of that faith which is from above, being "first pure, and then peaceable," were the means by which this mighty change was effected. Nor should this explanation be regarded as insufficient. In our own days, and under the influence of more genial climes, less stimulated by want, similar courses of life had been practised by the natives of many islands in the Pacific Ocean, and especially by the inhabitants of New Zealand; and we have already seen the triumphs of the cross in civilizing and humanizing those savages, who were trained to habits of piracy and bloodshed. The unrenewed heart of man may easily be led to regard misery and suffering as matters of course, and to look upon peaceful society only with a desire to pillage and destroy. The grace of God alone teaches human

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beings to seek their own happiness in promoting the welfare of others. Let us never read the accounts of these fruits of the natural heart, without thankfulness for the gift of charity, or love, which is the chief of the christian graces.

The atrocities just described were, for a long time, confined to the shores of the Baltic and the adjoining coasts. After the Anglo-Saxons had settled in Britain, the narrow seas enjoyed comparative peace for nearly three centuries. But at the close of the eighth century, the pirates began to sail farther from home. This seems to have been occasioned by an increase of unprovided population among them; not so much that the number of people required larger supplies of food, but the property already acquired being appropriated, many of the younger branches of families would find their portions unequal to what they desired to acquire, and would thus be led to pursue their fortunes farther from home. This is the usual course of events in every country, but it takes place most speedily, where there are no manufactures or commerce to supply occupation for adventurous spirits, and to promote habits of industry and peace.

In the year 787, these pirates first invaded the coasts of England; in 800, they had begun to infest those of France, and in 814, they had extended their expeditions into the Mediterranean.

It is said that the emperor Charlemagne was dining in the city of Narbonne in that year, when his attention was attracted by some vessels in the offing. He went to the window, and perceiving, from the construction and navigation of the ships, that they were pirates from the north, he burst into tears, declaring that he could not refrain his sorrow, when he considered the misery they would inflict upon his descendants. He took precautions against their assaults, by establishing garrisons and a flotilla at the mouth of every navigable river; and they gave but little trouble during his life-time. His son Louis, aware of the humanizing effects of christianity, endeavoured to soften the ferocity of the sea-kings, by inducing them to be baptized. But the futility of trusting to the mere outward rite was soon manifested. One easter, the concourse of these converts was so great, that the white habits usually provided for them were insufficient in number, and some linen of the clergy was hastily made up into garments for the same purpose. On receiving one of these inferior robes, a northern leader is said to have declared, that he had already come twenty times to be *washed*, and had always received the best white robes; but as they now put him off with a garment fit only for a herdsman, he disclaimed their christianity! What better result could have been expected, when there was no change in either the heart or life?

We have now described these northern pirates sufficiently to enable the reader to form some idea of the bands who infested the English coast. For a time they did not attempt a permanent conquest, being kept at bay by the able manner in which Egbert provided for the safety of the land, and having as yet no leader of sufficient abilities and enterprize to attempt an enlarged and organized plan of conquest.

Ethelwulph.

Egbert was succeeded by his son Ethelwulph, whose quiet disposition had marked him out as better calculated to discharge the duties of an ecclesiastic than those of a ruler. He was, however, called from a monastery to the throne by the untimely death of an elder brother, and his want of energy was for a time supplied by the more vigorous mind of Alstan, bishop of Sherborne, who seems to have been more fitted to govern a kingdom than to discharge the duties of a christian pastor. The fourth son of Ethelwulph was Alfred the Great, who was born at Wantage, in 849, his mother dying soon afterwards.

Two years subsequent, in 851, a body of the northmen first wintered in Britain, fixing themselves in the isle of Thanet; and, in the following spring, they seem to have united many of their smaller squadrons. They sailed up the Thames with 350 ships, plundered London, and even marched inland. After some temporary successes, they turned southwards, but were defeated in Surrey, with great slaughter, after a hard-fought contest. However, other bodies of the pirates landed in Kent, and were more successful. We have described these northmen as proceeding from Norway and Sweden as well as from Denmark, but they are better known in English

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history by the appellation of Danes, that province being the nearest to the British shores.

These invasions did not prevent Ethelwulph from visiting Rome in 855, accompanied by his son Alfred. He offered considerable presents to the pope, and, on his return through France, married Judith, the daughter of the French monarch. Although the ages of the parties were disproportioned, yet this marriage was beneficial to England, as the princess bestowed much pains on the education of Alfred. At the time it seemed to be an unhappy event, as the absence of the king, and his partiality for his youngest son, induced Alstan to take the lead in a conspiracy, which ended in the division of the kingdom; Ethelwulph conceding the western part of his dominions to his eldest son Ethelbald. Two years after, the former died, and in 860 Ethelbald followed his father to the grave. He had, however, for a short time been married to Judith, but at the remonstrance of Swithin, he dismissed her, and she afterwards returned to France.

The divided kingdoms were again united under Ethelbert, the brother of Ethelbald, who already possessed the portion retained by his father, but he also died in 866. During this period, Alfred had been gradually training for the important duties he was afterwards called to fulfil. At an early age he again visited Rome, and resided in the court of France, then distinguished for the cultivation of knowledge. From these circumstances his talent for observation must have been excited, and his intellectual capacity developed. At an early age he had shown a deep interest in the poetry of his country. Such a predilection may generally be considered as indicating a mind inclined to press forward in literary and intellectual pursuits; but when eleven years old, we find Alfred still unable to read. Nor was this ignorance unusual. At this period, few, even grown persons, excepting among the ecclesiastics, possessed an acquirement which the young children of artisans and peasants in our day are invited to attain; nor need we be much surprised at this. The state of society, at that time, called for displays of bodily strength rather than mental acquirements. The pursuits, the laws, the religion of the inhabitants, were totally different from those recorded in classical authors. There were no points in common to induce them to delight in study.

Judith was one day sitting with a book of Saxon poetry in her hand; her step-sons were in the apartment, and she promised it to whichever of the princes would first learn to read the contents. Alfred alone was induced to regard the offer. His attention was attracted by the poems, and also by the elegant embellishments of the first letter of the book. He asked if his stepmother really meant what she said, and on being assured this was the case, he took the book, and soon learned to read its contents. His thirst for knowledge once excited, he rested not till he had mastered the language of Rome, and then the treasures of literature were within his reach. This acquisition was not till a later period of his life. But, even in youth, he obtained some knowledge of the word of God. His early instructor was probably an ecclesiastic, named Neot. The second book he possessed was a selection from the Psalms, and some prayers; this was his constant companion, and was so completely filled with extracts and observations, that Asser, his friend and historian, relates, no blank space could be found to add some remark uttered while they were conversing together, which Alfred deemed worthy of preservation. Another and another book was speedily made, and filled with extracts from the Scriptures and other writers, which the prince employed himself in translating. Thus, to an early delight in poetry, and to the embellishments of a book, England is mainly indebted for all the advantages received from the cultivated mind of Alfred, many of which we now enjoy; and a female was chiefly instrumental in exciting the latent spark of mental ability, which might otherwise, in all probability, have been smothered by the illiterate princes and nobles around him. The reader will at once recollect many similar instances of mental ability first called forth by female relatives. Perhaps he himself, like Doddridge, may be able to recall the day and hour when a mother first directed his attention to those scriptural truths, which have since been as an anchor to his soul in many a storm of adverse life. Perhaps, too, he can recollect the print or the pictorial embellishment which then attracted his roving attention. Let no one despise the pictures of a well-embellished

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child's book; he may trace their importance in the history of king Alfred.

The real christian needs other instructions besides those of a literary nature. Nor was Alfred destitute of these. In early life he suffered severely from illness, and is said to have received relief after seeking it by earnest prayer. These petitions were offered at a church in Cornwall, where a religious person had been buried, but Alfred's prayer was expressly directed to God. He does not appear to have had the vain idea of seeking the mediation of a saint. He seems also to have been aware that it is good to be afflicted, as we do not find that he petitioned for the removal of his malady, but only that it might not unfit him for usefulness.

Danish Invasion.

The Danes now invaded England with more decided purposes of conquest. One of their most celebrated chieftains, Ragnar Lodbrog, after a number of successful predatory invasions of England and France, elevated by success, constructed two ships, much beyond the usual size, and steered along the northern coast. The size of these vessels was the cause of their destruction. They were wrecked, the navigators being unable to keep them from the shallows. Ragnar, with his followers, landed in safety, and ravaged the country; but, after a severe contest, he was taken prisoner by Ella, the ruler of Deira. Ella put his prisoner to death; and when the sons of Ragnar heard of their father's fate, they determined to revenge it. This was about 865, but the exact date is uncertain. An unusual armament was collected. On the landing of the Danes in East Anglia, they found the Saxon rulers divided; and Osbert, who governed that district, was more inclined to promote than to hinder their design against his rival, Ella; and even supplied them with a large number of horses for those warriors who were able to act as cavalry. The invaders readily availed themselves of this state of things, and passed the winter quietly, preparing for a contest. In the spring, they moved forward under Ingwar and Ubba, two of the sons of Ragnar, and devastated the country as far as the Tyne. The two Saxon chiefs then united for their mutual protection, and attacked the Danes at York. The latter were victorious. Osbert and Ella, with most of the leaders, were either slain in the battle, or murdered afterwards. The result of this battle was, that Ingwar became ruler of England from the Tyne to the Humber, and his followers settled there.

In the next year, A. D. 868, the Danes advanced southward to Nottingham, where their progress was obstructed by the assembled forces of the southern Saxon kingdoms. A treaty was concluded, and the Danes returned to York, and remained quiet during the next year, 869, in which a great mortality prevailed. In 870 they proceeded eastward, and desolated Lincolnshire with unrelenting ferocity. By michaelmas they had approached the southern district of that county, where a considerable Saxon force was collected. In the first attack, the Saxons were successful, but the Danes hastened to assemble their scattered forces. They now outnumbered the Saxons; but the latter, feeling the importance of their post, resisted the Danish onset for a whole day, when a feigned retreat drew the English from their advantageous station, and they were soon defeated.

At that time the south of Lincolnshire was covered with marshes and forests; a few of the Saxon forces escaped into a neighbouring wood, and, under cover of the night, made their way to the wealthy Abbey of Croyland, where they arrived during the matin service. The abbot retained a few monks, whose age and infirmities made them unfit for travel, and rendered their lives of little consequence; while those who were more able, were charged with the care of the relics and most valuable effects, and ordered to disperse among the adjacent woods and marshes, and to remain in concealment till the Danes should have passed. Other valuables were sunk in the surrounding waters. As the day advanced, the flames of villages in the distance, gave warning of the approach of the ruthless foe, and the fugitives hastened from the abbey. The abbot assembled his aged companions in the choir, with a few children who were unable to fly, and engaged in their religious services. The Danish soldiery soon rushed in, and slew the abbot with those who stood around him at the altar. The other aged men and the children were seized as they ran in terror through

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the building, and were tortured that they might discover the treasures of the place, and all expired in the hands of their savage invaders, excepting one, a boy ten years of age, who interested a Danish leader named Sidroc. During three days they devastated the abbey and the surrounding buildings, and then set the noble edifice on fire. Twenty years before, the monks of Croyland had claimed privileges on account of Guthlac, one of their number, lately deceased, whom they styled a saint, asserting that he had wrought miracles, which justified them in regarding him as one qualified to intercede for the pardon of their sins. But now they were clearly shown the folly of trusting in men of like passions with themselves. They were taught the folly of confiding their souls to those who were unable to protect their habitations from the flames, but we do not find that they profited by this lesson. Superstition increased more and more.

The Danes now turned towards Huntingdon. Two cars, loaded with plunder, were overturned in crossing the river Nen, and in the confusion which ensued, the Saxon child saved by Sidroc, made his escape, and traversing the woods in the night, reached the yet smoking ruins of Croyland in the morning. Here he found some of the fugitive monks, who were returned, and endeavouring to quench the flames. They listened with deep sorrow to the child's sad tale, and collecting the mutilated remains of their companions, gave them the rites of sepulture. Scarcely had they done this, when they were summoned to perform the same office for their brethren at Peterborough, whose corpses were left to the birds and beasts of prey. Many other places were desolated in the same manner. Among them was Ely, with its monastic establishment; where, at the approach of the destroyers, the nuns mutilated their faces, being desirous of instant death from the pitiless invaders, rather than of more protracted, and severer sufferings.

Ingwar now separated from Ubba, and directed his course towards the ruler of East-Anglia. His route was marked by desolation and massacre, under every circumstance of atrocity. Edmund, the Saxon chief, was celebrated for the milder virtues, but did not possess the energies requisite at such a period. He continued his residence at Hoxne, on the borders of Suffolk and Norfolk, till roused by the approach of Ingwar, who required him to give up half his treasures, adopt the pagan faith, and reign as a vassal of the invaders. Edmund refused these humiliating conditions, but submitted without a struggle, declaring the christian principles by which he was actuated. He was bound and severely scourged; his torn body was then made a mark for the arrows of the barbarians, and at length his head was severed from his body.

The church of Rome has enumerated Edmund among her saints; and he certainly was more deserving of that honour than many, whom that church has canonized for acts of treason and rebellion. But what ground have we to justify his being placed among the noble army of martyrs, whose sufferings are recorded in the Epistle to the Hebrews, and there described as men "of whom the world was not worthy?"

The Danes were now resolved to subdue Britain, and thus unintentionally drove the Saxons to a union which had been hitherto prevented by the conflicting interests of so many different princes. A division of the invaders directed their course towards Wessex, and penetrated as far as Reading. Here they were stopped by the successful resistance of Ethelwulph, the earl of that district, who encouraged his small band of followers, by reminding them that their Saviour could give them victory over their heathen foes. Shortly after, several battles were fought, with different results. In one of these, Ethelred, king of Wessex, received a mortal wound, and Alfred, his younger brother, was raised to the throne, by the general voice of the nobles and the people, since the dangerous state of affairs required an abler ruler than the young children of Ethelred could supply.

THE PERAMBULATOR.—No. III.

PANORAMA OF THEBES.

The panorama of the City of Thebes has this striking advantage, that it is not only a correct representation of Thebes, as it now stands, but of the very ruins which, for thousands of years, have been an instructive spectacle to the world. Every temple, every pillar, and every stone on which the eye rests in the enor-

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mous mass of ruin, may be regarded as copied from those real remains which have existed, perhaps, three thousand years, and many of them possibly much longer.

The spectator of the panorama of Jerusalem looks on the semblance of a city comparatively modern; but in contemplating that of Thebes, he realizes to his mind a spectacle of more remote antiquity.

A dark cloud, seemingly impenetrable, has for ages rested on the ruins of desolated Thebes, involving it in mystery and obscurity. Profound learning, and sober-minded conjecture, have done no more than establish a few probable suppositions; but the recent discoveries in hieroglyphics have thrown a ray of light on many a hewn stone and symbolic description, rendering that plain and intelligible, which before was utterly unknown. There is now scarcely a doubt of the identity of Thebes of Egypt, with the No-Amon mentioned by the prophet Nahum: "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite: Put and Lubim were thy helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains." Nah. iii. 8—10.

Every fresh light thrown on the darkness which has so long shrouded Thebes, renders it more interesting; it is like finding something of value while groping amid ruins, that raises our estimation of the mouldering pile.

The term used to distinguish this city of *No*, or *No-Amon*, means "*the dwelling of Ammon*," and it is a fact beyond contradiction that there were more places than one in Egypt, called by the Greeks Diospolis, signifying the same thing. Little doubt then remains that the city of No-Amon mentioned by the prophet Nahum, and the city of Thebes, are one and the same.

The prophetical denunciations of Jeremiah and Ezekiel to a city of the same name, must have referred to another place, not then destroyed, whereas the greatness of the city mentioned by Nahum had already departed. The word "sea," is frequently used in Scripture for great waters of all kinds, and the river Nile is undoubtedly of this description.

Herodotus would surely have described the glory of Thebes, as well as that of Memphis, if the former had not passed away before his day, and that was between four and five hundred years before the coming of our Saviour. We may, then, without much fear of deceiving ourselves, allow our eyes to rove over the panorama of Thebes as over the ruins of No-Amon. We may, without subjecting ourselves to the charge of easy-minded credulity, believe the cities to be one and the same.

It is not the antiquity alone of Thebes that so powerfully absorbs the mind of the reflecting visitor of the Panorama; but the immensity of the masses of sculptured temples and obelisks, and colossal statues, which at once excite, astonish, and confound.

It is one thing to be told that Egypt was a flourishing nation in the earliest ages of the world, or to read that Thebes was the renowned capital of the egyptian monarchy, and that her warriors issued forth armed from a hundred gates; but it is another to see with our eyes a correct representation of the stupendous, though faded glory of that mighty capital, as it is at this day. The gigantic blocks of massive stone, the avenues of sphinxes, the groves of columns, sculptured over with mysterious hieroglyphics, are so unlike the common objects around us; so much beyond our pigmy dwellings, and comparatively miniature public buildings, that mystery and amazement prevail in the spectator's mind.

It is said that the whole French army, when they came suddenly in sight of these immense ruins, with one accord stood in amazement, and clapped their hands with delight. These goodly temples were erected by idolaters, by vain mortal men who changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; yet are their ruins even now attesting the truth of holy writ, respecting the destruction of idolatrous nations. "Their land is full of idols, they worship the work of their own hands; that which their own fingers have made." "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. ii.

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I know not if others are moved as I am by this painted semblance of ancient Thebes, but I stand oppressed, I might almost say afflicted, with confused reflections. The mighty ruins around wear not the appearance of decay; their edges are still sharp; their sculptured hieroglyphics seem as fresh as if the chisel of yesterday had fashioned them. These solid blocks of uninjured stone have defied the hand of time, yet have they been shaken by the only arm that could shake them asunder, the arm of the Holy One.

"Not all proud Thebes' unrivall'd walls contain,
The world's great Empress, on the egyptian plain;
That spreads her conquest o'er a thousand states,
And pours her heroes through a hundred gates,
Five hundred horsemen and two hundred cars,
From each wide portal issuing to the wars,"

could oppose the power of God, or endure the withering touch of the hand of the Eternal!

As the eye wanders over the banks of the river Nile and the distant mountains of Arabia, and then falls on the mighty temples of Karnak and Luxor, which appear to have been shaken to their foundations while yet in the pinnacle of their glory, one absorbing inquiry urges itself on the mind: "Whose hand hath done this?" and though no audible response be heard, the heart feels the reply, "The Lord, strong and mighty, the Lord, mighty in battle!" "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

Jerusalem! thou hast awakened my awe, my reverence, and my spiritual affections, and more deeply impressed on my mind the everlasting verities of the book of truth. And, Thebes!

I view thy noble relics with a sigh,
Thy glory and thy greatness are departed!
Thy tenants have forsaken thee, and hid
Their faces in the dust; and thou art left
A mouldering monument, whereon I read
Not only their mortality, but mine!

COVETOUSNESS.

The words, "a few faithful and affectionate observations to a covetous christian," may sound like an error. It may be thought by some that there can be no such thing in the world as a covetous christian, but, alas! there are very many such in name, very many who rank themselves among those who have renounced the pomps and vanities of this wicked world, and yet rake together riches with as much eagerness as though riches could save their souls.

There are others who manifest this evil spirit in a somewhat less degree, but the principle is the same in both, a principle which is in direct opposition to the word and will of the Divine Master they profess to serve. Suffer, then, a few faithful and affectionate observations to a covetous professor of christianity.

It is no light matter to act up to the christian character, though we may make it a light thing to profess that we are christians. The christian is bound to acknowledge and submit to the authority of the Bible; but if he will set this authority at naught; if he will have "great treasure, and trouble therewith," instead of "a little with the fear of the Lord;" if he be determined to fill both his hands with "the mammon of unrighteousness," with travail and vexation, rather than be content with "one handful and quietness," which the word of God tells him is better, he brings leanness to his own soul, and dishonoureth his heavenly Father.

A christian is a follower of Christ; one who professes to believe, to love, and to obey him in all things. The gospel of Christ is the standard by which his sincerity must be judged: if it tells him to do one thing, and he does another, he denies his profession, and in this particular, he is not a christian. Though it may be possible for a Bible-reader to be in doubt how far he is at liberty to increase in riches, it is impossible for him to disprove that the letter and spirit of the Holy Scriptures altogether condemn amassing riches for selfish ends. We may try what means we will to get rid of the requirements of the High and Holy One: we may pander to our infirmities, by persuading ourselves that indulgences are necessary, but it will be in vain. The word of God is inexorable; a sunbeam is not clearer to the sight, than the sense of the following texts to the understanding; and they brand, as with a red-hot iron, the brow of the covetous: "Godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in de-

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struction and perdition. For the love of money is the root of all evil." "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

Covetous professor! read over these texts with attention, and see if it be possible to continue to lay up earthly treasures without danger; without great danger? If it be true that "man that is born of a woman is of few days, and full of trouble;" that "he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not;" then, silver and gold may be bought too dear.

It would be a hard thing to say how much a christian may spend, or lay by, without committing sin: for so different are the positions and circumstances of men, that what would be niggardliness in one, might be prodigality in another. It is not with debateable points, with precise shades of distinction, that we have to do; but with broad, palpable, well-defined lines of plain sinfulness and of christian duty.

We may venture to lay it down as a rule admitting of no exception, that when our earthly desires darken our heavenly hopes; whenever the love of any created thing, be it what it may, lessens our love to the Lord Jesus Christ, we are not merely using, but also abusing the things of the world. You will not, perhaps, call in question the correctness of this rule. Are you then willing to be tried by it?

Are you willing to acknowledge, with all godly sincerity, that every object that interferes with the supreme unmingled devotion of your heart to the King of kings and Lord of lords, is an idol, that as much requires to be put down, as the golden image set up in the plain of Dura, in the province of Babylon? "Covetousness is idolatry;" mammon, cold, calculating, heart-hardening, soul-absorbing mammon, is an idol to which millions have bowed down! It is the Moloch for whom multitudes have passed through the flood and the flame; the Juggernaut that has crushed and ground to powder not only the integrity of ignorant heathens, but the principles of unnumbered professing christians.

The ill-will, the injustice, the oppression, and cruelty of covetousness can never be calculated. Covetousness blinds the eye, hardens the heart, warps the judgment, and sears the conscience. There is no crime which it will not commit; it has slain its thousands, and recklessly sent its tens of thousands into captivity. Even like the blood of righteous Abel, the multiplied miseries that covetousness has spread among mankind cry out even to heaven.

Covetous professor! call to mind how your fellow-creatures in other lands have been hunted with dogs, and cruelly massacred, for gold; how myriads have been torn from their birth-place, and carried into endless slavery, for unrighteous mammon; and then remember, that the same principle is at work within you. It may be hard to renounce your hoarding propensity, but "ye cannot serve God and mammon."

Is there a stranger thing on the earth than that of a mortal creature, whose life is but a breath, fixing his affections on glittering dust, which he can neither eat nor drink, nor clothe himself withal! every grain of which, after the supply of his wants and moderate indulgences, and a provident provision for his household, is useless. Is there a stranger thing than this? Yes! there is a much stranger thing; and that is, a man professing that he is a worthless worm, and that all he possesses is a loan lent him by his heavenly Father, to use and improve! —a man acknowledging that he is but a pilgrim and a sojourner in the land, that naked he came into the world, and naked he shall return out of it, and that his hope is fixed on heaven;—for such a man to hold fast, to gripe, to clench, as with the talons of a vulture, the mammon of unrighteousness, the unsanctified savings of ungodly covetousness, is strange indeed. His treasure is a curse, and not a blessing; a burden on his back that weighs him down in the deep drowning waters of worldly temptation; a mill-stone hanging round his neck, hindering him on the way to heaven. Men may bless the covetous, but God ranks covetousness with idolatry, which is accursed. Ah, how merciful the injunction, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Let us see how in laying up riches a

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follower of Christ comes up to the requirements of the gospel.

Can it be said that you fulfil the royal law according to the Scripture, "Thou shalt love thy neighbour as thyself?" That you "do unto others as you would they should do unto you?" Let us even descend still lower, and see if you are acting with common honesty, in satisfying the reasonable claims that may be made upon you. You would be ashamed to leave unpaid the bill of your butcher and your baker: your tailor has his money with something like regularity, and you are not in arrear with your landlord or the tax-gatherer; but, are there no other claims to which in common honesty as a christian man you are bound to attend? Is there no poor relation that you have neglected? no brother in adversity that you have forgotten? As a worldly man, you may pass by these claims, though not very creditably, and say, "Shall I not do what I will with my own?" But, as a christian professor, are they less imperative upon you than the bill of your butcher, your baker, and your tailor, or the demand of your landlord and the tax-gatherer? The words of holy writ are too plain to be misunderstood, and too pointed to be evaded. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Think for a moment if you are not robbing yourself by saving your money!

Have you tasted the luxury of doing good, and witnessed a scene of happiness of your own creation? Have you seen the ruddy cheek of childhood, and the contented faces of a happy family, which, but for your timely aid, would have been pallid with want? Have you ever said to the care-worn and wasted wretch, who owed you a hundred measures, "Take thy bill, and sit down quickly and write fifty?" Have you crossed the gloomy threshold of a jail to bind up the broken-hearted debtor; to proclaim liberty to the captive, and the opening of the prison to him that was bound? Have you visited the fatherless in their affliction? Have you entered the habitation of the widow—her, whom your bounty snatched from irretrievable ruin? have you gazed on her clasped hands, and streaming eyes, raised to heaven, while her quivering lip implored, and in the strong emotion of her gratitude almost demanded a blessing on the head of her earthly benefactor? If you have known these things, you will not compare money with them. You will rather see what you can spend for others than what you can spare for yourself; you will lay out the property intrusted to you, in a way that is thus repaid with interest, and you will feel the truth and blessedness of that portion of God's word, "He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again."

Yet, great as these delights are, they may be enjoyed by even a worldly man who has money. A rich man who knows not God, may secure them if he have kindly affections. And shall a man of whom it may be said, "God is not in all his thoughts," reap a harvest of delight from deeds of mercy, and a christian be less liberal in meting out his charity?

If such a lively sense of satisfaction and joy be derived from the practice of common charity, how much greater is the delight of the christian when made the instrument, in the hands of his heavenly Father, of promoting the immortal interests of his fellow men!

Consider how poor are the objects that worldly philanthropy has in view, when compared with those of christian benevolence! They are no more to be compared with them than the body to the soul, than time to eternity, than earth to heaven! It has been said, again and again, that "Charity to the soul, is the soul of charity;" and can you forego what is so great a privilege?

Come! come! be honest to your own convictions. Have you indeed felt the plague of your own heart? Has the weight of your sins been intolerable? Have you, smitten to the dust by God's most holy law, given way to darkness and despair, and found that season of your extremity, God's opportunity to make known to you the unsearchable riches of his grace?

Have you been led to the cross of Christ? has your heart been melted by the dying love of the Redeemer, and grace been given you to repent of sin, and faith stedfastly to believe in the promises of God? And can you, after all, hoard up money, when it may be made useful in the conversion of immortal souls?

Have you ever, kneeling at the throne of grace, felt such a sense of God's goodness in Christ Jesus, that you could rejoice with a joy unspeakable and full of

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glory; looking upon all worldly things as dross, and desiring only to spend and be spent in the service of the Redeemer? and can you now hug your golden bags as a miser, to the jeopardy of your own soul? O let not your wealth be a witness against you! Withhold not that which God requires. If his holy word had said, "Labour to be rich," "Lay up for yourselves treasures upon earth;" why then you could not be too industrious in heaping up riches: but if it says expressly, "Labour *not* to be rich," "Lay *not* up for yourselves treasures upon earth;" beware! for in obeying your own covetous desires, you are disobeying God.

Question yourself thus: "What were the worldly riches of the Redeemer, whose name I profess; and of his disciples, whose example I profess to follow? Will my wealth add to my peace, brighten my hope, and confirm my faith in a dying hour? If I die "wickedly rich," is it certain that I shall be ranked among the "poor in spirit," whose "is the kingdom of heaven?" These questions may, for the present, be "not joyous," but grievous; yet may they, being sanctified, bring forth "the peaceable fruits of righteousness." "Take heed and beware of covetousness," and "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

THE PHILANTHROPIST.—No. II.
SELF-SUPPORTING DISPENSARY.

The Newcastle Journal remarks:—

We have much satisfaction in learning that one of those very useful and excellent institutions, entitled "Self-supporting Dispensaries," has been established at Byker, under auspices which promise to give it permanence and prosperity. The plan of "self-supporting dispensaries," and the objects contemplated by the humane in their formation, are but little known or understood. The plan embraces two classes of contributors. The first includes those of the working classes who subscribe, for each adult, one penny per week; for one child, a halfpenny; and for all the other children of a family, no matter how numerous, an additional halfpenny; making the greatest sum required from any married man, twopence per week. There is another class of subscribers, consisting of charitable individuals. With the funds derived from these two sources, medical officers, appointed by a committee of management, are remunerated. Their duties are to administer medicine to sick members, and render surgical assistance to such of the poorer class of contributors as may require it. The honorary class of contributors have also an equivalent for their charitable subscriptions, in the privilege of granting recommendations to such deserving objects of the afflicted poor as may come within their cognizance, and these the officers of the society will visit and relieve. Such is the very simple machinery by which "self-supporting dispensaries" are sustained in a flourishing condition in many parts of England. Of their success in this district there can be no doubt; and we do sincerely hope to see them become general. Let it be borne in mind, that such institutions will not in the least degree interfere with the infirmary, but rather tend to relieve that invaluable charity from the too great pressure of applicants. The advantages to be derived from "self-supporting dispensaries" are too obvious to require detail. To the free class of members it will insure prompt skilful assistance, without incurring those heavy charges, which alone can afford remuneration to educated professional men; and the latter gentlemen will find their annual list of "bad debts" greatly reduced. These institutions would also, if generally adopted, encourage habits of prudence and forethought amongst the poor, and thus assist in dispelling that carelessness and improvidence, which are the fruitful source of misery and of crime.

ALCOHOL AS A MEDICINE.

Dr. Farre, who is known to the public as an eminent medical practitioner of forty years' standing, says:—

In regulating the heart, the physician must be able to force the circulation, and this forcing is done by diffusible stimulants, of which alcohol is one. The average quantity of fermented liquor, (not distilled spirit,) measuring it by wine, that medical men recommend, when

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it is needed, is two glasses daily. I remember (says he) a patient, who was so recommended, telling me he found himself searching for the largest glasses in the house. I say two wine-glasses of wine, which quantity warms the stomach into a gentle digestion, but is not felt in the way of excitement in the brain. I believe alcohol is wholly unnecessary to persons in health, and that in all cases it should be viewed as a medicine. The best medical rule that ever was given for the use of alcohol in the form of wine, is given by Paul, when he says, "Use a little wine for thy stomach's sake." This does not necessarily mean the daily use of a little wine: the individual for whom it was prescribed was full of infirmity, he might require it daily. I am not speaking of the healthy man; the healthy man requires only water, unless his exertion be inordinate. I think the habitual use of spirits in any degree pernicious. They should be used only as a medicine; and I have been often prevented from prescribing them, when I thought them necessary, in moderate quantities, for fear of the habit. I believe that the use of stimulants by women, especially of the lower classes, first given medicinally, has a great tendency to bring about habits of drinking. I call the habitual use of these diffusible stimuli, whether spirituous, ethereal, or opiate, with the exception of ammonia, medical dram-drinking; and, although the occasional use of the diffusible stimuli be indispensable in medicine, yet if it degenerate into a habit, it inevitably leads up to bad results.

WEIGH AND CONSIDER.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider."

Lord Bacon.

"To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf: till a few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing,—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book; O give me that book! At any price give me the Book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*, "a man of one book." Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his Book, for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark and intricate? I lift up my heart to the Father of Lights. Lord, is it not thy Word, 'If any man lack wisdom, let him ask of God?' Thou hast said, 'If any be willing to do thy will, he shall know of the doctrine.' I am willing to do it; let me know thy will. I then search after, and compare parallel passages of Scripture, 'comparing spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God; and, then, the writings, whereby being dead, they yet speak."

THE INSUFFICIENCY OF NATURE'S LIGHT TO SHOW THE WAY OF SALVATION.

The light of nature, or any religion invented by man, could never acquaint us with the true foundation of Divine forgiveness, nor show us any merit sufficient to procure it: and in this sense men are left at a loss, in all other religions, upon what ground to expect pardon from God. For, naturally, they know nothing of an atonement adequate to human guilt, nothing of a satisfaction great as their offences, and which could answer the high demands of infinite and offended Justice. Reason, indeed, could teach, and the stings and disquietudes of a guilty conscience confirm the awful fact, that there is an offended God in heaven; and in those countries which are destitute of the light of revelation, we find them following the dictates of a wild and uneasy imagination, inventing an endless variety of methods to appease an angry Deity. What multitudes of rams and goats, and thousands of larger cattle, were cut in pieces and burned, to atone for the sins of man! What deluges of blood overflowed their altars! What

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fanciful sprinklings and vast effusions of wine and oil! The first-born son for the transgression of the father, and the fruit of the body for the sin of the soul. What cruel practices on their own flesh! What cuttings and burnings to procure pardon! And yet, after all, no true peace nor well-founded hope! Yet one text of the Bible, properly understood and believed, sets the heart at rest, as to this all-engrossing concern, and satisfactorily answers every inquiry: "This is my beloved Son, in whom I am well-pleased."—*Dr. Watts.*

THE WAY OF ESCAPE.

How can I escape from the state of danger to which my soul is exposed? How indeed! Perhaps you will think with some, "God is too merciful to punish with eternal death." But God is as just, holy, and true, as he is merciful. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it?" Num. xxiii. 19. Was God too merciful to drown the old world? or to burn Sodom and Gomorrah? or to destroy Tyre, Babylon, Nineveh, and even his beloved city Jerusalem? Are not the Jews, scattered and peeled as they are, living monuments in all nations, that God is just and righteous in fulfilling his threatenings on the disobedient? Is he too merciful to allow temporal death to continue its ravages among men? Is not generation after generation regularly swept off, according to the sentence passed six thousand years ago, "Dust thou art, and unto dust shalt thou return?" Gen. iii. 19. Then, who art thou, who, having dared to sin against God times without number, now expectest the law of his kingdom to be set aside, to the dishonour of his name, authority, and word, under the plea that he is too merciful to punish? True, he is merciful! But such mercy as many hope for would be but another name for weakness. What think you of a king too good-natured ever to punish an offender? Would he not be a royal promoter of offences, a patron of thieves and murderers? Oh, rest not on that idle plea of a weak mercy in God, too soft to punish. It will not serve. Then, what will you do? "I will make up for my offences: I will reform myself: so will I blot out my sins." Poor soul, thou art talking of impossibilities. There is not one of those things which thou canst do. Go, move a mountain, fill up the ocean, pull down the stars from their spheres:—all will be as easy as what thou proposest for thyself. Thou canst not make up for thy offences. Thou canst not form thyself anew. Neither thy tears nor thy blood could blot out thy sins. Even if thou never sinnest again, in word, thought, or deed, it is thy duty that thou doest, and no more. It cannot make up for thy past sins. To pay the debt of to-day, does not pay the debt contracted yesterday. Would your debtor satisfy you, if he came and said, "I am sorry that I contracted this debt, I will add to it no more?" And is not the justice of God as high and sacred a thing, as equity between man and man?

Have you yet other pleas? Let me persuade you to drop all, and look to the one only plea proposed by God himself. For while you are looking to vain confidences, your soul's danger continues unabated, yea, it increases every moment. Every breath you draw brings temporal death nearer. And as death finds you, so will judgment and eternity.—There is but one way of escape—CHRIST is the way. John xiv. 6.—*Hambleton.*

HEARERS AND DOERS.

I REMEMBER our countryman Bromeard tells us of one, who, meeting his neighbour coming out of the church, asked him, "What! is the sermon done?" "Done?" said the other, "no: it is said it is ended, but it is not so soon done." And surely so it is with us: we have good store of sermons said, but we have only a few that are done: and one sermon done is worth a thousand said and heard; for "not the hearers of the law, but the doers of it are justified: And if ye know these things, blessed are ye if ye do them. 'Glory, honour, and peace to every man that worketh good,'" Rom. ii. 10.—*Bishop Hall.*

AFFLICTION.

IF amidst affliction we be in subjection to the Father of spirits, and while we mourn, do not murmur, we attain the highest perfection of which human nature is capable.—*A. Fuller.*

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ON THE TRADITIONS OF REVELATION.

(Concluded from page 134.)

THE influence of judaism upon the religious systems of pagan nations is an important point of inquiry in tracing out the traditions of revelation. Sanctioned by special attestation from Heaven, and established under circumstances which commanded the attention of the whole world, it is reasonable to suppose that it would, in some degree, affect the character of existing systems. It would be foolish to expect that other nations would greatly modify their religious practices from deference to the economy of Moses. They looked with jealousy at the fact of jewish separation; and were rather disposed to quarrel with the Providence which fought for Israel, than to confess their obligations to bow to His authority. From the moment of their deliverance from Egypt, and still more from the period of their settlement in Canaan, the israelites were the objects of general hatred and opposition. Still, the peculiar and prominent features of the levitical economy could not be otherwise than known, and could scarcely fail to be more or less imitated by the surrounding nations. Without at all taking into the account "the fear" which fell "upon all the nations under the whole heaven, who heard the report of Israel, and trembled, and were in anguish because of them," this is a consequence which would naturally follow on the common principles of human action; just as the jews themselves, at various points of their history, were guilty, in direct contradiction of the Divine command, of blending pagan ceremonies with their own institutions. On examination, we find that this was actually the case, to even a greater extent than we might have supposed. The learned John Edwards, in his "Discourse concerning the Authority &c. of the Scriptures," has gone very fully into this point; and, as it is of great consequence in the argument, the length of the following extracts will need no apology.

"The gentiles took their several *purgations, lustrations, and purifications*, from the jews, of which the books of Moses treat. When the contents of these writings, or the practice of the jewish people came to be known to the pagans, they presently set themselves to imitate them, and most of the washings and purifyings used by the jews, came to be part of their religion. The jewish priests washed their hands and feet before they went about their sacred office, before they sacrificed and touched holy things; and they had in the temple lavers for that very purpose. Likewise they used aspersion toward others, and were enjoined to cleanse and purify them from their defilements which they had contracted. In a word, every thing and every person belonging to the jewish service and worship, were hallowed and cleansed by certain ways of purification, prescribed by the law. In like manner we read of frequent washings and sprinklings among the pagans.

"Macrobius states that the gentile *devotionists*, whenever they addressed themselves to their gods, whether celestial or infernal, prepared themselves beforehand, using of water more or less.* Hence it became a maxim among them, that *all sacred things must be sprinkled with pure water*.†

"The gentile custom *of offering first-fruits and tenths*, was borrowed from the jews, and the Old Testament. That it was a general usage among the pagan worshippers to offer their first-fruits to some of their deities, is amply testified by Censorinus.‡ And that the custom of paying tithes was as general and ancient, might be proved from the respective histories which speak of this matter. This was a considerable part of the religion of the old romans; they (as Plutarch writes) were wont to bestow a tenth part of the fruits which the earth yielded them, and of other goods and profits, on their sacred feasts, sacrifices, and temples, in honour of their gods. Among the persians, also, this custom prevailed; for Cyrus, as Herodotus says, offered tithes to Jupiter after a victory obtained. And this might easily be proved of other nations; it was grown a universal and fixed custom.

"Now, this sacred and religious rite of dedicating just a tenth part to their gods, is no law of nature. Though this might put them upon offering part of their increase to those from whom they thought they received the whole, yet this particular quota is no dictate of nature. They were not bid by the law of exact reason to consecrate the tithe of all to the gods. It is as reasonable and accountable to give a ninth or eleventh

* Saturn, lib. iii. c. 1. † Dion. Halicarn. lib. vii.
‡ De Die Natal. c. 9.

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part to them as the tenth; therefore, this must proceed from some positive law and particular institution. And hence I gather, that the pagans received this rite and custom from the jews, who were under a law of tithes by the special command of God, as the Scriptures inform us." "Selden proves that the phenicians and egyptians, and others, who were near neighbours to the jews, received that custom from the jewish nation; and that afterwards it was transmitted from those neighbouring heathens to others farther off, as the greeks, romans, &c. Or, if it could be found that some heathens before the jewish dispensation offered tithes, we might reasonably assert that some of the patriarchs before the law gave occasion to the heathens to do so. But this can no where be found; but, on the contrary, the most ancient instance of giving tithes is that of Abraham."—"From this, and the like practice, the offering of tithes among the heathens took its beginning.

"Also *abstaining from certain kinds of food* among the jews, caused (it is probable) the same custom among other nations. The distinction of clean and unclean meats was derived from the jews to the egyptians: thus Herodotus, lib. ii. and Plutarch, Sympos. l. 4, report that these eat no swine's flesh; yea, if they do but touch it, they wash themselves. So it is related concerning the phenicians, cretians, and syrians, that they abstained from this sort of flesh. These last also eat neither fish nor pigeons. Some of the greek philosophers, as Diogenes, Pythagoras, Apollonius, Tyaneus, observed this difference of meals very strictly; as Laertius, Plutarch, and Philostratus assure us. The old pythagoreans abstained from several kinds of food, especially they refrained from eating of fish." "And they derived from the hebrews their not eating things that died of themselves, or that had blood in them."

"*The heathen priests' garments* were in imitation of those which the jewish priests wore. The pagan pontiffs wore a mitre on their heads, as Philostratus testifies (lib. iii.), and a white vest or linen ephod, was the usual apparel of their priests in their holy service, as Valerius Maximus and others inform us (lib. i. c. 1.)

"*The carrying of the heathen gods in little tabernacles, tents, or portable temples*, as you read of the tabernacle of Moloch, Amos v. 26, and Acts vii. 43, was taken from the jews carrying the ark, which was the symbol of God's presence." Was it not on pretence of conformity to this Divine service, that the jews adopted this piece of heathenish worship in the wilderness?

"The heathens also followed the usage of the jews in some things which were done in their *consecrated places and temples*. It was a custom, saith an ancient writer, to go but once a year into some of those places, and it was wholly unlawful to visit some of them at all. Pausanias instances (in Bæoticis) in particular, temples which were opened but one day in a year. This any man may see was borrowed from the Divine constitution among God's people, that the high priest only was to go into the holy of holies, and that but once in a whole year. To this likewise I may adjoin, that the adyta and penetralia among the pagans, were taken from this holy of holies among the jews.

"The *pagan sacrifices*, and many rites, usages, and circumstances about them, were borrowed from the ancient patriarchs and jews, of whom the Old Testament gives us the relation." "Their immolation (so called from a cake of flour which the priest, when he came to sacrifice, laid on the head of the beast) and their libation, or tasting the wine, and sprinkling it on the beast's head, and likewise their eating and drinking part of the things which were sacrificed, making merry with the remains of what was offered, were plain imitations of what the hebrew priests did. The using of salt in sacrifices is another thing which may be mentioned here; for this also was derived from the same fountain. Hence Homer gives salt the epithet of Divine, (Iliad i.,) and Plutarch θεοφιλεστατος, most acceptable to the gods." "Whence then had they this notion and practice but from the hebrews, among whom Moses, or rather God, ordered all things that were offered in sacrifice, to be 'seasoned with salt?' Lev. ii. 13. In imitation of the perpetual fire on the altar among the jews, the assyrians and chaldeans kept a fire always burning, and accounted it a very sacred and choice treasure. The persians also had their perpetual fire, which they religiously kept, as Strabo relates, Lib. xv. So it was ordered by the

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greeks, that πυρ ασβεστον should be kept in the temple of Apollo at Delphos, and in that of Minerva at Athens; this fire was called by them Εστια, whence the latin *Vesta*. And the romans as well as the greeks observed this custom; a continual fire was kept in the temple of Vesta at Rome, as Virgil and others of their writers inform us. The virgins, thence called vestal virgins, who had the care of it, suffered it not to go out, unless in time of civil war; at all other times they continually attended and watched it, constantly repaired and recruited it. If by any strange accident the fire was extinguished, it was not to be rekindled by ordinary fire, but by the rays of the sun; which was done by instruments on purpose. This sacred fire, thus perpetually kept burning, and which was in order to the sacrifice, was in emulation of God's express command to his own people, in Lev. vi. 13, 'The fire shall ever be burning on the altar; it shall never go out.' And if you remember the origin of this fire, namely, that it came down from heaven, when Aaron the first time offered sacrifice in the desert, you will be farther confirmed that the pagans had this usage from the jews: for herein also they imitate them; the vestal fire was borrowed from celestial heat, not kindled by any earthly flame.

"Next, *the making of leagues and covenants by sacrifice and by blood*, which was a usual custom among the pagans, was derived from Scripture practice, Gen. xxi. 27, Ezek. xxiv. 6—8. We read that among the old romans, their solemn compacts were both made and confirmed with the ceremony of striking, killing, and cutting up the sacrifice.

"*The heathen oracles, and giving of answers in difficult cases*, were also of jewish extraction. They were borrowed from God's holy oracle in the inmost part of the tabernacle, and afterwards of the temple. You may easily trace them to the mercy-seat, whence God gave answers to the high priest. It is not improbable that the poetical conceit of sphinx, which used to utter riddles and enigmatical sayings, was taken from the sacred oracle of the jews, and from the cherubims which were over the propitiatory, whence answers were given by God. For the sphinx was, as the poets feigned, a multiform creature, but had a human face, and, moreover, had wings; and so likewise those sphinxes which were placed without the egyptian temples were pictured with wings. But the devil especially brought in oracles in imitation of the ephod, and its urim and thummim, that great and celebrated oracle among the jews. This, unquestionably, was not unknown to the gentiles; for a proof of which some allege what Diodorus the sicilian (lib. 1) and Elian (Var. Hist. l. 14, c. 34) deliver, namely, that the chief judge, who was also the chief priest, among the egyptians, wore at his neck an image hanging at a golden chain, and made of precious stones, and the name of it was Truth. The egyptians had this, says Grotius (de Verit. Christ. Rel. l. 1) and Vossius (de 70 Interp.) from the hebrews, as many other things, for thummim is rendered truth by the septuagint; and thence it is likely that the image of truth, which hung at the neck of the egyptian high priests, alludes to the precious stone, or rather that set of them, which hung at the breast of the jewish high priest, in which were the urim and thummim.

"*The Scape Goat*, (Gnazazel, from gnez, a goat, and azal, he went, as much as to say, the wandering goat,) despatched into the wilderness with the sins of the people and repeated curses on his head, gave occasion for the like practice among the gentiles. Thus the greeks used, in a formal manner, to send away some animals with a curse, whence those devoted creatures were called αφετα by them, because they were thus sent away. The romans did the like sometimes upon occasions; so Suetonius speaks of some horses that Cesar had thus dealt with when he passed the Rubicon.

"After the same manner the ancient arabians devoted to their gods, sheep and goats. But the practice of the egyptians is most remarkable of all, who, as Herodotus relates, used to heap execrations on the head of a devoted beast or sacrifice selected for that purpose; that if any evil hung over them, it might be turned on the head of that sacrifice. They curse, said he, the heads of the sacrifice with these words: 'If any mischief threaten the sacrificers in particular, or all Egypt in general, let it all light upon the head of this animal,' Lib. 2, c. 39. And when they had loaded him with all their imprecations, they used to hurry him headlong into the river Nile to be drowned, or they sold him to a

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greek, or some other profane man, to derive all these maledictions from themselves to that person.

"From the *Water of Jealousy* in use among the jews, Numb. v. 12, &c., wherewith they tried the honesty of a suspected wife, the like custom came to be used by the gentiles. The old greeks (Pausanias, lib. 7) tried their she-priests, or nuns, who were suspected of licentiousness, with a draught which they tendered to them to drink; and if the party were guilty, she presently was struck dead. They had also, as we learn from Philostratus, Vit. Apollon. l. i., c. 4, another water to try perjury, which might be of the same origin.

"We read in several ancient authors, that *branches* were used in the superstitious rites of the gentiles, and in the worship of their gods. Among the athenians particularly there was a festival which took its name from branches; and Plutarch and others tell us that they went about with boughs in their hands in honour of Bacchus. If we compare this with what the jews did in the feast of tabernacles, as the Scripture testifies Lev. xxiii. 40, and as Josephus relates, Antiq. l. iii., c. 10, namely, that they sat under booths which they shadowed with branches; that they sacrificed to God, holding in their hands boughs of myrtle and palm; and that they went up and down many days with these in their hands; we may gather hence that this hebrew rite was borrowed by the gentiles, especially if we take notice that the jews and gentiles kept this sort of feast at the same time of the year. For the feast of tabernacles was celebrated on the fifteenth day of the month tisri, that is, about the beginning of our september. Then it was that they feasted and made merry, and expressed it all by signs of rejoicing; and then it was also that the pagans kept their great feast in honour of Bacchus.

"*The Nazarites among the jews nourished their hair for a time, and then dedicated it to God;* which was done by cutting it off, and offering it in the temple or tabernacle, and then burning it with the sacrifice, Numb. vi. 18. That the pagans imitated them in this is evident; thus, concerning the greeks Plutarch testifies, (In Theseo,) that they dedicate the first-fruits of their hair to Apollo, Esculapius, Hercules, Bacchus, and other gods. The romans likewise, the first time they shaved their beards and cut the hair of their heads, offered them to some deity, as may be proved from Suetonius (In Nerone) and other writers. And not only the greeks and romans, but the assyrians and several other nations adopted this custom.

"Several other things I might mention, as the jews *putting away all leaven* at the passover. 'It was not lawful, saith Aulius Gellius, for Jupiter's priests to touch leaven.' From the jews the *custom of circumcising* went to several nations. The jews at circumcising the child gave it a name; thence the pagans took up the same custom of giving names to their infants. *Bigamy* was forbidden to the pagan priests, as it was to the jewish ones. So in compliance with the mosaic law, it was unlawful for their priests to *touch any dead corpse*. Perhaps *the use of lots* among the gentiles had its origin from what the sacred writings relate of this practice. Is it not reasonable to think that the *cities of refuge* among some pagan nations, whither offenders fled for protection, had their origin from those so expressly mentioned in Numb. xxxv. 13—15? Hence we read that Cadmus, when he built Thebes, founded a place for all sorts of criminals to repair to; and Romulus, at the building of Rome, erected a sanctuary for offenders to fly to. Further, the *new moons* were celebrated by the athenians and other grecians. The romans had the same custom, as is manifested from that of Ovid Fast., l. 1."

We need not further pursue these illustrations of our general argument. It will at least be admitted, that, to a very considerable extent, the economy of Moses exerted an influence over the religious systems of other nations, and actually originated many of their ceremonial observances. If any exception should be taken to this conclusion, on the ground that the points of resemblance are in many instances remote and somewhat indistinct; if any should say that it would have been as natural and much more simple to have adopted the mosaic law as a whole, or at least to have copied faithfully such parts of it as they chose to adopt, the objection is much more specious than forcible. All the circumstances under which the jews obtained and kept their distinct national character; the avowed design of their national separation; their assumed superiority,

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especially in a religious point of view; the restrictive and even exclusive character of their system; the difficulties thrown by it in the way of gentiles, who might desire to share their privileges; to say nothing of the abuse which they made of their gracious distinctions, in cherishing a spirit of arrogance, if not contemptuous disdain; are sufficient to prove that it was at least natural for the nations to hesitate before they implicitly embraced the faith of judaism. And as to the degree of fidelity with which they copied the pattern, it should be remembered that we cannot trace that copy as it first presented itself; the first imitations are lost to us. No records remain of sufficient antiquity to show us what they were; that which we trace is the resemblance existing after many generations, when the simplicity of the truth had been corrupted, and its very origin lost sight of by the parties immediately connected with it. Under these circumstances it is rather surprising that we can trace so much of similarity, than that we observe so little; rather surprising that so many rays of light shoot through the darkness with so much clearness, and point to the source from which they emanate, than that they are so few, or that they are somewhat obscured by the mists and clouds of ignorance and guilt. Only upon the supposition of their Divine origin, can we with any satisfaction account for the existence of these resemblances at all, much less for their variety and extent and perpetuity. Still more force pertains to this consideration, when we view its connexion with modern paganism. What manifest allusions to scriptural institutions and narrations do the sacred writings and mis-named religious practices of the hindoos present! How many customs, purely jewish, have modern missionaries found among the heathen! Those who object to these conclusions, on the ground of imperfect resemblance, would do well to ponder the affecting fact, that even the clear and impressive revelations of the gospel are treated with comparative carelessness by multitudes; and they would do well to ask themselves why it is that they are so sceptical and unbelieving, and so little disposed to examine the word of God impartially, or obey its injunctions implicitly. Let them ask themselves what correct notions of revealed religion posterity could obtain from either their sentiments concerning it, or practical exhibition of it? Is carelessness about religion a novelty upon the earth? or can any good reason be shown why men, some few thousands of years ago, should be held to be more guilty in their carelessness than those who now live upon the earth? If mere outward corroborations of revealed truth could produce conviction, and in themselves lead to holy results, it is unquestionably true that the contemporaries of early jewish history must have all become proselytes to the faith of Moses; but it is equally true, that if these means were alone necessary, all men who now enjoy the proofs of Divine revelation must yield their hearts to its control, and their lives to its direction: and what estimate must then be formed of the guilt of unbelief?

It has been said that the jews borrowed their observances from the gentiles, and not the gentiles from the jews. No sane mind, however, can for a moment question upon which side the probability lies; and no serious mind, disposed to "give unto Jehovah the glory due to his name," can doubt where the truth lies. But let the supposition be granted; what is gained to the cause of infidelity? Verily nothing. We have then to deal with general resemblances in the religious systems of early ages. They must have had some common origin. Could that be other than Divine? Will any one contend that the inventive faculties of all mankind flowed in precisely the same channels, and determined on precisely the same results? This were as great a miracle as any to which christianity lays claim. Well, then, they separated from Shinar, at the dispersion, with common knowledge. This is true; but it is also true that it was drawn from a common source; and if this source were not Divine, let the objector specify what it was. If it were even admitted then, that judaism, as settled by Moses, was only the gathering up of broken fragments, separating the precious from the vile, and sanctifying the whole by a new developement of legislative authority, nothing is gained. It must still be said of it, and of all that so resembles it, wherever found, "This is the finger of God!"

Let the facts of this case be looked at again, in another point of light. Let the specific character of these religious rites be observed. Is there that in them which would lead any impartial mind to

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adopt the conclusion that they are the effects of human reasonings applied to the necessities of our fallen condition? Who would have ever connected his hopes of happiness with such services? Who would have ever given attention to them, except as an act of obedience to God? Does human reason, even now, so trace the connexion between these abolished ceremonies and peace with God, as to feel fully satisfied with it? How, then, should this have been the case, when the light of the New Testament did not shine on the mysteries of the Old?

"What shall we then say to these things?" What but this? They were "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." This prepares us to expect and to receive the further revelation: "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." "HIM hath God set forth to be a propitiatory sacrifice through faith in his blood, to declare his righteousness in the remission of sins, that he might be just, and the justifier of him that believeth in Jesus."

Must we not infer from all this, that the influence of traditionary revelation was much greater than we can possibly trace out? If in all these respects, some of them minute particulars of ceremonial observances, the truth of God became known among the heathen, and continued to retain its hold of the conviction of men through succeeding generations, it is impossible not to suppose that the still more important parts of that truth, those which are of a moral and spiritual character, gained a corresponding degree of attention at the time. That they would be less fully understood, less rightly appreciated, and less extensively influential, we are quite prepared to admit. But this being conceded, it is still true that, to some considerable extent, these two parts of the early revelations of Heaven must have gone together. And if so, then the doctrinal truths of revelation must have assisted the efforts of human reason, just in the proportion that they were transmitted; and our original position is fully established, that reason was never left unaided by revelation; it never did pursue its researches alone; it has always had the aid of God's light. It is vain, therefore, to talk of capabilities which, as the fact proves, were never even designed to be tried; and there is good ground for asserting that whatever of truth, whatever of purity, whatever of righteousness, whatever of benevolence, can be found in any systems of philosophy or of religion, is to be referred to revelation. This is the light that shineth in the dark places of this world's ignorance and sin; and there is no other. "Wherefore, laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new-born babes, let us desire the sincere milk of the word, that we may grow thereby."

Taking these views of traditionary revelation, considerable light is thrown on the grace of God, as characterizing the dispensations of his moral government previously to the incarnation of the Messiah. God left not himself without witness, nor did he leave man without the most unequivocal proofs of his readiness to show mercy and forgive. In his government, the great doctrine of substitution, as bearing both upon pardon and moral cleansing, was kept before the world. And even when the depravity of mankind trifled with the revelation, and "put from them the word of of life," his providence wrought effectually to preserve unobliterated the traces of his truth; and rendered even this depravity the unconscious instrument of perpetuating the remembrance of it in the earth. The varied forms in which traditions spread, and the variety of aspect under which they claimed attention, renewed, as often as these presented themselves, the memorial of Divine mercy. It was plainly after long forbearance that God gave over any "to a reprobate mind," whilst "in every nation, he that feared God, and wrought righteousness," was even then "accepted of him;" and wherever the volume of Scripture came, there it testified, "Unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings."

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Our greater privileges demand corresponding improvement. "Blessed is is he that readeth, and they who hear the words of the prophecy of this book; for the time is at hand." "He that despiseth, despiseth not men, but God."

J.

HINTS ON THE NEW POOR LAW.—No. III.

In speaking of the workhouse part of the system, I would wish not to be misunderstood, as supposing it a universal remedy; and perhaps too much may often be expected from this branch of the New Poor Law arrangements. But it is very important to urge the philanthropic and christian guardian of the poor, to give much attention to these establishments; and he has the opportunity of doing so. The regulations of the commissioners direct the appointment of a visiting committee, who shall visit the houses once every week at the least; and, after a careful inspection, write correct answers to a set of queries, printed in the visitors' book, on the following points:—Cleanliness, ventilation of the house, health, sickness, employment, proper attention to the aged and infirm, schools and instruction of the young, cleanliness and decent conduct of the inmates, dietary, Divine service, medical attendance, provisions and stores, and complaints, if any are made. Upon the importance of due attention to such a system it is unnecessary to enlarge, and surely persons actuated by christian principles are most likely to give that attention.

We are not to form utopian ideas as to the state and condition of workhouses, nor to suppose that they can be made places of perfect comfort. This is not the only object in view, nor is it attainable when we consider the character of the far greater part of those who are inmates. It cannot be denied that vice, far more frequently than misfortune, has been the cause of abject pauperism. Yet still the amount of misery, even in vicious characters, may be lessened, and surely it is our duty to attempt it.

First, as to the aged and infirm. Persons of this class who become permanent inhabitants of the workhouse, will be those, for the most part, who have survived or forfeited the care of friends and relatives. To them the world is already a dreary blank, or is every day becoming more so. Every month or year sees a friend or an employer lost, society has little to impart, labour becomes more and more wearisome, health and strength fail, even the grasshopper is becoming a burden. To such a one the workhouse is a refuge; and where there is a contented mind, there will be much, even in its poor accommodations, for which to be thankful. To the sick and dying pauper especially it is a refuge, where it is expressly ordered that every article the medical attendant deems necessary shall be supplied; and when no kind or friendly hand is near to attend to the wants of helpless infirmity, or smooth the pillow of exhausted nature, the workhouse is a place in which, if christian attention be afforded, there is no cause to regret that

> "——hopeless anguish pours his groan,
> And lonely want retires to die."

It is not many hours since the writer stood by the bed-side of a helpless old man, who had been brought to the workhouse some weeks before, from one of "misery's dark caverns," where he had been lying neglected, and in filth and privation. He was now comparatively comfortable, and on being asked whether he regretted having entered the house, he said, "No!" he wished he had been brought many weeks before.

In another house, an aged and suffering female, confined to her bed for many months, and then in severe pain, had her countenance lighted up while she related how her attention had been brought some years before, to a knowledge of Divine truth, and how precious a sermon on the text, "Is there no balm in Gilead, is there no physician there?" had been to her soul; and how she had enjoyed a recent visit to her bed-side from the successor of the minister who had delivered that discourse, a privilege which it did not appear she had enjoyed under the old law. Still there was about her more of complaint under suffering than could be desired; but that was counterbalanced in the next room, where was an aged man, shaking from the effects of illness, yet sweetly composed in mind; and relating how God had been pleased to call him from a state of sin and profligacy, in which much of his life had been spent, and how he now found his soul strengthened, while his bodily health decayed: not a murmur escaped from his lips.

Again, even the sick room of a work-

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house may have a salutary effect in controlling disorderly characters, and thus preventing evil. A wretched woman who had lived a life of profligacy, was suffering, from a mortal and consuming, but lingering malady, the consequences of her vicious conduct. She had been early taught the ways of pleasantness, but had departed from them. After being discharged from a hospital, she took a cottage, where she procured the kind attention and charitable bounties of some pious persons, by the deep penitence she professed, and the delight she expressed at religious conversation and prayer; but there was reason to fear this was not all correct. Rumours prevailed, that at times, when her pious visitants were not present, very different scenes were exhibited in her apartments, very different language uttered, and very different characters harboured there. She had an out-door allowance from the parish under the old law, and under that system she could neither have been received into a workhouse, such as those establishments generally were, nor would she have been properly controlled. But now she was removed to one, and the necessity for separating her from her usual connexions and habits was soon ascertained. A child who had been exposed to evil was removed to the department of the house appropriated for the young, and while the wants of the wretched woman were supplied, and her sufferings cared for, all undue stimulants and stupifying potions were removed, and we will hope that the door of mercy may yet be open to one, though so undeserving. We know it is open if sought for, and the seed sown in the sunday-school may yet be found bearing fruit in a change of heart, not in mere expressions of the lips, although it is not till after very many days.

These specimens of paupers dying-beds may suffice, and a hasty glance may be given at the children's department. What children are those? They are orphans, deprived of both parents within a few days by that awful visitation, the cholera. Under the old law their elder sister was permitted to go forth unprotected, at an early age, to save the parish a more scanty sum than would generally be believed. The result may be guessed, she has fallen into vice and wretchedness. Surely these younger children may be thankful for the new law!

Observe that pale and sickly boy; not long ago he was for a time the inmate of a house under the old law; he was then an active child, though poorly cared for, and was a leader in an infant school. He also was allowed to go out under the care of persons who could not properly be said to be protectors, though desirous to have him with a scanty allowance for his support. The new guardians were told his case; they deemed it their duty to say, We cannot sanction this arrangement; if you do not retain him wholly, and thus do away our control, we must act according to our conscientious feeling, and reclaim him to our care. He has been given up to them; but how altered in health and in manner within a year, let those who formerly instructed him declare. But see the pleasure with which that little child shows you her new socks! She is one of a large and neglected family; the guardians proposed to relieve the parents of a part of their burden, and you may ascertain, from this and other instances, that the children's department of a union house, when under a christian and upright superintendence, and a kind and pious teacher, may be a place of comparative happiness.

MOLUD.

THE CHRISTIAN'S FOUNDATION.

HERE is the solid foundation of a sinner's hope: Christ died for the ungodly. Christ died for our sins. He, by the grace of God, tasted death for every man. The only Son of God became man, that he might, as our substitute, fulfil all righteousness and suffer for the penalty of our guilt, and thus, in him, God accepts of sinful creatures as free from guilt and altogether righteous.

We are all full of sin, and our best services cannot for a moment stand in the sight of the holy God as pure and righteous. The soul of man can, therefore, find rest no where, but in the death of Jesus. Though the christian will neglect no required duty, and no appointed means, he rests not for a moment on his alms and prayers, his sacraments observed, or his good works fulfilled; he sees them all stained with sin, and he turns from them to rest only in the Lord Jesus, bearing our sins in his own body on the tree.—*Bickersteth.*

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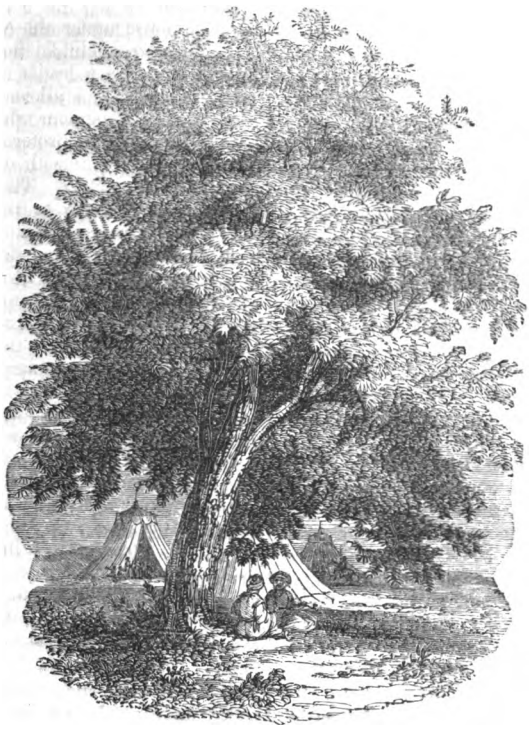

TEIL-TREE, OR TURPENTINE-TREE.—PISTACIA TEREBINTHUS.

"But yet in it shall be a tenth, and it shall return, and shall be eaten, as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof," Isa. vi. 13.

Our translators seem to have taken the word in the original, as denoting the lime tree, for teil is a corruption of *tilia*, the name of that tree in Latin. But the Greek translators, who had a better opportunity of knowing what was meant, have translated it *terebinthus*.

In chapter xxiv. of the apocryphal book of Ecclesiasticus, the writer, in personating wisdom, gives a short, but striking description of the turpentine tree. "I stretched out my branches, as the turpentine-tree, and my branches are the branches of honour and grace." The turpentine is remarkable for its wide-spreading branches, and the extensive shade which it casts around it. This makes it a favourite tree in its native countries, the Levant, Egypt, and the south of Europe, where an umbrageous covering is so welcome in the scorching days of summer. There is, among other legends, one which informs us, that the virgin Mary rested under the cooling shade of one of these trees, when on her journey from Nazareth to Jerusalem, to present her son at the temple, for the blessing and confirmatory instruction of the jewish doctors.

The chief characteristic of the pistacia terebinthus, when considered in a botanical point of view, may be summed up in a few general terms. The flowers are of two kinds, barren and fertile. The barren flowers have a calyx, which is divided into five segments, and forms the most conspicuous part of the flower; for there are no petals to increase its beauty. The stamens have their filaments so short, that the anthers are nearly sessile or sitting upon the ring which supports them. The anthers are four-cornered. These white flowers are closely disposed in clusters, and have

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each a small scale at their base. In the fertile flower, the cluster is of looser texture. The calyx is divided into three or four segments. The rudiments of the future seed-vessel have from one to three cells. Stigmata three, rather thick. The drupe, or fruit, is egg-shaped, with a bony nut, which has commonly, only one cell, and one seed in each cell. The seed is fastened to the bottom of the cell. The cotyledons, or principal part of the seed, are of a fleshy and oily nature. The radicle is superior; that is, the promise of a future root points to the upper part of its cell. The leaves of the turpentine-tree are unequally winged, or have leaflets of unequal sizes, placed opposite each other upon a common footstalk, in about seven pairs. These leaflets are rounded at the base, and terminate in a point.

This tree abounds most of all in the island of Chios, whence it is sometimes called the chian turpentine. From this island the Venice turpentine is brought, which is obtained by wounding this tree. The incisions are made about three inches apart from each other in the month of July. A number of stones are then placed under the tree to receive the resinous distilment. Though liquid at first, it is sufficiently condensed during the night to be scraped off the stones at the early dawn of the next morning. In order to cleanse it from all extraneous matters, it is again liquified by placing it in the sun, and then passing it through a cloth. This gum-resin has the smell of turpentine, with the additional perfume of lemon. It is, therefore, often imitated by putting a little essence of lemon to the common turpentine. It is costly, owing to its reputed virtues and its scarcity; for a lofty tree, with a trunk five feet in circumference, has been found to yield, by wounding, only two pounds and two ounces.

The pulpy portion of the fruit is rather sour, and is eaten. The nuts, or kernels, which are white, form a substantial article of diet in Syria, Cilicia, and all over Persia. Dioscorides has given his opinion against the use of these nuts as food, he says they are hurtful to the stomach, and heating to the general system. Belon tells us, with some surprise, that he once met an Arabian peasant, leading a camel laden with the seeds or nuts of the turpentine-tree, that he might sell them at Damascus. A kind of gall, about the size of a filbert, and hollow within, is produced upon the leaves of this tree, by the puncture of a cynips, or gall-fly. These are gathered by the peasants of Thrace and Macedonia, and sold at a high rate to the silk-dyers of Brusa, in Bithynia.

In the passage cited at the beginning of this article, the word translated "substance" seems, by reference to its etymology, to imply that *statumen*, or abiding principle, which remains in a tree when, through the pressure of winter, it has shed its leaves. A tree, in the season of nature's repose, may appear naked, and even dead to the less penetrating eye of the incurious; but the attentive observer soon espies a number of little germs closely shrouded in their winter lodgings, but yet teeming with verdant leaves, and blooming flowers in miniature. When God is pleased to hide his face, and to suspend, for a season, the energies of his Spirit, the christian, stripped of his leafy honours, may seem to give but small proof of the vitality of the work of grace upon his heart; but there is a permanent principle of life, which, after a season of inclemency will return, and be itself again. It is but justice to state, that some understand this passage differently. The turpentine-tree, say they, is an evergreen, and when, therefore, it sheds its leaves it is a sign that the tree is dying, not to revive again. But such a construction is at variance with the whole current of prophecy, in respect of the jews; and no less at variance with our own observations; for while the gifted grecian, and the martial roman are lost in the amalgamation of other races the sons of Abraham still, with all their ancient singularities remain before us. No storm has quite extinguished them; though vengeance came upon them to the full. The holy seed, the promise of God, has been their enduring substance, their permanent and abiding principle of vitality. The jews form a part of that attestation which is given to the truth of revelation by the fulfilment of prophecy; they are a portion of that light, which shineth more and more until the perfect day. For the longer they are kept as a separate people amid the fluctuations of time, the more striking the miracle becomes, and the greater the light it reflects upon prophetic truth.

In justification of the similitude, it may be observed, that there is a difference between the fall of the leaf, as occasioned

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by an internal decay of the vital principle, and as produced by a blast from heaven. In the latter case, the expanded leaves may be withered by the inclemency of the sky, but the folded buds may be spared, which under more favourable circumstances will spread their verdant faces to the genial sun. And, notwithstanding the concurrent assertions of the ancients, modern observation assures us, that the leaves are actually caducous, or liable to fall, and that in particular seasons the tree may be bared of its leafy honours, and yet bud again. This shows that the people of Judea were better acquainted with the turpentine-tree than the learned ancients who purposely wrote upon it. For though that Divine Spirit which moved the holy men of old, when they indited their prophecies, knew all things, yet an appeal would not have been made to a fact, unless that fact had been generally known.

It is related, that Crœsus sent an embassy to the people of Lampsacus, with a message, that unless they surrendered immediately, he would come and cut them up like a pine-tree. The elders of the city questioned a long time with each other, as to what might be the import of this enigmatical declaration, till one old man rose, and suggested that the pine, when cut down, never sprouted again. With this threat the denunciation of the Almighty King of heaven and earth may be well contrasted. In the one there is severity tempered by a merciful conclusion; in the other, severity without any mercy. L.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. IV.—*On Reading.*

All distinguished men have been given to the habit of careful reading; and it is utterly impossible to arrive at any tolerable degree of distinction without this habit. "Reading," says Bacon, "makes a full man; conversation a ready man; writing an exact man." That which he means by "full" can never be attained, except by an extensive and thorough acquaintance with books. No genius, no power of inventing and creating thoughts, can ever supply a deficiency in this respect. The mightiest mind that was ever created, could, perhaps, here and there, strike out a road; but who would wish it to spend itself in beating about to discover a path, or even to make it, when the united minds of the generations who have gone before us, have done this for him? In order to have a judgment sound and correct, you must travel through the history of other times, and be able to compare the present with the past. To have the mind vigorous, you must refresh it, and strengthen it, by a continued contact with the mighty dead who have gone away, but left their imperishable thoughts behind them. We want to have the mind continually expanding, and creating new thoughts, or at least feeding itself upon manly thoughts. What the food is to the blood, which circulates through your veins, that reading is to the mind; and the man who does not devote himself to reading, may despair of ever doing much in the world of mind. You can no more be the "full man" whom Bacon describes, without reading, than you can be vigorous and healthy without fresh nourishment. It would be no more reasonable to expect it, than to suppose that the Mississippi might roll on its flood of water to the ocean, though all its tributary streams were cut off, and it were replenished only by the occasional drops from the clouds.

Some read works of the imagination, or what is called the light literature of the day, while that which embraces solid thought is irksome. Young people are apt—and to this students are continually tempted—to read only for amusement.

The object of reading may be divided into several branches. The student reads for relaxation from more severe studies; he is thus refreshed, and his spirits are revived. He reads facts in the history and experience of mankind, and sees how they lived and acted under different circumstances. From these facts he draws conclusions; his views are enlarged, his judgment corrected, and the experience of former ages, and of all times, becomes his own. He reads chiefly, probably, for information; to store up knowledge for future use; and he wishes to classify and arrange it, that it may be ready at his call. He reads also for the sake of style—to learn how a strong, nervous, beautiful writer expresses himself.

It is obvious, that, in attaining any of these ends, except, perhaps, that of amusement, reading should be performed *slowly or deliberately*. You will usually find that those who read a great multitude of books, have but little knowledge that is of any value. A large library has justly been denominated a learned luxury,

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Rapid readers generally are very desultory; and a man may read much, and know but very little. The hasty reader and the true scholar are two very different characters. One who has a deep insight into the nature of man, said that he never felt afraid to meet a man in any discussion who had a large library. It is the man who has perhaps only few books, but who thinks much, whose mind is the best furnished for intellectual operations. It will not be pretended, however, that there are not many exceptions to this remark. But, with a student, in the morning of life, there are no exceptions. If he would improve by his reading, it must be very deliberate. Can a stomach receive any amount or kind of food, hastily thrown into it, and digest it, and from it extract nourishment for the body? Not for any length of time. Neither can the mind receive and profit by that which is rapidly brought before it.

It is by no means certain that the ancients had not a great compensation for the fewness of their books, in the thoroughness with which they were compelled to study them. A book was then copied with the pen, to be owned; and he who transcribed a book for the sake of owning it, would be likely to understand it. Before the art of printing, books were so scarce, that ambassadors were sent from France to Rome, to beg a copy of Cicero de Oratore, and Quintilian's Institutes, &c., because a complete copy of these works was not to be found in all France. Albert, abbot of Gemblours, with incredible labour and expense, collected a library of one hundred and fifty volumes, including every thing; and this was considered a wonder indeed. In 1494, the library of the Bishop of Winchester contained parts of seventeen books on various subjects; and, on his borrowing a Bible from the convent of St. Swithin, he had to give a heavy bond, drawn up with great solemnity, that he would return it uninjured.

When a book was purchased, it was an affair of such consequence, that persons of distinction were called together as witnesses. Previous to the year 1300, the library of Oxford consisted only of a few tracts, which were carefully locked up in a small chest, or else chained, lest they should escape; and at the commencement of the 14th century, the royal library of France contained only four classics, with a few devotional works.

It was probably no better in earlier times. Knowledge was scattered to the four winds, and truth was hidden in a well. Lycurgus and Pythagoras were obliged to travel into Egypt, Persia, and India, in order to understand the doctrine of the metempsychosis. Solon and Plato had to go to Egypt for what they knew. Herodotus and Strabo were obliged to travel to collect their history, and to construct their geography as they travelled. Few men pretended to own a library, and he was accounted truly favoured who owned half a dozen volumes. And yet, with all this scarcity of books, there were in those days scholars who greatly surpassed us. We cannot write poetry like Homer, nor history like Thucydides. We have not the pen which Aristotle and Plato held, nor the eloquence with which Demosthenes thrilled the hearts of his countrymen. They surpassed us in painting and in sculpture. Their books were but few. But those were very often and carefully read. Their own resources were tasked to the utmost, and he who could not draw from his own fountain, in vain sought for neighbours, from whose wells he could borrow. How very different with us! We read without measure, and almost without profit. It is a good maxim, in regard to your reading, "Non multa, sed multum." "Not many, but much."

Beware of bad books. Some men have been permitted to live and employ their powers in writing what will continue to pollute and destroy for generations after they are gone. The world is flooded with such books. They are permitted to lie in our pathway as a part of our moral discipline. Under the moral government of God, while in this state of probation, we are to be surrounded with temptations of every kind. And never does the spirit of darkness rejoice more, than when a gifted mind can prostitute itself, not merely to revel in sin itself, but to adorn and conceal a path which is full of holes, through which you may drop into the chambers of death. Books could be named, were it not that there is a possibility that even the information conveyed in naming them might be perverted and used to obtain them, which, seemingly, could not be excelled by all the talents in hell, if the object were to pollute and to ruin. These are to be found every where. I do entreat my young readers never to

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look at one, never to open one. They will leave a stain upon the soul which can never be removed.

What shall be said of such works as those of Byron? May not a young man read those? Can he not learn things from him which cannot be learned elsewhere? I reply, Yes, just as you would learn, while treading in burning lava, what could not be learned elsewhere. But would the knowledge thus obtained be worth the agony of the fire, and the scars which would remain through life? It is breathing the air which comes up from a heated furnace; and though you may see a brightness and a glow in that furnace, as you gaze into it, yet you will feel the ill effects of what you breathe a long time. There are many bright spots in such writings; but while one ray of light is thrown upon the mind, it must find its way through volumes of egyptian darkness. There are beautiful pearls in the slimy bottom of the ocean, but they are found only here and there; and would you feel it worth your while to dive after them, if there were many probabilities that you would stick and die in the mud in which they are imbedded; or, if not, that you would certainly shorten and embitter life, in the process of diving and obtaining them?

Would you thank a man for fitting up your study, and adorning it with much that is beautiful, if, at the same time, he filled it with images and objects of the most disgusting and awful description, which were to abide there all your life? Is he a benefactor to society, who, here and there, throws out a beautiful thought, or a poetic image, but, as you stoop to pick it up, chains upon you a putrid carcass which you can never throw off? I believe a single page may be selected from Byron, which has done more hurt to the mind and the heart of the young than all his writings have ever done good. But he will quickly pass from notice, and is doomed to be exiled from the libraries of all virtuous men. It is a blessing to the world, that what is putrid must soon pass away. The carcass hung in chains will be gazed at for a short time in horror; but men will soon turn their eyes away, and remove even the gallows on which it swung.

"But," say you, "has the writer ever read Byron and Moore, Hume and Paine, Scott, Bulwer, and Cooper?" Yes, he has read them all, and with too much care. He knows every rock and every quicksand; and he solemnly declares to you, that the only good which he is conscious of ever having received from them is, a deep impression that men who possess talents of such compass and power, and so perverted in their application, must meet the day of judgment under a responsibility which would be cheaply removed by the price of a world. Those who wrote to undermine or to crush the belief of the christian; those who wrote to show how they could revel in passion, and pour out their living scorn upon their species; and those who wasted life and gigantic powers merely to amuse men; have come infinitely short of answering the great end of existence on earth. Talents and influence were given for purposes widely different.

But is it not necessary to read works of this kind, especially those that are designed to amuse and awaken the interest of the reader? There is no more necessity than there is to be acquainted with all the variety of dishes with which the palate may be pleased, and the body stimulated, and the stomach weakened. Were these the only books in the world, the case would be different. But who does not know that those who are given to reading works of fiction, leave a mass of most valuable and solid reading untouched and unknown? When you have read and digested all that is really valuable, and which is comprised in what describes the history of man in all lights in which he has actually been placed, then betake yourself to works of imagination.

How shall you know what to read? A very important question; for some books will positively injure, if they do not destroy you. Others will have no positive good effect; and from all, a tincture, like that left upon the mind by the company you keep, will be left. Do not expect to read all, or even a small part of what comes out, and is recommended, too, in this age of books. You take up a book, and read a chapter. How shall you know whether it is worth your reading, without reading it through? In the same way that you would know whether a cask of wine is good. If you draw one glass, or two, and find the wine stale and unpleasant, do you need to drink off the whole cask, to decide that you do not want it? "I have somewhat else to do, in the short day allotted me, than to read whatever any one may think it his duty to write. When I read, I wish to read to good purpose;

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and there are some books, which contradict, on the very face of them, what appear to me to be first principles. You surely will not say, 'I am bound to read such books.' If a man tells me he has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to his argument." But there is a shorter route, and one every way still more safe; and that is, to treat books as you do medicines; have nothing to do with them till others have tried them, and can testify to their worth. There are always what are denominated standard works at hand, and about which there can be neither doubt nor mistake. You cannot read every thing; and if you could, you would be none the wiser. The lumber would bury and destroy all the valuable materials which you were laying up. Never feel any obligation to read a trifling author, or one whose thoughts are spread out like gold-leaf over a wide surface, quite through, in hopes of finding something better as you proceed. You will be disappointed. An author may reserve some of his happiest thoughts for the close of his book; but he has great poverty of intellect if he makes you travel over a long, sandy road, without any spots that are refreshing. Leave such books; you will find better.

How shall you begin to read a book? Always look into your dish and taste it, before you begin to eat. As you sit down, examine the title-page; see who wrote the book; where he lives; do you know any thing of the author? where, and by whom published? Do you know any thing of the general character of the books published by this publisher? Recollect what you have heard about this book. Then read the preface, to see what kind of a bow the author makes, and what he thinks of himself and his work; why he has the boldness to challenge the public to hear him. Then turn to the contents, see what are the great divisions of his subject, and thus get a glance of his general plan. Then take a single chapter or section, and see how he has divided and filled that up. If, now, you wish to taste of the dish before further examination of the contents, then turn to the place where some important subject is discussed, and see how it is treated. If, after some few such trials, you should find your author obscure, dull, pedantic, or shallow, you need not longer fish in these waters. It will be hard to catch fish here, and, when caught, they will be too small for use. But if you find the author valuable, and worth your attention, then go back to the contents. Examine them chapter by chapter; then close the book, and see if you have the plan of the whole work distinctly and fully in your mind. Do not proceed till this is done. After you have this map all distinctly drawn in the mind, then get the first chapter vividly before you, so far as the contents will enable you to do it. Now proceed to read. At the close of each sentence, ask, "Do I understand that? Is it true, important, or to the point? Is there any thing valuable there which I ought to retain?" At the close of each paragraph, ask the same questions. Leave no paragraph till you have the substance of it in your mind. Proceed in this manner through the chapter; and, at the close of the chapter, look back, and see what the author tried to accomplish by it, and what he really has accomplished. As you proceed, if the book be your own, or if the owner will allow you to do it, mark with your pencil, in the margin, what, according to your view, is the character of each paragraph, or of this or that sentence. To illustrate what I mean, I will mention a few marks which I have found very useful to myself: these, or any thing similar, will answer the end.

‖	Signifies, that this paragraph contains the main, or one of the main propositions to be proved or illustrated in this chapter; the staple, or one of the staples, on which the chain hangs.
<	This sentiment is true, and will bear expanding, and will open a field indefinite in extent.
>	This, if carried out, would not stand the test of experience, and is therefore incorrect.
?	Doubtful as to sentiment.
?!	Doubtful in point of fact.
S	Good, and facts will only strengthen the position.
∽	Bad; facts will not uphold it.
ϕ	Irrelevant to the subject; had better have been omitted.
ϑ	Repetition; the author is moving in a circle.
⌒	Not inserted in the right place.
O	In good taste.
Θ	In bad taste.

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Such marks may be increased at pleasure. I have found the above sufficient. These need not be adopted, as each one can invent some for himself; but care should be taken always to make the same mark mean the same thing. But, will not this method of reading be slow? Yes, very slow, and very valuable. A single book read in this way, will be worth a score run over. It will compel you to think as well as read, to judge, to discriminate, to sift out the wheat from the chaff. It will make a thought your own, and will so fix it in the mind, that it will probably be at your command, at any future time. The first thing to be done, in order to make what you read your own, is to think while you read; and think when you have closed the book.

It is also very important to talk over the subject upon which you are reading, with a friend. Be candid enough to tell him that you have just been reading, so that he may know that you do not claim what you have, as your own. If the circle embrace several who really wish to fix what they read in the mind by conversation, so much the better.

"Thought, too, delivered, is the more possess'd,
Teaching, we learn, and giving, we receive."

If your friend is reading the same book, or if one is reading to the other, the advantages of conversation will be still greatly increased.

No small part of the time should be spent in *reviewing* what you have read. The most eminent scholars think that one-fourth of the time spent in reading should be thus spent. I believe the estimate is not too great. But is it not evident, that, if you read with the marginal marks made by the pencil in your hand, as described above, you can review the author, and your own judgment too, in a very short time? One glance of the eye will show you what is the character of each paragraph. You will see just where the fish is, and what it is, and at once you can put your hook in and take it out.

There is another very important thing to be attended to in reading. I mean *classification*. We need a power, which, in the present state of our existence, we do not possess, a power of keeping all that ever passes through our mind which is worth keeping.

We cannot write out, or copy, what we read. We can remember but a very small part of it. What shall we do? For one, I have been in the habit of making an *Index Rerum* of my reading. The book is so classified, that, in a single moment, I can refer to any thing which I have ever read, and tell where it is found, the book and the page. It saves the labour of a common-place book, and yet preserves all that can be preserved. This plan, pursued for a few years, will give you an index of inestimable value. A single year will convince you that you cannot afford to lose its benefits.*

What shall be said of the newspapers and magazines with which we are flooded? Few things weaken the mind of the student more than light, miscellaneous reading. You find it the fashion to have read a world of reviews, magazines, and papers. They are not written with the expectation of being remembered. And after you have spent hours over them, it is very doubtful whether you have done any thing more than crowd the mind with vague images and impressions, which decidedly weaken the memory. Every time you crowd into the memory what you do not expect it to retain, you weaken its powers, and you lose your authority to command its services. The fewer of such things the student reads, the better.

There is another very important point to be kept in mind; and it is, that, in reading, you should always have your pen by you, not merely to make a minute in your index, but to save the thoughts which are started in your own mind. Did you ever notice, that, while reading, your own mind is so put into operation, that it strikes out new and bold trains of thinking, trains that are worth preserving, and such as will be scattered to the winds, if not penned down at the moment of their creation? A wise man will be as careful to save that property which he himself makes, as that which he inherits. The student should be; for it will be of vastly more value to him.

* It is a folio post, ruled and lettered, for the reception of the hints that occur to the reader. For example, suppose you were reading Lowth's Lectures on Hebrew Poetry, and you believe that his remarks upon the character of the Book of Job might be hereafter referred to with advantage, you turn to your Index, and under the letter J. you write:

JOB.—the book investigated—Lowth's Heb. Poet. Lect. 33 and 34.

Or, if in reading any article, you should feel that the notice of a good work is deserving remembrance, you write:

INDEX.—notice of—Review, May 2, 1820. Mem. to purchase a copy.

By this mode, the drudgery of a common-place book is saved, one is spared the trouble of copying the whole of the article of which remembrance is desired.

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I cannot close this subject without saying what seem to me to be the three great objects of reading.

1. *Reading forms your style.*

It is impossible to bring your mind, for any length of time, under the influence of another mind, without having your language and modes of thinking influenced by that mind. Suppose you wish to write in an elevated, measured, and dignified style, could you easily avoid doing it, were you first to sit down a month and read Johnson's works! If you wish to write in a style pure, simple, Saxon, read John Bunyan's Pilgrim Progress through some half a dozen times, and you will write thus. Could you walk arm in arm with a man for days together, without catching his step and gait? It is a law of nature that our minds insensibly imbibe a colouring from those with whom we associate, whether they are brought in contact by the living voice or on the written page. Hence the great importance of reading good authors; those who, in all respects, make a good impression upon you. Books probably do more than all other things to form the intellectual and moral habits of the student. A single bad book will frequently give a tone and a bias to the mind, both as to thought and language, which will last during life. Hear the testimony of the late distinguished President Porter. "If I may be allowed here to speak of my own experience, as a theological student, I would say, that to Edwards on the Will, which I read at three several times, before I entered the ministry, besides frequent reviews of it since, I am more indebted than to all other human productions. The aid which it gave was to me invaluable."

A lady, who now and then writes in rhyme, informed me that she first discovered that she possessed any of the rhyming powers, after having made a business, for some time, of copying the poetry of others. Owing to this insensible, undesigned, and certain imitation, such writers as Addison are always recommended to the young. Be as careful, then, not to read what would vitiate your style, as you would be not to keep company with those who would corrupt your manners.

2. *Reading stocks the mind with knowledge.*

This is the grand object of reading. We come into the world ignorant of every thing. The history, the experience of other men and other generations, can become ours only by reading. Human nature, in all ages, is the same. The laws of mind and of matter do not alter; and thus we can, in a short life, know as much, and judge as accurately, by the use of books, as we could by living for centuries, having no light to guide us, except that of our own individual experience. He who would be compelled to go across the Atlantic to obtain a narration of facts which can be read in two hours, would need the years of the antediluvians, and then die a very ignorant man. "Without books," says the quaint but enthusiastic Bartholin, "God is silent, justice dormant, physic (natural science) at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness."

You must not only read, and make books the fountain from which you draw your knowledge, but you must expect to draw from this fountain through life. What you read to-day will soon be gone, expended, or forgotten; and the mind must be continually filled up with new streams of knowledge. Even the ocean would be dried up, were the streams to be cut off, which are constantly flowing into it. How few read enough to stock their minds! It is the "hand of the diligent which maketh rich."

3. *Reading stimulates and puts your own mental energies into operation.*

You cannot read a good book properly without being stimulated. He who knows how to read to advantage, will ever have something as applicable to his mental powers, as electricity is to move the animal system. The man who has traced the workings of a powerful mind, as exhibited on the written page, without being excited, moved, and made to feel that he can do something, and will do something, has yet to learn one of the highest pleasures of the student's life, and is yet ignorant of what rivers of delight are flowing around him through all the journey of life.

I close by repeating, Do not read too many books: read thoroughly what you undertake. Buy but few books; and never buy till you can pay for what you buy. You cannot more than half enjoy any thing for which you are in debt. Make all that you do read your own; and you will soon be rich in intellectual wealth, and ever be making valuable additions to your stores.

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ON THE NATURAL DURATION OF THE LIVES OF ANIMALS.

A TABLE of the natural duration of life, throughout the whole of the animal kingdom, or indeed throughout the great leading classes, mammalia, birds, reptiles, amphibia, and fishes, has never, as far as we can learn, been yet attempted; indeed, a thousand insurmountable difficulties lie in the way of its execution. We cannot watch the days of the existence of animals in a state of nature, nor even of those with whose habits we are very familiar; and multitudes are absolutely beyond the sphere of our actual observation, however we may wish to gain an intimate acquaintance with them. Who can wander in the depths of ocean, and study, in their native haunts, the countless thousands of living things which tenant the briny waters? Fishes, roaming in vast shoals, or leading a solitary existence, intent upon the carnage of their race; hordes of crustacea, large and small; beds of shells spread around for many a league, paving the sandy floor; articulated animals, starfish, echini, &c.; sea-worms, polypi, sponges, corals, corallines, and multitudes of other races;—what know we, in fact, of the modes, habits, and instincts of all these? and how should we? What, then, can we know concerning the natural duration of their lives? Again: so many are the chances of life, that even among animals best known to us, our data cannot safely be taken from single instances, but only from a collection of repeated examples; and what a labour would such investigations require, however limited the bounds to which such researches were confined! Something may, however, be learned from the extensive and well-stored menageries, (those, for instance, of the Zoological Society of London, and of the "Jardin des Plantes" at Paris, to say nothing of less important collections,) which the spreading taste for natural history has created, and is likely to create in future. Unfortunately, however, animals in confinement seldom reach maturity; for, from the privation of liberty, and the often artificial nature of their diet, as well as from an impure atmosphere, and uncongenial climate, diseases are too prevalent among them, and, in spite of the utmost care, sweep off numbers long before their natural date. Still some additional information on this point may naturally be looked for. Hitherto, the little knowledge respecting the natural duration of the life of animals, which we possess, appears to be more the result of accidental opportunities than of systematic investigation. Events apparently accidental have sometimes furnished us with facts, which labour could not, perhaps, have ascertained. We are not, however, to suppose that every fact which has thus occurred from time to time, and what has been observed by various individuals, has been duly placed on record: many have been lost, because their importance has not been known; and many others, perhaps, have not yet found their way into the archives of science. However, it may not be uninteresting to our readers, to have placed before them such facts as we can collect from good authority, or can produce as the result of our own observation. Imperfect, very imperfect, will our essay be: it is a rough estimate, and it will be for such of our readers as take pleasure in nature, to add to and improve it, as opportunities may serve. A table of the longevity of the lower orders of animals is a desideratum.

It is generally supposed, that the sooner an animal arrives at maturity, or, the sooner its osseous structure is consolidated and perfected, by so much the shorter is its date of existence. On a broad scale, there is much truth in this opinion; for when we compare one class of animals whose skeleton remains long in a cartilaginous condition, and is perfected only after a considerable lapse of time, with another class of animals in whom the osseous system is soon fairly knit, and consolidated, we find that, on the average, the greatest longevity appertains to the former. Compare, for example, the ophidian reptiles, or serpent race, with birds. The latter soon reach maturity; their skeleton is usually perfected in twelve months, at the utmost, and their growth complete; but in serpents the growth is slow, the bones are long in a cartilaginous state, and even at last they do not acquire the hardness which obtains in the skeleton of birds. Now birds, on the average, are short-lived animals: serpents are proverbial for the length of their existence. The same remark is applicable also to the Chelonian reptiles, or tortoises, both terrestrial and aquatic. Fishes again, whose growth is slow, and whose bones are never thoroughly ossified, are naturally very long-lived; and this remark

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is especially applicable to that group distinguished by the title of "cartilaginous," because their bones never become consolidated, but always remain in a flexible cartilaginous condition. In this group of fishes, of which the huge shark is an example, growth is a long-continued process, and life endures for centuries. In this point of view, therefore, the opinion above stated seems to be borne out by experience; but when we institute a series of investigations among the members of any class, with reference to each other; when we compare the species composing a large group among themselves, this reasoning is inapplicable. Gallinaceous birds, for instance, as fowls, partridges, pigeons, &c., seldom live, if allowed their natural term of life, beyond twelve or fifteen years; but the raven will live to the age of one hundred years; and we have known parrots to exceed this date.

On the average, the larger animals of a given class are longer lived than the smaller, and they are longer in arriving at maturity: the horse, for example, is fully adult at the age of four or five years, and lives to thirty; the rabbit, on the contrary, is fully mature in six or eight months, and its term of life is five or six years. But this rule is not by any means invariable; and when we attempt to apply it indefinitely to all living beings coming within the range of the animal kingdom, it is utterly inadmissible; for the tortoise outlives many generations of horses.

That we may pursue our subject with something like method, let us first review the *mammalia*. It is not among the more perfect animals that the greatest longevity is to be found. To a period of maturity, at which the physical powers assume their maximum, succeeds one of gradual decline, which, slow and scarcely discernible at its beginning, hastens rapidly to its close. Life resembles a hill: infancy and youth are ascending it; manhood occupies for a short space of time the summit, and then takes the first steps down; age, with quick but tottering steps, is more than half way down—the grave, whither he is going, is but a few paces farther. As it regards our race, at the head of creation, it may be considered that the fulness of manhood is attained at about twenty-five, or from that to thirty. In forty years after this epoch, most have reached the limits of their date; many never bear the toils and trials of life so long; some however, but very few, linger on, and reach their hundredth year. The average period is that so beautifully described in the 90th Psalm: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—"So teach us to number our days, that we may apply our hearts unto wisdom."

If we set down the average life of a strong healthy man, in our temperate latitudes, at seventy-five, and divide it into three parts, the first twenty-five years are those of progression to complete manhood; the next twenty-five bring him to the borders of age; during this period, his thoughts, his views, his opinions, have become settled and mature, and his mind has arranged and digested the stock of information which, during the previous period, it was assiduously collecting. Then he had more imagination; now he has a sounder judgment, and by experience has learned wisdom. But the first step down the hill is taken; the last twenty-five years conduct him gently down to the valley. Leaving man, let us pass to the creatures below him.

As the quadrumanous animals, such as apes, monkeys, &c., seldom or never attain the natural date of their existence in captivity, we cannot well assign its duration. There is considerable difference among them: perhaps the longevity of the orang equals that of man; but of this there is no proof. It must, however, be many years before the young specimens which we have seen could possibly attain to their full dimensions. The smaller apes and monkeys do not, perhaps, exceed twelve or eighteen years.

Among the *carnivora* there is great variety as to the longevity of the species. The bear of northern Europe is stated to grow till near his twentieth year, and to live till upwards of fifty. The huge grizzly bear, of the northern regions of America, now in the Zoological Gardens, was upwards of twenty years in the Tower, and has been more than four in his present abode; his activity is great, and his ferocity unbroken.

The lion probably lives long; he is mature in about seven years. Pompey, which died in the year 1760, was known to have been seventy years in the Tower;

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and one, brought from the river Gambia, died at the age of sixty-three.

The dog lives fifteen or twenty years; the cat, nearly as long.

Of the larger herbivorous animals, the elephant attains the greatest age; he is about twenty years old before he has completed his growth, at which time his weight averages 7,000 pounds. He has been known to live upwards of 130 years, and probably, in a natural state, exceeds 200.

The horse lives thirty years; the stag, twenty. The camel is very long-lived, but no doubt its existence, like that of the horse, is shortened by labour and privation of food. One in the Jardin du Roi, at Paris, was supposed to be upwards of fifty years old when he died. The giraffe is said to live very long, but its age is not yet ascertained. The hog reaches the age of twenty, or more. White, in his "Natural History of Selbourne," mentions a sow that produced young till beyond the age of fifteen, when she was killed for bacon. The sheep and the ox are seldom suffered to attain the natural period of life, so that we are uncertain as to its exact date. The ox is probably longer lived than the horse; and the sheep is said to reach fifteen or eighteen years.

When we leave the larger herbivorous animals, and turn to the smaller, we find their age diminished in a proportionate degree to their size; at least, on the average. The rabbit lives five or six years; the mouse, three or four.

Of the cetaceous animals no estimate can be taken. Who has numbered the years of the mighty whale? From the circumstances of the solidity of the skeleton; of the huge bulk to which it attains, and of the comparatively small size of the cub, which long remains under the mother's protection, we may, however, regard these animals as the longest lived of all mammalia. Many hundred years, it is conjectured, fill up their natural term.

Birds do not live so long on the average as mammalia, yet some appear to be exceptions to this law. Eagles, ravens, parrots, swans, and pelicans, are said to live one hundred years, and upwards. The eagle is four or five years in attaining maturity, during which time the plumage undergoes several changes. The swan is grey until after the first moult, and cannot be called adult till two years old. With regard to parrots, we have known several instances in which they have attained to a great age. We know an instance of a sulphur-crested cockatoo now living, and in full activity and strength, which has been upwards of forty years in captivity. Some years since, a parrot died at Windsor, reported to have been 100 years of age; and we have been informed of another, now living in London, said to have been 120 years in the family; it is very infirm, and almost bare of feathers, the few it has being ragged and dull coloured. From twelve to twenty is perhaps the average term of the life of gallinaceous birds;—pigeons have been known to live twenty years. The small birds of the passerine order seldom, we believe, exceed twelve; Bingley, however, mentions a well-authenticated instance of a goldfinch in captivity, which reached the age of twenty.

When we turn to the cold-blooded vertebrata, whose circulation is languid, whose natural heat is not much above that of the surrounding atmosphere, or water, whose growth is slow, who can live months without food, and whose tenacity of life is proverbial, we may reasonably expect the average of their duration to be very long. Tortoises and turtles drag on their existence through ages. In the bishop's garden at Peterborough, a tortoise died in 1821, which must have exceeded 220 years of age. The Lambeth tortoise, which was introduced into the garden in the time of archbishop Laud, about the year 1633, died from some neglect on the part of the gardener, in 1753, having been in the garden 120 years. Gilbert White records several details respecting a tortoise which had lived for thirty years in captivity; and states that another in an adjacent village "was kept till, by tradition, it was supposed to be a hundred years old." Some of the huge Indian tortoises, which have been kept from time to time in the Zoological Gardens, could not have been less than 200 years old, and probably much more, since their growth is very slow, and their size, when first hatched from the egg, very small; yet we have known them weigh upwards of 400 pounds. One in the gardens of the Zoological Society, a few years since, weighed 414 pounds. The same observation will apply to crocodiles and huge snakes, as boas and pythons; but we know of no well-authenticated data, upon which to form an estimate of their longevity. We are aware of an instance in which the common snake of England lived eleven

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years in captivity, but of the cause of its death we have no information. The toad is a long-lived animal, it attains to maturity in about four years, and has been kept in a sort of half domestic state for thirty-six years; most probably its natural period is much longer, as, in the instance alluded to, the creature died in consequence of an accident. We know that toads have been found alive enclosed in the trunks of trees, and in masses of stone, having, when small, insinuated themselves into crevices which, perhaps, during the period of their hybernation, became closed up, and left them immured in a living tomb. Here, as indicated by various circumstances, some must have lived for more than a century. Steward, in his "Elements of Natural History," observes, that frogs do not arrive at maturity till their fourth year, though they hardly live above twelve.

Speaking of the longevity of reptiles, or, as he calls them, oviparous quadrupeds, the Count de Lacepede eloquently and justly observes, that, though they live far longer than mammalia, calculating existence by its duration, their real life is not very protracted, for says he, "if we would count the true moments of their life, the only ones which we ought to estimate as such, (those, namely, in which they use their powers, or employ their instinctive faculties,) we shall find that, when they inhabit a country distant from the equator, their life is very short, although it may appear to include a great space of time. Hybernating, as they do, for nearly six months, we must at once take off the half of their numerous years; and during the rest of these years, which would seem to have been lavished upon them, how many of their days must we not curtail for that sickly period in which, stripped of their former skin, they are obliged to wait in their retreat until a new covering affords them due protection! How many minutes must we not curtail for that daily sleep to which they are more subject than most other animals, because they receive fewer sensations by which to be quickened, and especially because they are less pressed by the stings of hunger! There will, then, at last remain but a very few number of years, in which oviparous quadrupeds are in reality sensible and active, in which they employ their powers, in which they wear out the machinery of their frame, in which they hasten towards their decay. During all the time of their torpor, inaccessible to every impression, cold, immoveable, and almost lifeless, they are in some sort reduced to the state of inorganic bodies, of which the duration is very long, because time, as it regards such substances, is but a succession of passive conditions, and inert modes, unfollowed by productive effects, and consequently without internal causes of destruction—very far, indeed, from bearing a comparison with the lively pleasures, and with the fruitful effects, which display, but wear out the springs of animated beings."

Fishes, on the average, are a long-lived race of animals. They inhabit a medium much less liable to sudden alterations of temperature than the atmospheric air; their muscular powers are very great; their growth is slow, and their skeleton never attains the consistency which it does even in reptiles, still less to that which characterizes the bones of birds and mammalia; indeed, in one group, it remains permanently in a state of cartilage. We do not know that the longevity of the shark has ever been ascertained; we may reasonably conclude, however, that its natural term of life is very protracted, extending, perhaps, to many centuries. The pike has been known to live 267 years; the carp, 200. It is most probable that oceanic fishes enjoy a longer duration of existence than the fresh-water species; but we have no well-grounded data from which to draw up a satisfactory scale.

When we leave the vertebrate races of beings, we are left entirely to conjecture. The crustacea, as lobsters, crabs, &c., from their habits and places of abode, are beyond the bounds of our researches; nor has any fact bearing upon this subject resulted from accidental observation. Their history is obscure, their changes ill-understood, and, with regard to their term of life, we have no data to guide us. The same may be said of the great aggregate of mollusca. The slowness of their growth, and the annual addition to their shells, (as indicated by a palpable deposition of successive layers,) shows us that they live for a long series of years; but no definite period has yet been fairly ascertained. The size to which many shells, especially in the southern latitudes, attain, and the number of successive layers of which they consist, (and which the marks on their external surface clearly show,) indicate, however, the great longevity of the ani-

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mal contained within. Bingley relates the circumstance of two common snails having revived, after an interval of fifteen years, during which time they had been kept as dried specimens in a museum. We ourselves have known instances in which shells collected abroad, have been dried, packed up, and placed after the interval of many months in drawers, when the animal contained therein has revived, and moved about.

With respect to insects, little can be said. Some perish on the approach of winter; some die in a few days after arriving at perfection; some hybernate and live several years. Some insects pass two or three years in a caterpillar state; others, only a few months. To none, however, is given length of existence; theirs is a short course, it is soon over. Even so is that of man, his three-score years and ten pass away like a dream: "We spend our years as a tale that is told;" yet amidst all the ravages of mortality, the true believer is enabled to rejoice that Christ "hath abolished death, and hath brought life and immortality to light through the gospel," 2 Tim. i. 10. M.

THE OLD SUN-DIAL.

Yes, I have, and I care not who knows it, a strong attachment to the veriest trifles that take me back to old times, and remind me of those whom I have reason to respect and reverence.

You may tell me, if you will, that the old black-letter Bible lying there, on the side-table, should be changed for a modern edition, but I would not part with it: I love it, not only for its precious truths, but because several holy ancestors have read that Bible before me, knelt over it, prayed over it, wept over it, and marked in it passages without number, which, by Divine grace, have given them strength in the hour of trial, dried their tears of sorrow, and made their hearts sing for joy.

You may think the old diary there, in the parchment cover, because the ink is browner than it once was, and its leaves sadly decayed, may as well be put behind the fire at once; but let me inform you, that every letter it contains was written by my grandfather, a wise and holy man, who, being dead, yet speaketh to me in his industrious, pious, and affectionate exhortations. Therefore I will not put by that old Bible; I will not destroy that old diary. They take me back to old times, and associate me with those whom I ought to call to remembrance every day of my life; they are among the things that impress my mind with deep solemnity.

Go tell the Indian that the land of his birth is no better than other lands! Tell the Switzer that his native mountains are like the mountains of other climes; but their hearts will rise up to gainsay you. All that has been dear to them is associated with their native haunts, and the Indian will not quit the wilderness that is his home, nor the Switzer the mountains where he has been cradled in the storm, for all that the wide world has to bestow.

Think not that I am an upholder of superstitious mummeries; that I idolize any thing because it is old! No; the things that I cleave to are those which associate me with what I ought to love, and remind me of what I ought to remember. They may be worthless in themselves, but, with their associations and their influences, they are valuable.

Still there cannot be a greater mistake than to cleave to any thing merely because it has the fashion of olden time about it. The true wisdom is to prefer that which is useful, and never to be averse to the adopting of such improvements as are called for by the change of times, and really calculated to promote our comforts.

Will you blame me, if I feel drawn to the mouldering stone over the dust of my father's father, which bears the inscription, "What he has promised, he is able also to perform?" That stone is still dear to me, nor would I have it exchanged for a slab of marble or tablet of brass.

I am not ashamed to say, that I value, too, the old sun-dial. It has stood these forty years, to my knowledge, on the high tump in the church-yard, opposite the belfry door, and it may probably have stood there much longer. It is not, however, for its age that I value it, but for its associations.

It is made of grey stone, but the dial-plate is of copper, and sometimes it is sadly disfigured with verdigrease after the rain. Many a rubbing up it has had in its time, and the figures are not so legible now, by a great deal, as they have

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been. The charity boys have chipped pieces, here and there, from the stone; and the schoolboys from the freeschool, have cut the first letters of their names upon it. The sun has beamed upon it in summer, and the snow has fallen upon it in winter; it has been dented, and notched, and cut, and beaten, and battered; yet there it stands, just in the same place as it did when the humble-minded Aaron Gray leaned against it, his eyes now and then raised to heaven, while the body of his only son, the prop of his age, was committed to the ground. I call to mind the christian character, the undimmed hope, and the unbroken faith of the old man, when I look on the sun-dial.

Some people think that the sun-dial can be of little or no use in the church-yard. The dead cannot gaze upon it, for time, with them, is at an end; and the living look at the church clock, and trouble themselves but little about the old sun-dial. It may, say they, be quite as well taken down. But there was a time, even in my day, when the church tower had no clock, and then the old sun-dial was very useful: besides, it brings many things to one's memory now, that one would not willingly forget. It would be a pity to remove the old sun-dial; though it would have been a greater pity not to have had a clock when one could be obtained.

The church clock is not the best in the world, and sometimes it will stand still for a whole day together. Often and often have I seen Garver, who is both sexton and clerk, go to the sun-dial, before he has set the clock going again; so you see that the whole village has been benefited by the old grey stone sun-dial.

Well do I remember that the two bells, and there are but two in the church-tower, once drew a goodly congregation together, but no minister came. The good man was generally punctual to his time, but though the people had assembled a full hour, some inside the church, and some standing among the grave-stones in the church-yard, though old Garver had gone five times to the yew-tree that commands a view of the road towards the minister's house, and though the church-clock was more than half-past eleven, still he did not arrive, and the people began to disperse, some one way, some another.

Just as old Garver had locked the church-door, giving the matter over as a bad job, up came the worthy minister.

The minister lived at least a mile from the church, and the wind being in the contrary direction, he had never heard the bells toll; besides, he was guided by the clock on his own staircase, and not by the bells in the church tower.

The good man was as much surprised at his congregation going away, as the people had been at his not attending. He looked up at the church clock, and then walked straight to the sun-dial, where he found that old Garver had tolled the congregation together an hour and a half before the usual time. I hope that the sun-dial will stand where it does; till it falls of its own accord. We will pass by the tittle tattle and the idle gossippings that may have been indulged in at the place; it is not worth while to call them to remembrance. There are other things better worth while calling to mind. It ofttimes does us good to hear of the sorrows of others, for it disposes us more patiently to endure our own. Now there is not an old man in the parish who has not leaned on the sun-dial while talking over his losses and crosses to his neighbours; nor an old woman who has not poured forth there the tale of her troubles, into the ears of her sympathizing friends. The sun-dial is a point where the young have met the young, and the aged assembled with the aged. How many scenes of joy and sorrow have taken place since it was first erected! How many happy and mournful processions have passed by its time-worn pedestal!

Some have moved on hastily with exulting hearts to the altar to be wedded, and have been too happy, both in going and returning, to notice the old sun-dial.

And some have been clad in sable, and passed by slowly and solemnly, bearing with them the breathless dust of some one dear to them, too much absorbed in sorrow to give even a glance at the old sun-dial, though the encouraging words of the good minister who walked before them were enough to bear their hearts to heaven: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Again I say that I would not, on any account, have the old sun-dial removed.

The grave-stones which are round

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about it, would hardly appear the same if the sun-dial were taken away. There it stands with the motto inscribed on it, "Time flies," pointing with its silent finger to the fast fleeting moments, while on one side, within a dozen feet of it, is rudely graven on a stone, the text, "Prepare to meet thy God," and on the other, "As the Lord liveth, and as thy soul liveth, there is but a step between thee and death."

Once, when standing on the tump, on a sun-shiny day, my father came up to me. "Robert," said he, in a solemn tone, "regard the old sun-dial; and when I am sleeping under the turf, as I soon shall be, call to mind my words: so sure as the finger of the sun-dial casts a shadow on the bright dial-plate, so sure will sin, if indulged in, cast a shadow over your brightest days."

Surely, then, the old sun-dial is a solemn monitor to me, and I think it may be one to us all. It stands amidst the dead to speak with a warning voice to the living. It is an outside preacher, urging us to number our days, and apply our hearts to wisdom. It tells us that our days are "like a shadow that declineth." It warns us to pass the time of our sojourning here in fear, and to prepare for that eventful period foretold by the angel of the Lord, who, "standing upon the sea, and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things which are therein, that there should be time no longer." Let the old sun-dial crumble into ruins, but never let it be removed by human hands.

STATES OF MATTER.

MATTER in the constitution of bodies may exist in either a solid, liquid, or aeriform state. The particular form it assumes depends on the relative cohesion or repulsion of its constituent particles. If the repulsive force be small in comparison to the cohesive, a solid will be the result; if the cohesive and repulsive forces be so balanced as to give the particles a freedom of motion among each other, a fluid will be produced; but if the repulsive force have the ascendency, then the body will assume the aeriform state. To determine the agent that produces the repulsive effect, and the manner in which it does so, are the principal things to which the attention is directed when considering the states of matter.

We sometimes speak of the natural state of a body, but this term is very likely to be misunderstood. There is a condition in which every substance is commonly found, but its particular state may be always considered as the mere result of circumstances. As water may, under the influence of certain forces, be made to assume the condition of a liquid or a fluid, so, as a general rule, all other substances may take indifferently either of the three respective states.

It was supposed by the ancients, and has been maintained by some modern writers, that fluidity is the consequence of a particular form of ultimate particles, which are imagined to be of a spherical form, hard, and having polished surfaces. The freedom of motion that the particles have among each other, induced the supposition that the particles were hard, with polished surfaces; and the spherical form was chosen, because with this shape they would touch each other in the fewest possible points, while at the same time the sphere has the greatest bulk under a given surface; and as friction is according to the surfaces, there would be less resistance from this cause to their motion among one another. If we imagine a number of spheres to be moving upon a plane surface, as upon a board or table, there will evidently be great freedom of motion; but if we imagine one series of spheres to be moving upon another, this cannot be the case, for the upper rows or strata would evidently fall into the cavities of the lower. There is, therefore, a presumption against the spherical form of the ultimate particles of fluids. But however this may be, there must be some force to cause the particles to recede from each other, which is heat; and we now proceed to show how heat causes fluidity.

Heat is commonly known by its sensible effects, that is, the influence it has upon the animal body and the thermometer. But heat may exist in bodies without displaying any of these sensible effects, and then it is called latent heat, or the caloric of fluidity. But it is commonly supposed that the thermometer points out how much heat is contained in a body; but this supposition is not founded on fact, for although it does

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show the difference of temperature between two bodies, it does not give the relative quantities of their caloric. The thermometer does that which the sense of feeling may do with less accuracy; it determines the amount of sensible heat, but it gives no information relative to that which may be latent, or, in other words, that which is in effect combined with the particles of the body. If we take in one glass a pound of water, and in another five pounds, from the same spring, they will affect the thermometer equally, though they evidently cannot contain the same quantity of caloric. From this experiment, we may deduce that the thermometer is not a measurer of the quantity of caloric possessed by a body; and to explain the curious fact, that substances having the same temperature, have not necessarily the same quantity of caloric, we must suppose that caloric exists in bodies in two opposite conditions: in one it is in chemical combination, and, losing its prominent characters, is called latent heat; in the other it is uncombined, or free, and has the capacity of passing from one body to another; and, consequently, produces an effect upon the animal system, and the thermometer, and is called sensible heat.

Now, it is latent heat that is the cause of fluidity, whether it be the fluidity of a liquid or of an aeriform body. An experiment will prove that heat is the real cause of liquidity. Take two connected vessels, and place ice in one, and water in the other, both being at the temperature of 32 degrees; then put a thermometer in each, and expose both of them to the heat of a mercurial bath, raised to the temperature of 212 degrees. The thermometer in the water will immediately begin to indicate an increased temperature, and will rise 140 degrees before the thermometer in the ice is at all affected. But both the vessels are exposed to and receive an equal quantity of heat; we can therefore only account for the difference of effect by supposing that the 140 degrees which becomes sensible in the water, is applied by the ice for its liquefaction. It is evident, therefore, that a certain quantity of caloric must be received by a solid body, before it can take the liquid state; but the heat that is thus absorbed, is not sensible either to the touch or the thermometer, for the thermometer remains stationary during the whole process of liquefaction.

The statements we have made in relation to the formation of liquids are equally correct as applied to elastic fluids, that is, vapours as a class. If we subject water to the influence of heat, the temperature will continue to increase until it reaches the boiling point, or 212 degrees, and all the heat which is afterwards received will be employed in the formation of vapour; for how intense soever the heat may be, the water cannot under common pressure be raised to a higher temperature. It is therefore evident, we think, that heat is the cause of fluidity, whether the fluidity be that of a liquid or of a vapour; and, from many facts, we may learn that solids and fluids are but conditions of matter dependent on circumstances.

There is a class of bodies called gases, which are seldom seen in any other than an aeriform state, and were long supposed to be permanently elastic, as no process of art had reduced them to a liquid state. Dr. Faraday, however, has succeeded in condensing some of them, under strong pressure; but others have hitherto resisted every effort that has been made to force them to become liquid. Sufficient has been done to prove the universal influence of heat upon the states of bodies, and the fact may be always applied without fear by the student. The following is a table of the gases that were liquified by Dr. Faraday, and the pressures to which they were subjected in producing the effect.

	Atmospheres.
Sulphurous acid gas . . .	2
Ganagon gas	3.6
Chlorine gas	4
Ammoniacal gas	6.5
Sulphuretted hydrogen . .	17
Carbonic acid gas . . .	36
Muriatic acid gas . . .	40
Nitrous oxide	50

SANCTIFIED AFFLICTIONS.

SANCTIFIED AFFLICTIONS are an evidence of our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life. —*Arrowsmith.*

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KING ALFRED AND THE HERDSMAN'S WIFE.

ANCIENT BRITONS AND SAXONS.

Alfred the Great.

THE accession of Alfred was A. D. 871, and the first year of his reign exhibits a disastrous series of conflicts with the Danish invaders. The West Saxons resisted bravely, but new bodies of Danes continually arriving, Alfred for a time made peace with the North-men, who subjugated all the rest of the Saxon powers: even the king of Wales fled to Ireland. In 876 the Danish kings Godrun, Oskital, and Amund invaded Dorsetshire by sea. Alfred gave them a large sum of money, on condition that they would leave his dominions; but they broke their engagement, attacked him by night, and proceeding to Exeter, remained there during the winter. Alfred fitted out a fleet to intercept their supplies, and was victorious in a naval engagement; but his efforts were desultory and badly planned. In the latter part of 877, the Danes again made inroads into Wessex, and early in the following year, took possession of Chippenham, from whence they ravaged the surrounding country. They appear to have met with little or no opposition. Alfred took flight, and concealed himself by wandering among the woods and marshes, sometimes with a few companions, and sometimes alone. It is not easy to account for a course of proceedings, so different from the resistance opposed to the Danes in their former attacks. Several years had elapsed since the sanguinary combats already mentioned, and though some part of the nation might have become voluntary exiles, yet many youths must have grown up to manhood. Turner has investigated the brief and imperfect accounts of this period given by early writers, from whence it appears that Alfred had alienated the hearts of his people by some improper or injudicious proceedings. Whether these were acts of tyranny and vice, as some contemporary writers obscurely hint, or whether the taste he had imbibed for literature made him negligent of the duties of his station, cannot be clearly ascertained; but it is possible that the bodily sufferings to which he was liable, might have contributed to render him impatient and arbitrary. However, the result is certain; he was driven from his throne by the Danes, and took shelter in a marshy spot in Somersetshire, formed into an island by the junction of the rivers Tone and Parrot. He gave it the name of Althenlingey, or the isle of Nobles, which has since been corrupted to Athelney. It was then accessible only by means of a boat, and was nearly covered by a wood of alder, which sheltered a number of deer and other wild animals. Here Alfred found refuge in the miserable hut of a poor herdsman, named Denulf, where he abode for some time, concealing his rank, and passing for a fugitive nobleman. Strutt has given a representation of a jewel of wrought gold, which was, some years since, dug up in this island, and which bears this inscription, "Alfred commanded me to be made."

Several incidents are related as having occurred to Alfred, while in this se-

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clusion. One day, the herdsman led his swine to pasture, and the king remained in the hut brooding over the fire, and mourning over his wretched condition. The wife placed her loaves to bake among the ashes on the hearth, and went about other matters. Looking towards her bread, she saw the loaves scorched on one side, and immediately reproached Alfred for his indolence and inattention, saying, "What, man! you will not turn the bread, though you see it burning, and though you will be very glad to eat it when done!" The king, roused by her scolding, submitted with a good grace, and was afterwards more attentive to take his share in the duties of the family where he found shelter. This anecdote is chiefly important as it shows that Alfred was now in the school of adversity. His sufferings and seclusion brought him to a better state of mind. The poet has well said,

"Sweet are the uses of adversity."

But the sentiment is still better expressed by the psalmist, in these words, "Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes." Psalm cxix. 67, 71. We meet with the same idea in Alfred's own paraphrase of Boethius; he says, "No man should desire a soft life, if he careth for any virtues or any worship (respect) here from this world, or any eternal life after this world;" thus showing that he knew the benefits of adversity.

Had Alfred given way to impatience, he probably would have been driven from this his last refuge; but having learned from experience, how insignificant a man is, when alone and unsupported by the good will of others, his heart was opened to a better train of feelings, which, we trust, under the influence of Divine grace, made him eventually a pious man and an estimable king. He learned how necessary it was for a ruler to secure the confidence of his subjects, and we may here state, that Alfred was not ungrateful to his protector Denulf. This man had abilities beyond his station, and these being cultivated by Alfred, he afterwards was made bishop of Winchester. We must remember that this was a very different station from what it became in later times. Ubbo, the only surviving child of Regnar Lodbrog, had ravaged South Wales, and landed in the north of Devonshire, when he besieged Otun, the earl of Devon, in the castle of Kynworth. The garrison being reduced to extremity, sallied forth by night, slew Ubbo and his attendants, and took a famous Danish standard, reported to possess magical properties, on which a raven was portrayed, which was said to flutter its wings in the hour of victory. Only a few Danes escaped to their vessels.

In the summer of 878, we find that Alfred had collected a few followers, who fortified the marshy island, which was well situated for defence. From this retreat he continually sallied forth, and harassed the marauding parties of the Danes: thus reviving the spirits of his companions, and accustoming them to success. After some time he was joined by his wife and family, and another anecdote is related as occurring at this period, which is valuable as indicating a character softened by adversity. He was engaged in his favourite studies, when a beggar approached the retreat, and asked for food. Mindful of his own recent sufferings, the king divided with the beggar the only loaf in his store, reserving but a small part for the next meal of his followers, who were then absent, but soon returned from a fishing expedition, with a fresh supply of provisions, though they had set out with little expectation of success.

The Danes having formed a permanent camp at Bratton, near Westbury, traces of which yet remain, Alfred is said to have entered the intrenchments in the disguise of a harper, and to have inspected their force without being detected. Having thus ascertained their careless security, and the weak points of their position, he summoned many of his friends to assemble in Selwood forest, and was received by them with much joy. They advanced against the Danes, and after a furious combat, the Saxons triumphed in the neighbourhood of Chippenham, where a very large white horse cut upon the side of a hill, by removing the turf which covers the chalky soil, is supposed to commemorate this victory.

The Danes submitted as prisoners after a short siege, when Alfred required hostages as pledges for their future peaceable conduct, and persuaded Godrun, the Danish leader, to embrace christianity with his followers, and allowed them to settle in the eastern parts of England, as

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peaceable colonists. The treaty which permitted this is still in existence. The Danes in Northumbria had previously adopted the very same course, and remained quietly at home, without aiding the invasion of Wessex. Godrun and thirty of his principal chiefs were baptized, and received valuable presents from Alfred. It is hardly necessary to say that this profession of christianity was merely political, and that Alfred's only object or excuse, was a desire to place the northern pagans under habits and impressions conducive to the welfare of society, and the peace of the land. We must regret that such a proceeding should ever have been adopted as a measure of state policy, and it is painful to find that by the statement of Alfred himself, few of the clergy of that day could understand the latin prayers, which the popes had required them to repeat at their daily devotions. Alfred says, that he does not recollect a single instance of one thus qualified, to the south of the Thames, when he came to the throne. These were the clergy connected with Rome; those in the north, as we have seen, were disciples of Irish missionaries, and better qualified for their duties.

Alfred was now restored to his throne, and the remainder of his reign was prosperous; but the difficulties he had to encounter would have discouraged any ordinary character. His country was scarcely delivered from a fierce and cruel enemy, who had left its towns in ruins, and the scanty remains of its population either in destitution and misery, or else more ready to retaliate their wrongs, than to endeavour to repair them, by submitting to the restraints of civil government. The leaders were mostly addicted to violence and vice; and the clergy were immersed in ignorance. But the ignorance of these blind guides would serve to counteract their claims to rule an enlightened mind; and the wisdom which Alfred had gained from books, being matured by his own personal experience, he governed as became a wise monarch, anxious for the welfare of his people. He subdivided his kingdom into hundreds and smaller divisions, thereby arranging a system for defence against enemies, and preserving the peace of the country. The good policy of Alfred was soon manifested. A large body of Danes again visited our shores, but finding no encouragement from their countrymen already settled in England, they remained quiet during the winter, and then proceeded to Flanders. Other expeditions of Northmen were defeated on their arrival, or intercepted before they reached our shores by the fleet Alfred had fitted out.

In 894, we find Alfred engaged in resisting a more formidable attack of Hastings, a comrade of Ragnor Lodbrog, and the most celebrated leader of the Northmen in his day, who, after a long warfare in France, and even in Italy, directed his course to England. A large body of invaders occupied part of Kent, but were held in check by the prudent measures of Alfred, who endeavoured to cut off their bodies of troops in succession. At last, Hastings, by a sudden manœuvre, passed Alfred, and penetrated into Surrey, but he was defeated at Farnham, and the remains of his forces were pursued into Essex, where they took refuge in the isle of Mersey. In this position the Danes were blockaded for some time. The temporary success of Hastings induced the Danes in East Anglia to break their engagements, and to fit out a fleet which simultaneously invaded the north and south part of Devon. Alfred hastened thither, and drove the enemy to their ships, but before he could return to Essex, Hastings had made incursions across the country to the Severn, while his own strong hold at Mersey was stormed by the Saxons. The wife and children of Hastings were sent as captives to Alfred, and he was advised to put them to death; but, acting with christian magnanimity, he set them at liberty, and sent them to the Danish chief. Alfred's measures were again successful, only a few of the Danes, with their leader, forced their way back, and regained their ships which they had left at the south-eastern part of Essex.

Having obtained reinforcements, the Danes made another hasty inroad farther to the north, and Alfred could not overtake them till they were intrenched at Chester. From thence the invaders proceeded to devastate part of North Wales, but not daring to encounter the troops of Alfred, they made a circuit through Northumbria and East Anglia, and again possessed themselves of Mersey, and, before the winter, they also drew their ships up the river Lea, securing them by a fortress, erected about twenty miles to the north of London. Here they successfully resisted the attacks of the Saxons during the following summer; but in

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the autumn, Alfred contrived to obstruct the channel of the river, so as to render the Danish ships useless. The invaders finding themselves nearly encompassed, sent their wives and children to the Danish settlements in East Anglia; while they again rapidly traversed Mercia, and fortified themselves at Bridgenorth, where they remained during the winter, their late post on the Lea being destroyed. This summary account of the proceedings of the Danes is useful as giving us an idea of their mode of warfare at this period. Being for the most part mounted on horses, they moved with great celerity from one part of the kingdom to another, which was rendered more easy from the open and uninclosed state of the country. No regular communication existed between the different parts of England, and what happened in one district was not made known in the uniform and speedy manner to which we are now accustomed. We may imagine a town in the centre of England in a state of perfect security, perhaps some of the inhabitants might have heard from a passing traveller, that the king had lately defeated a party of Northmen on the distant coast of Essex. Some herdsman, employed in tending the swine and cattle in the neighbouring woodlands, are seen hastening towards the gates, pursued by a rough and ferocious troop of horse. The alarm is immediately spread; perhaps the freebooters are repulsed, and turn off in another direction; or perhaps they force an entrance into the town, and those families whom the morning had found in peaceful security, pursuing their accustomed avocations, ere night are houseless wanderers, or mangled corpses stretched among the ruins of their dwellings. Thus, to use the words of the poet, these marauders

"Would rouse their mighty numbers from afar,
And on the hamlet pour the waste of war;
Nor spare the hoary head, nor bid the eye
Revere the sacred smile of infancy."

Being repulsed by Alfred, the Danes relinquished their efforts; they withdrew to Northumbria and East Anglia, and a part resumed their piratical enterprises. In these they were defeated by the Saxons, who, under the direction of Alfred, had constructed vessels larger and stronger than those of the Northmen; and thus he conquered the sea-kings in their own element, and was the first British monarch who sent forth an efficient navy.

This account of the incursions of Hastings, and the extent to which he traversed the country, is sufficient to show that England must have suffered much from such a warfare. The ravages of the Danes, and the depopulation which ensued, are described in strong terms by early historians. Pestilence followed the sword; and many died from famine, the usual result of the devastations of war.

The remainder of Alfred's life passed undisturbed. Even the native Britons sought to be on good terms with him. He continued his efforts for the benefit of his people till his death, A.D. 901.

The benefits resulting to England from the wise and pious measures pursued by Alfred, were considerable, and have been fully described by many historians. Here a brief enumeration must suffice. We find him enacting a code of laws, founded in many respects upon Scripture principles, and enforcing Scripture morals. He endeavoured to improve the ministers of religion, by providing for their instruction, and especially by procuring the translation of parts of the Bible into the Saxon language. Hitherto it had been inaccessible, even to most of the ecclesiastics, from their ignorance of latin. In these labours he associated Asser and John Erigena, two pious men from among the Britons and Irish. The difficulty of inducing the Saxons to receive instruction was very great, and is shown by the following circumstance:—In a monastery which Alfred established in Athelney, the place of his refuge, the scholars rose against a foreigner who was appointed their teacher, and murdered him with their penknives.

Alfred was anxious to improve himself as well as others. He knew the value of time, and in order to ascertain its flight, used candles which were marked so as to show whenever the third part of an hour had elapsed. But Alfred's palace was more exposed to the weather than the cottage of a labourer in the present day, and the currents of air caused the candles to burn in an irregular manner, so that his plan was unsuccessful, till he invented a sort of horn lantern for their protection. The course of time being thus marked, Alfred devoted eight hours out of the twenty-four to the business and duties of his station, eight to study and prayer, and the other eight to sleep and meals. Such was his general rule, subject of course to variations from circumstances. Let it be remembered that Alfred was a king, and a sufferer from

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almost daily attacks of illness of the severest description, and we may well be surprised to find that every hour of leisure which he could command, was employed in acquiring knowledge. Alfred not only apportioned his time, but he regulated the attendance of his officers, and the expenditure of his revenue, with equal care; a considerable portion of the latter was appropriated to works of charity and public utility, particularly for the promotion of education. Among the other establishments of this description, was one which is supposed to have been the origin of the university of Oxford. In these important measures he employed much of his revenues, instead of squandering them on mere monastic establishments, or in offerings to the pope; and to these efforts he devoted much of his time, instead of wasting it in pilgrimages to Rome, or the routine of monkish services, like many of his predecessors, and even his own father and brother.

Another of Alfred's plans was designed to put an end to the system of slavery which then prevailed; but here his efforts failed. In his regulations for promoting justice and security, he was more successful; a main principle seems to have been, the enforcing of mutual responsibility among those connected with each other. The system of trial by jury may be traced up to Alfred.

His acquaintance with France and Italy had given him some information relative to the situation of foreign parts. We find him communicating with Russia through the port of Archangel, and even sending an ecclesiastic to visit the christian disciples of St. Thomas in India. This journey was made in safety, and specimens of eastern produce were exhibited to the English Saxons. His translation of Orosius shows that his geographical knowledge was both extensive and minute. Of his military plans we need only say, that they furnished a well-organized system of defence, as appears from his successful efforts against Hastings and his followers.

Such is the record of our British Alfred. His history and example should be impressed upon the mind of every royal and noble youth, whose station exposes him to the false and destructive idea, that his rank and privileges give him license for evil, or, at best, for indolence. Alfred felt that a more than common responsibility lay upon him; ten talents were committed to his care, and he exerted himself to the utmost to improve them. Every effort in his power was made for the moral benefit of his people; and he knew that this could be firmly based upon religious knowledge only. Among the subjects of his favourite studies were the holy Scriptures, and some of the writings of the early christian fathers; and he endeavoured to make them accessible to his people, well knowing that righteousness exalteth a nation; and that this righteousness is derived from christian knowledge. Piety with Alfred appears not to have been a mask, worn only at certain periods, and considered as a rule for others, but not for himself: but he seems to have felt the necessity of reconciliation to God, and of the renewal of the heart. In one of his paraphrases of Augustine's Meditations, he says, "I know nothing that is better than to love Thee, the heavenly and the spiritual One, above all earthly things. Thus I also do, good Father! because I know of nothing better than Thyself. But I know not how I can come to Thee, unless thou permittest me. Teach it to me, and help me. If those, through Thee, find the truth who find Thee, give me that truth. If they, through Thee, obtain any virtue, who obtain Thee, impart that virtue to me. If wisdom, grant me that wisdom. Add to me the hope of everlasting life, and pour thy love upon me.

During the eighth century lived Alcuin, who should, therefore, have claimed our earlier notice. He, as well as his countryman Alfred, attained to a degree of learning remarkable in those dark ages. He was sent by Offa, king of Mercia, as an ambassador to the Emperor Charlemagne, who was so much pleased with Alcuin's knowledge and abilities, that he retained him in the French court: and to his influence, it is said, France and Italy were indebted for the learning which they then possessed. Many academies in the dominions of Charlemagne, were founded and superintended by him; he spent many years in the court of that prince, who honoured him with distinguished marks of esteem and friendship. At length he obtained permission to retire to an abbey at Tours, where he passed the remainder of his days. While in this retirement, he kept up a correspondence with the emperor; and many of his letters show his desire

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for the increase of knowledge and wisdom. The following is an extract from one of them: "I need not put your majesty in mind, how earnestly we are exhorted in the holy Scriptures to the pursuit of wisdom; than which nothing is more conducive to a pleasant, happy, and honourable life; nothing a greater preservative from vice; nothing more becoming or more necessary, to those especially who have the administration of public affairs. Learning and wisdom exalt the low, and give an additional lustre to the honours of the great. By wisdom, kings reign and princes decree justice. Cease not then, O most gracious king! to press the young nobility of your court to the eager pursuit of wisdom and learning in their youth, that they may attain to an honourable old age, and a blessed immortality. For my own part, I will never cease, according to my abilities, to sow the seeds of learning in the minds of your subjects in these parts; mindful of the saying of the wisest man, 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that.'"

SIN.

Sin is a flood that has spread farther, continued longer, and left more visible marks of its desolating power, than the flood of Noah. One generation only was swept away by that; but how many generations have been swept away by this, eternity only will reveal. That flood destroyed only the bodies: this the souls of men. It is a fire that has ruined more families than the burning of Moscow in 1812, of London in 1666, or of the cities of the plain in the time of Abraham. It is a famine in which more have perished than in all the famines of ancient or modern date. It is a war that has never ceased since the commencement of hostilities in the garden of Eden; a pestilence that walketh in darkness, and wasteth at noon-day; a tempest, a whirlwind, a storm, an earthquake, and more fearful in its ravages than any that have visited either earth or sea. It is a disease more infectious than the leprosy, and a plague more to be dreaded than all the plagues of Egypt. All the energies of men and angels cannot overcome this universal evil. Our only hope and help is in "Christ crucified."

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. V.—*On Time.*

There is scarcely any point, upon which I wish to touch, so difficult as this; and yet not one upon which so much good might be done, if the right things could be said, and said in the right way. It is easy enough to write prettily about the shortness and the fleetness of time, but not so easy to give specific rules how to improve it as it flies; but it is far easier to do this, than to confer the disposition, and create the determination, to use it to the best possible advantage. A miser will frequently become wealthy, not because he has a great income, but because he saves with the utmost care, and spends with the greatest caution. This is a precept taught us with respect to our time in the very morning of life, but generally not learned till late in the evening. "It is a prodigious thing to consider that, although, amongst all the talents which are committed to our stewardship, time, upon several accounts, is the most precious, yet there is not any one of which the generality of men are more profuse and regardless. Nay, it is obvious to observe, that even those persons who are frugal and thrifty in every thing else, are yet extremely prodigal of their best revenue, time; 'of which,' as Seneca nobly says, 'it is a virtue to be covetous.' It is amazing to think how much time may be gained by proper economy."

The celebrated Earl of Chatham performed an amount of business, even minute, which filled common improvers of time with astonishment. He knew, not merely the great outlines of public business, the policy and intrigues of foreign courts, but his eye was on every part of the British dominions; and scarcely a man could move, without his knowledge of the man, and of his object. A friend one day called on him when premier of England, and found him down on his hands and knees playing at marbles with his little boy, and complaining bitterly that the rogue would not play fair, gaily adding, "that he must have been corrupted by the example of the French." The friend wished to mention a suspicious-looking stranger, who for some time had taken up lodgings in London. Was he a spy, or merely a private gentleman? Pitt went to his

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drawer, and took out some scores of small portraits, and, holding up one which he had selected, asked, "Is that the man?" "Yes, the very person." "Oh! I have had my eye on him from the moment he stepped on shore." All this was accomplished by a rigid observance of time, never suffering a moment to pass without pressing it into service.

No one will try to improve his time, unless he first be impressed with the necessity. Remember that, at the very best calculation, we can have but a short time in which to learn all, and do all, that we accomplish in life. At the beginning of each day, see what, and how much, you want to accomplish before you sleep, and then at once begin to execute your plans, suffering no time to run waste between planning and acting. At the close of the day, be impartial and thorough in reviewing the day, and noting wherein you have failed. There is much to be learned from the somewhat humorous account of the Indian Gymnosophists, in their plans for educating their disciples. The account is from Apuleius, a Platonic philosopher of the second century. "When their dinner is ready, before it is served up, the masters inquire of every particular scholar how he has employed his *time* since sun-rising: some of them answer, that, having been chosen as arbiters between two persons, they have composed their differences, and made them friends; some, that they have been executing the orders of their parents; and others, that they have either found out something new, by their own application, or learned from the instructions of their fellows. But if there happens to be any one among them who cannot make it appear that he has employed the morning to advantage, he is immediately excluded from the company, and obliged to work, while the rest are at dinner."

1. *Sleep.*

Nothing is easier than to cultivate the habit of sleep so that the system shall demand, eight or ten hours out of the twenty-four, and will be inconvenienced if they be denied. Physicians usually say that six hours are sufficient for all the purposes of health: and, were the eyes to close the moment you reach the pillow, perhaps six hours would be sufficient for the bed. But suppose you allow seven, and rigidly adhere to that number as a rule. Would you not have much more time than you now have? Were you faithfully to apply that time to your studies, which is now occupied by your bed, over and above the seven hours, could you not make great advances in study? But the waste of time is not all. The whole system is deteriorated by indulging the luxury of sleep; and you are as really disqualified for severe study, after nine or ten hours of sleep, as if you had overloaded your stomach with food. The body and mind are both weakened by it. Take, then, two hours from sleep, and add to it the value of two hours more, saved by increased vigour of mind, by the diminution of sleep, and you have a decided gain. What shall be said of the practice of sleeping after dinner? A few words will suffice. If you wish for a dull, feverish feeling, low spirits, prostration of strength, a full, aching head, and a stomach that refuses to work for such a master, then be sure to eat hearty dinners, and sleep immediately after them. The call will be as regular as the dinner. But your fate, as a student, is sealed, if the practice be continued.

2. *Indolence.*

Indolence differs from sloth and idleness in the same way that the parent differs from the child. It consists in the indulgence of a heavy, inactive disposition, leading you to delay till some future time, what ought to be done now. This will beset you by day and by night, unless you act from principle, and a high sense of moral responsibility. It can be resisted and overcome only by making your studies a duty, rather than a pleasure. They may, at times, be a pleasure, but should always be a duty. Dr. Fothergill, an eminent quaker physician, says, "I endeavour to follow my business, because it is my *duty*, rather than my interest: the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place."

3. *Sloth.*

This has frequently and justly been denominated the rust of the soul. The habit is easily acquired; or rather, it is a component part of our nature to be indolent. It grows fast by indulgence, and soon seizes upon the soul with the violence and strength of an armed man.

The great mistake with us seems to be, that we feel that we cannot do any great thing, unless we have all our time to devote to that particular thing. "If I

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only had the time to go and sit down, day after day, for a number of days or weeks, to examine that subject, and to write on that point, I could then do something." But, as it is, what can you do with such fragments as you gather, here and there, by sitting up late, or robbing your pillow at the dawn of day? Can you do any thing with them? No; you must wait for leisure, and for some great change in your outward circumstances, before you can hope to accomplish much! This is a great mistake. Madame de Genlis tells us, that, when a companion of the queen of France, it was her duty to be at the table and waiting for her mistress just fifteen minutes before dinner. These fifteen minutes were saved at every dinner, and a volume or two was the result. No change, great or marked, in your general course, is necessary to make new and rich acquisitions; only save every moment of time which you now throw away, and you will be easily able to do much. There are little vacancies, in the most crowded period of every man's duties, which are thrown away in resting from the great object of pursuit. But there is no way of resting the mind more effectual, than to have something on hand to occupy it. The mind is not like a hand-organ, which wears as fast after you have shifted the key, and taken a new tune, as before. The learned Erasmus spent the greater part of his life in wandering from country to country, chasing promises of patronage, which were held out only to deceive. Yet, by an undeviating and vigilant improvement of those hours which will always remain amid the greatest activity, this poor scholar, compelled by poverty to solicit from the great, continued to write more valuable books than most men, in like circumstances, would have considered themselves able to read.

4. *Improper method of study.*

May I not hope that what I have said under the chapter on Study, will enable you to understand what is meant by study, and also to form habits which will soon make it pleasant? Many will begin studies which have no present use, and no immediate relation to their prescribed course. They are useless and puerile. You may conquer them; but *cui bono?* A gentleman was riding through one of our large towns, when a dog came out and began to bark at the chaise. He began to strike at him with his whip. This only increased the clamour of the dog, which brought some ten or a dozen more to his aid. It now became a serious business. All the doors were on jar, and the old women and children laughing at the contest. What was to be done? Was a gentleman to be put down so? No. He descends, ties his horse, applies his whip, and actually whips and drives away the yelping tribe. But as the conqueror ascended his chaise, his laurels began to wither, as an old lady cried after him, "Why, after all, you have only chased away a dog!" Are there not many such battles fought by those who pursue studies that are out of the way, and which, if chased, are as honourable as the conquest just mentioned?

Music, painting, drawing, and the like, are appropriate, and very desirable, in their places; but how many have wasted their time in their pursuit, and thus not merely thrown away their opportunities for making solid attainments, but acquired wrong habits, which clung to them through life!

5. *We lose time by pursuing a study when the mind is wearied.*

There is danger in mentioning this, lest you mistake that restlessness, and that uneasiness of mind, so uniformly attending early discipline, for real weariness. But the mind, as well as the body may be jaded; and even a horse, in that condition, ought not to be spurred. Relief and refreshment will be quickly found by turning to some other study.

6. *Having our studies press us in consequence of procrastination.*

It is impossible to have the mind free and unembarrassed, if you suffer your studies to be driving you. If you defer your lesson to the very last moment in which you can possibly get it, you are not your own master. A man may do a full day's work in the afternoon: but if he puts it off till that time, he will be unhappy all the morning, over-labouring in the afternoon, and ill in the evening. He who does any thing in haste, no matter what his powers of mind may be, cannot do it well. If I have fifty miles to ride to-day, I *can* do it all after dinner; but to undertake it would be unwise, and cruel to myself and my horse. There should be no loitering in the morning, because you can retrieve the loss in the evening. Punctuality in getting your lessons is of the very first importance. "It is like packing things in a box: a good packer will get in half as much more as a bad

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one. The calmness of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry: he has no time to speak with you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away elsewhere before he can finish it. Punctuality gives weight to character. 'Such a man has made an appointment; then I know he will keep it.' And this generates punctuality in you; for, like other virtues, it propagates itself. Appointments, indeed, become debts: I owe you punctuality, if I have made an appointment with you, and have no right to throw away your time, if I do my own."

7. *We lose time by beginning plans and studies which we never complete.*

If the habit of entering upon what is not carried out and completed, be allowed in early life, the evil increases as long as we live. A friend put into my hands a bundle of papers which belonged to one who was reputed a genius. "Were they worth publishing?" was the question. Honesty required the answer to be, "No." There was hardly a single thing completed. Here was a poem begun; there a sonnet nearly completed; there a calculation of an eclipse, about two-thirds finished, with great accuracy and beauty; there a composition commenced, or a letter about half-finished; evidence sufficient that he possessed mind, and even genius; but had he lived, with such habits he could never have arrived at eminence. It is a good general rule never to begin any thing, without carrying it through, unless in so doing you must sacrifice some moral feeling or principle. He who desists, not only loses all his labour, but allows himself in a vicious habit. It is not essential that you devote all your time to the point on which you wish to receive or bestow light; but do something every day, and in time the thing will be completed, however formidable it appears at the commencement.

Order is essential to a proper division and improvement of our time. Any one who has never made the trial, is an utter stranger to the calmness and pleasure with which the mind meets its daily duties, however various, or however arduous, if they return periodically at the same hour. There will be a sufficiency of variety to afford relief, and also stimulus. But the order should be as complete as possible. A wheel that turns constantly may move a vast power, if every cog of the wheel be right; but if there be one broken here, and another there, the whole machinery will suffer, and eventually break in pieces. So, if you try to have order in all your arrangements of study, you will suffer whenever it is broken in upon. The result will be, that you will either abandon it, and let the ship go as she pleases, or you will seize the helm with an arm more resolute and nerved, and keep her true to her course.

If you would make time valuable, beware of low and trifling pursuits. Do nothing of which you will ever be ashamed, either here or hereafter. What is the verdict of mankind against Nero, who, when emperor of Rome, went up and down Greece, challenging the fiddlers to compete with him? Æropus, king of Macedonia, spent his time in making lanterns, a very useful article, but no business for a king. Harcatius, king of Parthia, employed his time in catching moles, and was one of the best mole-catchers in the kingdom; but does it tell to his credit? Was Biantes, of Lydia, a useful man, or worthy ruler, though he excelled in filing needles? In the tenth century, there was a patriach in the church, by the name of Theophylact, who employed his time in rearing horses. He had in his stable above two thousand hunting horses, fed upon the richest dates, grapes, and figs, steeped in wines. To say nothing about the waste of money, does not the voice of mankind execrate such an abuse of time, and talents, and station? And yet, what is the difference between such a waste of life, and that which too many young men make, excepting that, in the former case, the responsibility may be greater?

By many, much time is wasted in dressing the person. There are some who will spend from one hour to two every morning in shaving and dressing. What do they accomplish in life? They have smooth chins and look neat. As for accomplishing any thing good or great, they will never do either. Dress and neatness are highly commendable; but we cannot have our wagons of mahogany, and highly varnished, if we expect to carry heavy loads over the mountains with them.

I shall speak of the necessity of exercise in another place; but, instead of that exercise which is to refresh and

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invigorate, how many spend much of their time in sports, and call them recreations! We may have sauces to our dinner; but he who should try to live solely upon them, would find himself shortly becoming lean. Taylor calls such diversions "garments made all of fringes," neither comfortable nor becoming. You are in danger from any recreation which you love much; for men always give their time freely to what they love.

Some men, while young, rush into open, high-handed sin, and plunge headlong into guilt, which quickly leads them to ruin or death, and deep remorse. But this is not the history of the great majority of our educated men. But the sin which, of all others, most constantly lies at their door, is the waste of time while young, and, indeed, all the journey of life. An evening is spent in chatting and smoking; it seems a short space of time; but when life closes, and we leave time to go into eternity, how many of these will witness against us! How deep will be our repentance when too late to remedy the defect, if not too late to seek forgiveness! There is no one thing of which students are so prodigal, as of their time. There are some exceptions; but multitudes would be amazed at their conduct, had they been as prodigal of any thing else. You neglect duties, public and private, and satisfy conscience, that you have not time to fulfil them all. But the wasted hours cry out against you.

Above all, I may add, that your time will pass neither smoothly nor profitably, unless you seek and receive the blessing of your Maker upon you daily. There is no one, and no ten things that will so much aid you to improve your time as the daily practice of prayer. "*Bene precasse est bene studuisse*," according to a great master in study. In the morning ask the blessing of God upon your studies, that he who created the mind, and has his finger upon it every moment, would keep it sound and clear, and instruct it; that he would give you a disposition to spend all your time in his fear, and to improve it for him. In the evening, recall the day, and the hours, and see wherein you have come short of duty, and what you have this day done, or omitted doing, which the conscience, quickened by prayer, tells you should have been done. Alas, how many have squandered this precious gift, and then, when they came to lie on the bed of death, have reproached themselves with a keenness of rebuke, which language was too poor to convey! A mighty queen on her dying bed, is said to have cried out, "Millions of money for one inch of time!" How many such inches had she thrown away! The piercing cry came too late. "Oh," said one, as he lay dying, "call back time again: if you can call back time again, then there may be hope for me; but time is gone!"

ON THE DOMINION OF MAN OVER THE INFERIOR CREATURES.

PLACE, in imagination, the naked, unarmed human being in the midst of his fellow-occupants of this terraqueous globe, and nothing could appear a greater improbability than that he should become the subduer of them all. It would seem a far more likely event, that he would be the speedy, easy victim, of some one of the fierce and powerful savages by which he is surrounded. The speed of some, the strength of others, and the fierceness or the inaccessible haunts of others, would seem to render the contest of man against them hopeless. His own frame, however experience may now have corrected the illusion, would appear ill-adapted to contend in enduring fatigue, braving inclemency of climate, or effecting works requiring vast efforts, with the many far more robust, and better defended tribes around him. In actual conflict, his body equally unprovided with armour of defence, or weapons of attack, would seem to leave him at the mercy of the first carnivorous monster that might desire him for a meal. That he should at all exist and propagate his species, in the midst of so many fierce and powerful tribes, would appear scarcely to be expected; as he could neither soar in the air, nor dive in the flood, nor burrow in the earth to avoid pursuit; nor resist in open combat the antagonist, whose fangs, or claws, or horns, employed with immense muscular force, and aided by irresistible weight and speed, would leave but this mitigation of his destruction, that it would be quick and sure; while his own bulk would render difficult those arts and retreats of concealment to which many other feeble and timid tribes, in consequence of their smaller size, naturally and easily resort.

All this, however, is mere imagination. The fact has been found the exact reverse.

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Yet, to look at the matter in this hypothetical view, may have the use of showing the difficulties over which reason has triumphed; and the unspeakable superiority of mind over matter in all its forms and organizations. For in man's seemingly unarmed and feeble frame, there has been found to reside a principle of intelligence, the resources of which have met and vanquished every physical difficulty, whether arising from the seeming imperfections of his bodily structure, the powers and habits of the other animal tribes, or the rudeness and inclemency of the world assigned him for his habitation. Though his bodily frame is neither clothed nor armed as that of many animals, nor capable of the efforts of speed or force which many of them can exert, nor adapted to follow on equal terms into their own elements the natives of watery, or aerial, or craggy regions, it has yet been found an instrument capable of effecting all the arts which inventive reason has contrived for sustaining man in that sovereignty over the globe and its inhabitants, which the Creator of all assigned and granted to him. Destitute of the arms of nature, he has sought those of art; his own strength but feeble, he has availed himself of all the forces of animate and inanimate nature. Those forces which, if hostile, might have destroyed him, he has skilfully turned to his own account for safety or for victory; and he has shown himself lord indeed of this vast world, by the command he has attained over all its forces; by the changes he has effected over all its surface; by the supplies he has drawn from all its elements; and by the dominion he has gained over all its living inhabitants.

This dominion of man over the inferior tribes, will be considered in the two-fold view of the domestication of the useful, and the destruction of the noxious creatures. The domestication of useful animals by the two-fold use for which they are employed, labour and food, receives a second arrangement of our subject.

First, then, "the domestication of animals for purposes of labour."—Of these, one of the most primitive and simple was the yoking of *oxen* to the plough. This heavy, slow, and dull creature, but possessing great strength, and a quiet patient nature, was tamed and trained to draw the plough in the earliest commencement of agriculture, when men were passing from the pastoral state; when the increasing numbers of the human family rendered the sustenance to be obtained from grazing flocks and herds no longer adequate to their wants. The inspired writings of Moses, also the author of the book of Job, and the heathen poets, Homer, and Hesiod, who describe the pursuits of agriculture as they were carried on in the remote ages in which they flourished, introduce the labouring ox into all their pictures of rural life. That primitive practice has retained undiminished hold of the eastern world to this day; and it has, indeed, spread as wide as agriculture itself: so much so, that England, Belgium and America, are perhaps the only countries, in which the use of horses has generally superseded that of oxen in the labours of the field. The patient, toiling ox remains therefore to this day the picturesque and poetic emblem of that happiest of all human occupations, the culture of the soil, breaking up the fertile bosom of our mother earth; casting in the seed of human sustenance, tending the ripening and waving bounties of Providence, thrusting in the sickle upon the recompence of previous toil: and bearing home with the shouts of untutored but honest joy the annual stores of secure abundance.

The *ass* next presents itself among the animals trained for human service. In its wild state, fierce, fleet, suspicious, and keeping aloof from man; but when once tamed losing all its native qualities, and becoming, except when in some very extreme cases roused to unwonted rage, the most patient, if not the most sluggish of beasts. Not that in our cold, damp, and variable climate, we ever see this animal, which is a native of arid and hot regions, in its vigour and perfection. In Spain, Portugal, Africa, and the East, this creature grows to a considerably greater height, and is a much more lively and vigorous animal than with us. It was from the earliest ages employed in the East both for burdens and for the saddle; and where the roads, the speed, and the hurry of English journeys are unknown, it proved a sufficient and a pleasant roadster, for the easy, calm, and leisurely progress of a patriarchal traveller. To load the ass, to saddle the ass, are therefore circumstances perpetually noted in the simple records of patriarchal life, contained in the Old Testament. Here, in our land, the ass is

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consigned to the lowest of the community, and is rarely seen but as a wretched drudge, whose dullness and obstinacy, increased by hard fare and excessive labour, lead to blows and ill usage, so that the ass has with us sunk to the lowest condition of drudgery and misery.

Next among the early domesticated animals appears the *camel*, the ship of the desert, moving in numerous caravans across oceans of sand, accomplishing the commerce and intercourse of nations, which, though not far remote from each other, yet being separated by these waste and howling wildernesses, would have remained perpetual strangers to each other, and incapable of an interchange of their respective commodities. It is a tranquil and docile animal; though not swift, yet strong, and capable of travelling at its slow pace to great distances, for many successive days, with but a scanty subsistence. Some of the dromedary variety of this species are capable of exerting great speed, though less adapted for heavy weights and slow progress; and are employed by couriers to convey despatches, which they accomplish with a swiftness impossible to any other animal in a country destitute of roads, of water, and of every convenience for the establishment of posts and relays. But the camel is a local beast: invaluable in the peculiar regions of drought and sand, for which all its singular capabilities adapt it; in other places it is useless. Its foot is formed to walk on soft and yielding sand: its internal reservoir of water is contrived for its supply when springs and streams are far remote. It would be as awkward, useless, and out of its element, yoked to an English stage coach, as an English horse would be in the sands of Arabia. To English eyes and ideas of beauty, the camel is a shapeless, ugly brute; it may not be so in the estimation of an Arab who is familiar with it from its infancy, and experiences its value, and knows all those points in its frame, in which the more perfect differ from and excel the less shapely and vigorous of the species. An Arab camel-driver may fancy and admire a camel as an English jockey does a horse, and be as proud of its shape and make, its breed and qualities.

Next among the animals domesticated for labour appears the *horse*; the creature with which we are more familiar than with any other in every mode of laborious effort, as England is indeed a land of horses. Anciently this noble creature was used chiefly for war, and for the pomp of state; then it was introduced in the chase; afterwards as roads were constructed suitable to the purpose, for journies; but as a beast of burden, whether in draught of carriages, or for carrying burdens on its back, it was but rarely employed by the ancients, and less frequently still, if at all, to draw the plough. As a servant of man, this creature is on the whole, without a rival. Amid the sands of Arabia, from its peculiar structure and adaptation, the camel is more valuable. The ox, from the value of its carcase, after a term of labour, and from the less expense of its provision, may in agriculture compete with it. In mountainous, and precipitous roads, the more sure-footed mule may surpass the horse. But with a few exceptions of this nature, arising from peculiar circumstances, there remains for general and various use, no animal that can be compared with the horse. Beauty of form, colour, and proportion; speed, strength, and docility; spirit, courage, sagacity; obedience, gentleness, patience, are but some of the many fine qualities of this noble, but too often abused animal. His very excellences exciting the pride of his owner to display them for his own amusement, at the sad expense of extreme suffering to the fine creature which deserves a better fate; and the generous willingness of the beast to exert and exhaust to the utmost, his free and vigorous speed, giving to his low and vulgar owner, who has nothing of his own to commend him, an occasion to glory in the exploits of his horse, which it may have been an honour to the animal to perform, but a shame and a reproach to the rider to exact. The various sizes and breeds of this creature, its capability of being naturalized in such dissimilar climates, and distant regions; its adaptation to such diverse employments, from drawing the plough or heavy-laden wain, to the gentle amble that forms the graceful and healthful luxury of the softer sex; the beauty of the species in all its varieties when not worn down by excessive toil and deficient food; the animation and delight imparted to any scene in which numbers of these fine creatures are assembled, the sympathy and emulation they display, the ease and agreeableness with which we are by their aid enabled to perform journies otherwise impracticable or most weari-

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some; and lastly, if the expression may be pardoned, the cleanness of the animal in its person, in which naturally there is so little offensive, and which by art and care is capable of so much polish and beauty—all these excellences, perfected by the complete training of which the intelligent and docile, the patient and submissive nature of the creature admits, so that by the slightest intimation it understands, and as readily obeys, the will of its rider, unite to render the horse the pride and favourite of man, his best servant, and greatest pleasure, of all the irrational creation. He seems deformed hardly by any vice, and destitute scarcely of a single good quality that could be desired. The Arab, the Tartar, the Moor, the Spaniard, the Englishman, have vied with each other, and excelled all other people, in their admiration and estimation of the horse, and in the varied but universal use of him. Take the horse from man, and his pursuits in agriculture and commerce, his intercourse by journies from place to place, the whole economy of life, the entire state of society, would suffer beyond calculation.

The huge *elephant* must not pass unnoticed among the domesticated animals employed to labour in the service of man. It is in India chiefly, both in ancient and modern times, that this immense creature has been employed and tamed. In the gorgeous but barbaric pomp of the eastern princes, the elephant has always been conspicuous, as the creature chiefly exhibited in their royal retinues and processions. Bearing on his back the howdah, open or enclosed, with housings of silk and gold, and moving with stately dignity, he must appear a truly royal beast; while his rider elevated so high, and accommodated with a throne or couch rather than a saddle, or enclosed as in a house from exposure to the weather, must find both luxury and distinction, when mounted on a well-trained elephant. Their use in war by eastern princes, especially in ancient history, is familiar to every one; as also the little service rendered by these huge creatures to their employers whenever opposed by disciplined troops, and skilful, resolute commanders. Easily frightened, and, indeed, rendered frantic and ungovernable, by the annoyance of loud shoutings and missile weapons, they were generally driven back upon their own ranks, trampling and overthrowing every thing before them, and securing for the adversary an easy victory. They are also employed for purposes in which, in the absence of mechanical skill, the exertion of great strength is required, as the launching of vessels. And, in hunting the lion and the tiger, their great height, strength, and courage, render them invaluable assistants to their adventurous riders. The docile, sagacious nature of these creatures, together with their great strength, and majestic appearance, is what constitutes their chief value to man. But for general use they are quite inapplicable. Their vast bulk renders it impossible to employ them for many purposes, and in all must be a serious inconvenience. Their temper, though generally tranquil, cannot be fully depended on, for they are subject to gusts of fury, as unexpected as they are uncontrollable. The charge of providing the immense quantities of food they consume, can hardly be compensated by the services they render. And the elephant will probably continue to be the mere toy of the pompous courts of the east. As roads and bridges are constructed, as the country is cleared and cultivated, and the number of savage beasts is diminished in British India, the appliances of European art will be adopted, and an elephant may become a wonder and a show in India, as it is now in Britain.

It might seem more doubtful whether the *dog* should be classed among the beasts of labour employed by man; yet that creature is doubtless trained for employment and service, though less generally employed in those branches of service for which the patient exertion of strength is required, which are therefore more properly termed labour. Yet these poor faithful animals prove themselves not incapable even of these efforts. They are used for the draught of their sledges by the Esquimeaux Indians, and as well adapted for their snowy journey as the camel for the sands of Lybia, or the horse for the roads of Britain. Patient of toil, in proportion to their size, of great strength, subsisting on scanty supplies of food; docile and patient; they perform long journies, and endure all the hardships of a rigorous climate; and it is to be feared, receive little other recompence than blows and stripes for all their hard service. But the companionable, faithful, sagacious dog, has always been employed to tend and drive the flock,

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to guard the house, to hunt the wild beast, to attend and associate with his master. As the servant of man, the capabilities and qualities of the dog are of great value. No creature seems so universally and naturally capable of a knowledge of, and attachment to the person of its master, an attachment often of a strength and constancy truly admirable. This appears to be the disposition in the dog which has called forth towards it on the part of man a strong reciprocal regard. Besides it is more trustworthy than any other creature; that is, it may be left to perform its office without the personal inspection of the master, indeed, in his absence. How carefully will it guard property, or watch a flock, however long it may be left in charge. This creature is besides of extensive adaptation. The species is of great variety in size, instinct, speed, strength, courage. Of all the animal creation not one seems so readily and thoroughly submissive to man; nor is any other capable of learning from his master so many various and difficult attainments. None is capable of a more general naturalization in all climates. And if the services he renders to man are not in all cases of the highest importance or necessity, yet he is not of small value, but stands high in human estimation. One dismal drawback there is from all the excellences of this creature, its peculiar liability to that dreadful malady, hydrophobia; this he so readily both receives and spreads that the terror of a mad dog has passed into a proverb. Like other animal servants of man, he is most needed in the rude and primitive state of society.

The *rein-deer* is so valuable a domestic creature to the Greenlander and Icelander amid their snowy, dreary regions, that it must not be denied a place in this enumeration of the domesticated servants of man. Hardy, rapid, docile, fitted equally by its formation and its instincts, to the regions it inhabits; supplying food in its milk and flesh, as well as service in its rapid journies to its master; it is an invaluable creature. It is, however, like the elephant, liable to fits of rage, and will sometimes turn upon the man who is driving it, with great fury; whose only refuge in such a case, is to overturn his sledge quickly, and take shelter beneath it, to escape the blows and stamps of the furious beast.

Such are the chief of those animal tribes which man has reduced into subjection, and received under his care, for the sake of the valuable services they are capable of rendering him. On the part of the creatures themselves, the natural qualities with which the Creator has endowed them, fit them for this servitude. Had they been of a fierce, untameable spirit, their other qualities of strength, or speed, or sagacity, could not have been safely and successfully employed by man, but being all of them, with the exception of the dog, herbivorous creatures, their blood is not of a hot fiery nature; but they are tranquil, passive, and manageable. They are also capable of great exertion and efforts, which being directed by man to his own purposes, accomplish for him great results. Nor can it be doubted that these capacities were given for the service of man, as well as for the benefit of the creature itself in its wild state; especially when we take into consideration the singular adaptations to peculiar localities of the camel and the rein-deer.

The domestication of these creatures consists in removing them entirely from a wild and free state, and bringing them under management in respect of breeding, food, shelter, training, and labour. Thus the control over them is complete; their native instincts are either worn out or greatly modified, and their knowledge, their habits, and their very form, in many instances, are derived from human influence. The power of man to modify the breed of domestic animals is very great, and is derived from the circumstance that occasional deviations or peculiarities can be perpetuated, from the individuals in which they occur. The great law of nature in all the tribes of organized and living forms, is, that the progeny should be the exact type of the parent. This law, which prevents confusion in nature, and transmits through a long succession of ages, the unaltered forms and properties of innumerable animal and vegetable tribes, nevertheless admits of deviations, which though minute in themselves, not affecting any thing essential and distinctive of a species, are yet sufficient to modify the beauty, strength, or proportions of the individuals in which they are found. The comparative anatomy of one colt not differing in the minutest circumstance from that of another, yet one may have

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more symmetry of parts than the other, or may differ in length of limb, substance of bone, or height of shoulder. Seizing on these distinctions, selecting the individuals in which they occur, the breed of sheep, horned cattle, and horses, has been so diversified and improved, that it is truly surprising to consider to what a change from the parent stock the process has conducted. Can it be imagined that the exact prototype of the powerful, bony dray-horse, or of the fleet racer, or of the rapid, muscular coach-horse, could now be found, or ever existed in a wild state? The same may be noticed of many of our varieties of noble horned cattle, of sheep, and of dogs.

The training of these creatures must be repeated in the case of every individual; for though we can propagate physical peculiarities, we cannot effect a similar process with any educational attainments which particular animals may have reached. In procuring submission, communicating instruction, and exacting labour from animals, severity and fear are too much relied on and employed. Patience and gentleness would in general not only succeed best, but accomplish the object in the shortest period; for the untractableness displayed by young animals is very much the result of timidity; blows and harsh words increase their fear, and it is long before the agitated creature acquires confidence enough to perceive and believe that no harm is intended it. And often by harsh and cruel treatment acting on a temper naturally sullen and resolute, vicious and unruly habits are permanently established.

It is a question that will naturally arise, whether the great object which we may presume the great Creator contemplates in all his arrangements, that is, the greatest amount of happiness to his creatures, has been attained by subjecting to the laborious service of man those various tribes of kindly, noble brutes; whether the horse, the ox, or the camel, would not have enjoyed far more happiness in a wild unprotected state. With respect to man, it can surely admit of no doubt that his enjoyments have been much increased by the labours and services of these creatures; so much so that it can scarcely be supposed that men could have existed in such great numbers, or in such great comfort as they have done, had they been destitute of these useful subordinates. With respect to the creatures, the question is much more doubtful and difficult. It may, perhaps, be affirmed, that it is no necessary condition of the arrangement by which beasts are subjected to labour, that their happiness should on the whole be diminished. With kind and skilful treatment, the superior food and shelter procured by human care, and given as the compensation of their labour, might be more than an adequate return for the toil exacted of them; that toil itself, when not excessive, being by no means a suffering, but a healthful and pleasant exertion of vigorous powers. In our own persons we know, that within reasonable limits, labour is not suffering; it is rather enjoyment; and certainly a zest and relish is given by it to repose and food, no otherwise to be attained. And, to a strong, healthy animal, a moderate day's toil, recompensed with abundant food and warm shelter, can be no hardship. The suffering to the poor, dumb, uncomplaining brutes, must therefore occur, where toil is excessive, and unduly prolonged; where food is scanty and insufficient; and stripes are needless and unmerciful. In short, the suffering in this case as in every other, arises from moral wrong; from the want of just and humane sentiments; from avarice, passion, cruelty. The arrangement of the Creator is not to be arraigned, but the conduct of man. The remedy of this evil, as of every other in the world, is chiefly to be expected from the moral improvement of man. In this view, the benefits of the benign religion of the gospel reach even to the dumb creation, as it operates through the character of man on every thing affected by his conduct. Already no doubt the humanizing influence of this religion has diminished animal suffering. It is a mark of a feeling and considerate mind, to treat with kindness a dumb and defenceless creature; it is the obvious interest of the owner to be careful of his property in the life and strength of his beast; and the instances are numerous in which a strong attachment grows up between the labouring animal, and the human partner in its toil, who has the care of its welfare, as well as the exacting of its efforts.

But if indeed the labour of animals could not be exacted always even with the greatest care and consideration on the part of their masters, without the

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infliction of somewhat more suffering than the supplies and benefits bestowed by men on these their dumb servants will compensate, yet the advantages to human society and happiness from this source are so great, that, looking at the subject with a comprehensive view, the great Parent and Ruler will appear wise, and the progress of science in free and enlightened nations, bids fair to relieve the animal creation of those kinds of toil which are most severe and destructive. Elemental forces will probably be discovered and employed to accomplish even locomotion with a speed unattainable by the best breed of horses. And if but moral wisdom keep pace with scientific knowledge, future periods of society may witness a degree of happiness unknown to us, while cruelties and sufferings will gradually disappear.

(To be continued.)

GOSSIPING.

Some people seem to make it their employment to go about from house to house, to find out the calamities of their neighbours, only to have the pleasure of carrying the news to the next house they go to.

Mr. S.— once reproved one of these gossips. She had nearly talked herself out of breath, with, "Shocking news! I hear poor Mr. —— is dead, and has left a large family without a shilling to help them; and Mrs. —— has fallen down stairs, and broken her leg; I saw the doctor ride by, as I came along; and farmer ——'s house has been burnt down; and Mrs. ——'s eldest daughter has lost her place, at a minute's warning. Dear, dear! what troubles there are in the world: it really makes one's heart ache to hear of them."

"And pray," asked Mr. S.—, "what have you done to help all these people in their distress?"

"Oh, sir, it is not in my power to help them."

"Indeed, I think you might find some way of being useful to them: if you only spent in rendering help the very time that you squander in idle gossip about their misfortunes, which, I can't help thinking, seems to afford you a sort of pleasure. I will tell you a story: A traveller passing over a miserable road, the wheel of his carriage stuck in a deep rut. He laboured with all his might to extricate it; but in vain. Presently some one passing said to him, 'You are in an awkward situation, sir: pray how did the accident happen?' Another came up, 'Dear! dear! what is the matter? Well, what a good thing your neck was not broken! but this road ought to be indicted; there are continual accidents of one kind or another.' A third addressed him, 'I'm really sorry to see you so much heated and fatigued, sir; I fear, too, your horse and carriage are injured. I am very sorry.' 'Come then,' replied the unfortunate traveller, 'if you really are sorry, be so good as to put a shoulder to the wheel; a grain of help is worth a bushel of pity.'"

The idle and impertinent curiosity of some people, in the time of a neighbour's distress, is ill concealed under professions of sympathy and pity; while, like the priest and the levite in the parable, they only come to the place and look, and then pass by on the other side of the way. If sympathy and pity are really felt, let them lead to conduct like that of the good Samaritan; for our Lord says to each of us, "Go thou, and do likewise."—*New Monthly Mag.*

THERE IS A GOD.

There is a God! The herds of the valley, the cedars of the mountain bless him; the insect sports in his beams; the elephant salutes him with the rising orb of day; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity: foolish man alone has said, "There is no God!"

MORNING PRAYER.

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after.—*Burkitt.*

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HINTS ON THE NEW POOR LAW.—No. IV.

The treatment of the children of the poor, is a very important subject in connexion with the New Poor Law act, and especially in the union houses. The parish-boy, in the old workhouse, has been graphically described by Crabbe, in his

SKETCH OF RICHARD MONDAY.

"There was he pinch'd and pitied, thump'd and fed,
And duly took his beatings and his bread;
Patient in all control, in all abuse,
He found contempt and kicking have their use;
Sad, silent, supple, bending to the blow,
A slave of slaves, the lowest of the low;
His pliant soul gave way to all things base,
He knew no shame, he dreaded no disgrace.
It seem'd so well his passions he suppress'd,
No feeling stirr'd his ever-torpid breast;
Him might the meanest pauper bruise and cheat,
He was a footstool for the beggars' feet;
His were the legs that ran at all commands,
They used on all occasions Richard's hands.
His very soul was not his own; he stole
As others order'd, and without a dole;
In all disputes, on either part he lied,
And freely pledged his oath on either side;
In all rebellions Richard join'd the rest;
In all detections Richard first confess'd.
Base was his usage, vile his whole employ,
And all despis'd and fed the pliant boy.
At length, 'Tis time he should abroad be sent,'
Was whisper'd near him—and abroad he went."

With the future progress and success in the world of Sir Richard Monday, we have nothing to do here; such a course of *instruction* may have made one rich worldling, and that is no defence of it, but it has also produced tens of thousands of those most wretched beings who crowd our jails, and fill our convict transport ships. We may at once ask, Ought any rational being, having an immortal soul, to be subjected to such a course of early nurture and education? As yet the New Poor Law is too recent to allow of a sketch being given of any one reared under its provisions, and we must not be so sanguine as to expect that in every instance the result will be what is to be wished, particularly when the *previous* training of many of the children is considered; but it may safely be said, that under the rules for the regulation of union houses, when duly observed, (and it is the duty of the guardians to see that they are properly attended to, no child can be subjected to such treatment as that experienced by Richard Monday.

It may be well to suggest to guardians, what appears to be a desirable plan with regard to those children "who know no parents' care," and who, in most instances, have been sufferers in body and in mind, from the misconduct of parents. The general plan is, to form two classes in a union-house, one of boys from nine years to fifteen years old, the other of girls, and all younger children able to walk alone. The treatment should resemble that of a well-regulated common boarding school, the accommodation and fare of course inferior, but therefore probably the more adapted to prepare these children to become useful members of society, and far better characters than those whose first lispings, caught from the mouths of the parent, were "parish-allowance," and "weekly parish pay." Discipline, regulation, and proper restraint, must be strictly enforced; but with children this may be done without cruelty or unchristian harshness. The law requires a schoolmaster and mistress to be appointed. With the youngest children something of the plan of infant-school instruction may easily be adopted by an intelligent mistress, assisted by one or two of the elder girls. After eight or nine years of age, the course must be different. The girls should be employed the greatest part of the day in a varied routine of house-work, washing clothes, attending the younger children, plain work, knitting, and any other employment suited for their ages and strength. The boys from nine or ten, to the time when they leave the house, should also be employed in various ways, and by no means be kept all the time to "their books." Let them take a part in cleaning and setting their sleeping-rooms to rights, cleaning knives, shoes, and other odd work, which may make them handy and useful. A part of the time of many should be employed in gardening or field work; for a union-house should always have two or three acres of land attached to it, to raise potatoes and other vegetables. Some useful trade should be taught in the house, not to make articles for sale, and thus interfere with the honest, industrious tradesman of the neighbourhood, but such as may be of use to the inmates of the union-house; as tailoring for making and mending their own clothes, basket-work, netting, and any other occupations, which the peculiar character of the neighbourhood, or other circumstances, render preferable.

In all these employments, great care must be taken not to interfere with any business or trade carried on in the neighbourhood. The children and adults in the union-house may perform work for

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their own use, as members of a family, but not to injure any workman in the neighbourhood. This principle is very properly enjoined by the commissioners, and is important, as otherwise, though a few pounds might at times be earned for the union, yet it would be in a way that might occasion the expenditure of a larger amount, by ruining some industrious person, who is unable to meet the opposition of "pauper labour" in his immediate market or trade; and who might, were not this caution observed, with his family, become a direct burden to the rate-payers of his parish.

The eighteenth rule for the regulation of the union-houses directs, that "the boys and girls shall for three of the working hours every day, be instructed in reading, writing, and in the principles of the christian religion; and such other instructions shall be imparted to them, as are calculated to train them up to habits of usefulness, industry, and virtue." Such instruction was not deemed necessary for the children of a workhouse in the days of "Richard Monday!" but it is required by the New Poor Law, and, as a matter of course, every board of guardians must appoint proper teachers, and supply them with proper books. The requisite materials for teaching are not difficult to obtain, at a small expense. The list of publications of the National School Society, or of the British and Foreign School Society, contains articles for this purpose; that of the Sunday School Union contains a good assortment, especially those required for sunday-school instruction. Here may be found catechetical works for all ages, from the Milk for Babes, to the Church of England Catechism, and the Assembly's Catechism, with the Bible Catechism, those of Dr. Watts, &c. &c. Such books are absolutely necessary for the children in a union-house, who require both general and religious instruction, being both week-day and sunday scholars. Some knowledge of the first rules of arithmetic, and other general information, is necessary and desirable, but there is no occasion to carry this too far.

I would also recommend that sunday-schools should be established in union-houses. The assistance of gratuitous teachers, known to the master or mistress, might generally be obtained, or some members of the families of the visiting guardians might help for a few hours on the Lord's-day: this would tend to cement the different classes of society together by mutual feelings of good-will; and would be the best means of promoting the religious instruction of the poor children.

It would also be desirable that the children who can read, should have suitable books lent to them, especially for use on the sabbath. No doubt benevolent persons would be found, who would give such volumes; or a small fund might be raised for this purpose.

The old proverb, and it is a very true one, says, "All work and no play makes Jack a dull boy." Amusement and instruction both are needful for young folks. Children are not to be considered as requiring the same restrictions as those adults need, who, from vice or improvidence, have shown that they are not altogether trustworthy members of society. The main point with regard to children in a union-house, is to bring them up so that they may become good members of society; and thus their own happiness, as well as that of others, will be promoted. Every proper indulgence should be given to these children. Let them be taken out occasionally; and within the grounds of the union-house, let their attention be continually directed to the various subjects connected with nature and art, which may be observed around them. Let there be tops, and hoops, and skipping-ropes, for the elder children; and a good stock of small pieces of wood to build towns, houses, and castles, for the younger ones—this will be found a plaything that never wearies, and that costs nothing. Let them be taught to see and feel, that God has placed us in a beautiful world, full of mercies and benefits, and then they are less likely to throw away those advantages in the manner which many of their parents have done.

Here I can refer to a union school which I have recently visited. Two children being taken away by their parents a few days ago, expressed their desire that they might be allowed to come again: another little child simply and artlessly told its mother, that it did not wish to go home again. Some may say, this was dissolving the ties between parent and child, but the cases would be best explained by reference to the homes in question, which afforded little comfort, and no instruction.

The question of education is ground upon which the advocate for the new

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poor law, rightly administered, (that always is a necessary caution,) may boldly meet the advocate for the old system. There is no doubt where the superiority lies, and it is pleasing to find that, in many unions, the guardians have offered terms for schoolmasters and schoolmistresses, which are a sufficient remuneration to induce competent and respectable persons to come forward to the work. And it may be said, without hesitation, that where this needful aid is withheld, the policy is narrow and deceptive. Two families of paupers will cost more than two competent instructors; and there is no question, but that withholding proper instruction, has been one great cause of pauperism.

This subject is important, and may require further notice, but at present there is only room to say, Contrast the new poor law system for the children of a union-house (not the "Richard Monday" system) with what the writer has seen at a favourite seat of instruction, to which even nobles of the land send their children. What would be said of a union-house school-room, without a pane of glass in its windows; where the rain and snow fall upon the books of the shivering boy, just out of a luxurious nursery; where the child is compelled to learn tasks wholly unintelligible to the youthful mind, of which no explanation is given; where the offences of the week are sternly remembered, and the poor culprit stripped and scourged on a block at stated periods; where neither child nor teacher duly appreciate the reasons for the infliction of punishment; where even a nobleman or a gentleman's son must perform menial services, which even "Richard Monday" would have loathed; where the out-of-school-hours often are spent in pursuits which no careful master of a union-house would permit in any child under his care, and where——but the subject need not be pursued. Yet many may be heard exclaiming against the union-house system for helpless orphans, who willingly and advisedly expose their own children to the privations and cruelties of the other system!

In the above remarks sufficient allowance is not made for the difficulties which must be expected from the dreadful neglect in which many children have been brought up, before they are taken under the care of the guardians. The following is an instance of very recent occurrence. A boy, who had been brought up under parents, in a town where the gospel is faithfully preached, and where places of worship abound, far more than enough to receive all the population, was admitted to a union-house, at the age of between ten and eleven. He was a lad by no means deficient in ability, but could neither read nor write, and on being questioned the next day about "God," he had not the least idea of what the word meant, excepting as an expletive for the utterance of passion and profanity; nor did he seem to know any thing about the Maker of heaven and earth! On being asked about "Christ," he said he had heard that word, but he could give no account what it meant; but he had once been in a church where "he heard the parson say it."

We are active for heathens abroad, and it is our duty to be so; but let us not forget the heathens at home; and nothing but actual personal intercourse with the parents, and getting the children to attend sunday-schools, will meet cases such as that just described. It should be added, that a parish allowance had been made for a considerable time for this poor boy under the old law, but the system of out relief, of course, had left him wholly uncared for.

It is very possible that the readers of the *Visitor* may be almost tired of this subject; and it may be well to intimate that I do not purpose to extend these communications much further. My present wish is to offer some remarks relative to the aged inmates of the house, in my next communication; to follow that with observations relative to the able-bodied classes; in which it will be my endeavour to notice particularly the subject of the separation of man and wife, which has been enforced, I think, to an improper extent, in some unions, but which is often misunderstood, in some respects, by those unacquainted with the real bearing of the law upon these cases; and I may subsequently trouble you with a few general remarks, by way of conclusion.

In reference to the letter of a correspondent, I deplore with him some proceedings under the new law, but I wish to direct his attention to what has been stated as the *main* object of these communications, namely, to call upon christian and philanthropic men to assist in the *right* working of the present system.

MOLUD.

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THE DIVISIBILITY OF MATTER.

It is exceedingly curious to trace the extreme divisibility of which matter is susceptible in the arts, and the minute forms under which animated being is frequently presented to our view. It may be proved by geometry that matter is divisible without end, but the recent researches in chemistry make it probable that all substances are composed of indivisible atoms. It is not our intention to enter upon the abstract inquiry in which an investigation of the evidence in favour of these opinions would involve us, but simply to bring before the reader a few instances of the extreme divisibility of which matter is susceptible by artificial means, and of the minute forms in which it does exist and possess the principle of life.

The metallic mirrors which are used in reflecting telescopes when they come from the hand of the workman, appear perfectly smooth surfaces to the naked eye; but when we examine them with a strong magnifier, they seem to be covered with deep indentations and corresponding elevations. Nor is this singular; for when metallic surfaces are polished, their greater eminences are worn down, but, at the same time, they must be comparatively rough, for the powder, whether tripoli, putty, or sand, can do nothing more than scratch the surface in every direction.

If we take a piece of glass tube, and holding each end, bring the centre into the flame of a spirit-lamp, and raise it to a white heat, we may draw it out to so great a degree of fineness that it shall be scarcely visible to the unassisted eye; yet that fine thread of glass is a tube, and mercury may be made to pass through it.

The oxide of silver is employed to stain glass of a yellow colour. One ounce of silver will stain four hundred square feet; but when the effect has been produced, a chemical means is employed to recover the silver that has not been united with the glass, and the manufacturer succeeds in getting back so much that there is no perceptible loss of weight. From which it will appear that the divisibility of the matter is so great, that 400 square feet of glass is stained by a quantity of silver which we have no means of weighing.

The extreme divisibility of matter is still more strongly exemplified by the great sensibility of the organ of smell. If the cork of a vessel containing the hydro sulphuret of ammonia be removed for a few moments, the fetid smell of this substance is immediately conveyed to every individual in the apartment. If a piece of camphor be subjected to a small increase of heat, its well-known odour may be recognised in any part of the largest room, though the most accurate balance would fail to detect any decrease of weight in the mass. With many other substances the same experiment may be tried with equal success, and in each we have a demonstrative proof of the extreme divisibility of the matter which pervades every portion of the atmosphere, and yet in so minute a condition that no artificial means we possess could detect its presence.

But if we leave the inanimate for the animated being, we shall observe still more striking displays of the minuteness of matter, inasmuch as it is connected with all the capabilities of receiving and of obtaining pleasures suited to its condition. The recent improvements which have been made in the construction of the microscope, and in the application of a powerful light, have opened to examination the conditions and habits of the inhabitants of a new world, whose very minuteness, and the obscurity that has so long overshadowed them, give an interest to our inquiries. Animals whose existence could not have been discovered without the use of artificial aids, are found to possess an internal organization; and in many instances the ramifications of their air vessels and nervous systems have been traced. As these minute animals have a system for the support of life, they must also be provided with food, which supposes the existence of matter more minute than themselves. In this way we may trace the divisibility of matter until the mind is tired with the hope of discovering the ultimate minuteness. A description of one or two of the animalculæ will best illustrate the subject.

The larva of a small species of dytiscus, so called because all the animals belonging to the genus are observed to dive or plunge when approached, is an interesting object for the microscope. Mr. Pritchard has given an account of the animal and its habits, from which we have selected the following facts:—During the spring and summer months, the eggs from

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which these larvæ are produced, may be found adhering to aquatic plants and confervæ growing near the surface of the water. If a few of these eggs be deposited in a vessel of water, and exposed to the sun, in favourable weather, they will be hatched in a few days. When the young first make their appearance, they are of a dark colour, and remarkably active. When a few days old, they shed their skin, and during this operation, which occupies some time, they are almost colourless, especially about the head; all their activity forsakes them, and they abstain from food. The disposition of these carnivorous larvæ is fierce and cruel. They are armed with a pair of bent forceps or mandibles, and with these weapons they seize their prey, and devour it gradually. If the victim be the larva of a gnat or other soft animal, they turn it round, and thus bring a fresh portion within their grasp, alternately opening and closing each mandible till the whole is consumed, except the skin. When these animals are unable to obtain other food, they feed upon one another, so that the most fierce and sanguinary contests may frequently be witnessed between them.

The wheel animalculæ or *vorticella rotatoria*, to be met with in vegetable fusions, is an exceedingly interesting animal for investigation with a microscope, and is admirably adapted to prove that the smallest developement of matter may be endowed with life. It is usually abundant in the stagnant waters of farmyards, and arrives at perfection in the months of June, July, and August. The largest specimens are about one-thirtieth of an inch in length, but those usually met with are not more than half that size, and can only be discovered by the use of a magnifier. It is most remarkable for the possession of curious rotary organs, by which the animal is able to produce a current towards the opening between its wheels, and thus to bring food to its mouth which is situated below the neck at the commencement of the body. It feeds on small animalculæ and vegetable matter.

No part of the animal kingdom can more excite our thoughtful admiration than that class which includes the creatures that are invisible to the unassisted eye. By the aid of the microscope we not only discover that matter is capable of a divisibility greater than we could have imagined, but that this matter may be in possession of vital powers, and endowed with freedom of motion, a capability of choosing a location, and of selecting food. Nor does our surprise end here, for when we increase the magnifying power of our glasses, we discover that many of these invisible animals are carnivorous, and feed on creatures smaller than themselves, which in their turn possess the same habits. In this way we may trace the divisibility of matter as far as art can aid us, and we then feel that we may strive in vain to find any limits of minuteness to the works of the Almighty Creator.

REQUISITES TO ENJOYMENT.

There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us; namely, a thankful reflection on the goodness of the Giver, a deep sense of the unworthiness of the receiver, and a sober recollection of the precarious tenure by which we hold it. The first will make us grateful, the second humble, and the last moderate.

A GENERAL VIEW OF THE CLASS REPTILIA, AND OF SOME REMARKABLE FOSSIL SPECIES OF THAT CLASS.

Under the class réptilia, Cuvier includes tortoises, saurians, (that is, crocodiles, iguanas, lizards, &c.) serpents, and the batrachia, (or frogs, toads, newts, the proteus, the siren, &c.) Most authors, however, separate the batrachia into a distinct class, under the name of amphibia, because, contrary to what exists in the others, in all these the first period of existence at least is passed in the water, with a condition of organs similar to those of a fish; as, for example, in the frog; which in its tadpole state is an aquatic animal, breathing the water by gills, which become obliterated as the lungs in due time become developed. In some, indeed, the whole period of existence is thus passed, no change in their organs adapting them for the land, as in the axolotl of Mexico, and the proteus of Carniola; in others, however, though the gills of the young do become obliterated, and the lungs developed, the animals continue to inhabit

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their native element, for which their organs of progression adapt them, and they breathe at distinct intervals. Such is the case with the common water newt of our ponds and ditches.

Restricting the class reptilia to the three first orders; namely, tortoises, saurians, and serpents; it contains a vast assemblage of most curious and interesting beings: many are remarkable for the beauty and brilliancy of their colours, many for their extraordinary size, strength, and ferocity, and many for their deadly poison; which makes the smallest snake even more to be feared than the boa or the crocodile.

Various, too, are their forms and habits. Look, for example, at the tortoises, or *chelonia*, animals of thick unwieldy figure, invested in a solid buckler both above and below, the one being an expansion of the ribs, the other of the sternum, and both covered with horny plates or scales. The limbs are four, an exterior and posterior pair. Of those animals, some are terrestrial, others aquatic, some herbivorous, others carnivorous. Look, again, at the *sauria;* what a surprising multitude is there here to engage our attention! crocodiles, alligators, and gavials, of monstrous size, clad in mail of proof, sanguinary and destructive; animals of aquatic habits, they spread terror and confusion around them, both in the river, and along its banks. From these giants of their race, we proceed to iguanas, geckos, monitors, chameleons, and hosts of smaller lizards, in whose slender limbs, bright colours, and inoffensive habits, we almost lose sight of the ferocious monsters at the head of the saurian family. Of these, some are arboreal, seeking their insect food among the foliage of the trees; others dwell in swamps and morasses, and swim with great facility, lashing their long tails from side to side with rapidity and vigour. Others love to bask among ruins and mouldering walls; they run over fallen columns, and broken marbles, the relics of crumbled palaces and temples, as if in derision of man's arrogance and pride. Thousands of such live and breed among the monumental ruins of Egypt and the East. From these, again, turn to the serpents, (the *ophidia*, or ophidian reptiles;) contemplate their forms, their numbers, and their habits, from the huge pythons and boas, dwelling in hot swamps and in marshes, to the harmless little slow-worm of our own land. Some are formidable from their strength and ferocity; some from the deadly poison they instil into the wound by which they destroy their victim. Many are very beautiful, glittering in burnished scales, of green and gold. Some inhabit the morasses, some the luxuriant plains, some the woods, climbing the trees, and twining their long slender forms around the branches; others dwell in sandy plains, in sterile deserts, among rocks, or the ruins of towns or temples, and some even invade the dwellings of man, and bring terror and death into his household. Cunning, ferocity, swiftness, agility, and strength characterize this dreaded race, between which and man, though fear has often led him to bow down in worship before it, there is inveterate hostility.

Of the *chelonia*, several, both terrestrial and aquatic, are esteemed as rich and nutritious food; others add their horny plates to his store of luxuries; and others please from the exquisite beauty of their markings. Of the *sauria*, the crocodiles, alligators, and gavials alone, are terrible; the rest are all harmless; many curious and pretty; and some, as the iguanas, excellent for food. But of the *ophidia*, beautiful as many undoubtedly are, we all entertain dislike and fear; we regard them as insidious foes, from whom neither man nor beast is safe: yet many are harmless; but as we know many to be poisonous, we regard them all in the same light. This is not quite just; and our aversion prevents our investigation of their habits and manners, which, as regards the great majority of species, are but little understood.

Our readers will now understand the general character of the subjects composing the class *reptilia*. It is a class, which, though discovered in the greatest portion of the globe, is concentrated in the hotter regions. In cold-blooded animals, a high degree of atmospheric temperature appears to be essentially necessary to their vigour and developement, as well as to their numerical ratio. Accordingly, in our latitudes, the species are very few, very feeble, and their individual numbers very limited. As we advance into warmer latitudes, the species are more numerous, more varied in form, and we observe many of considerable magnitude. Here the tortoises first begin to show themselves, but not

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numerously; nor are there among them any of the giants of their race. In the warmer latitudes, such as Spain, Italy, Greece, &c.; as well as in our more northern climes, all the reptile tribes hybernate during the winter. As the winter approaches, they lose their energy and appetite, and retire to their retreats. The tortoise buries himself in the earth, or the mud; the snake creeps into his dark abode, beneath ruins, or in old walls, or under brushwood; the lizard seeks his hole in the bank or brake, and all await the severities of the coming season. They now fall into a deep insensible sleep, so deep that they appear to be dead. Neither handling them, nor moving them, rouses them from their trance; they neither hear, nor see, nor feel; yet does a feeble circulation of the blood still continue, the vital organs within are still susceptible of the stimulus of the vital fluid. As the spring returns, they gradually revive, and at length emerge, active and vigorous, from their retreats.

Nor is this hybernation altogether restricted to the latitudes we have just referred to. If we except the marine tortoises or turtles, it would appear that the reptile tribes, even in the torrid zone, experience this periodical trance, though not in so intense a degree, nor for so long a time.

If we advance from the southern latitudes of Europe to the sultry intertropics, a new scene is presented. It is here that we find the reptile race in all their plenitude, both of power and number. On the sea, we observe huge turtles basking in the sun, or feeding in companies on the various marine weeds, which in the extensive shallows, near islands or the main land, rise to the surface, and form an oceanic prairie. Here these animals attain to extraordinary dimensions, and have been taken weighing 800 pounds. On the land, the great testudo indica equals its oceanic relative. In the rivers, crocodiles and alligators swarm; on the land, in the woods, or among the stones, countless thousands of lizards, all active, all in pursuit of prey, arrest the attention of the most careless; while snakes, large and small, harmless or venomous, oblige him to tread carefully, and excite unceasing anxiety. In short, the torrid regions are the nursery and strong hold of reptiles; woods, rivers, fields, gardens, houses, are all occupied by them; while in the wide-spread swamps, and in places unfrequented by man, lurk the huge and mighty giants of their race, boas and pythons, crocodiles and gavials. Such is the general picture of the reptilia, a class, the typical habitation of which must be regarded as intertropical; for, as we have said, it is only in a high temperature, that the ultimatum of developement, as to size and power, can manifest itself among these cold-blooded creatures; and it is only in a high temperature that the multitudinous smaller species swarm in myriads, both on the land, and in the water.

It is to this class, the reptilia, the leading features of which we have thus attempted to sketch, that some of the most extraordinary fossil relics, as yet brought to light by modern discoveries, are assignable. The number, the size, and similarity of the extinct creatures, of whose existence, at one period, upon our globe, their relics bear testimony, are alike remarkable. Yet it is not a little strange, that as far as we know, they are all those of saurian reptiles, and of allied monsters of a form apparently intermediate between crocodiles and fishes, (constituting a link now lost;) and of chelonian reptiles, namely, tortoises, terrestrial and aquatic; while none appear referable to the *ophidia* or serpents. In saying this, we are aware that Dr. Goldfuss, among various reptiles, frogs, fishes, and insects, occurring in the schistose strata near Bonn, has discovered an impression representing two fragments of a spirally rolled snake-like body, which he has figured in the "Nova Acta Academiæ Naturæ Curiosorum," vol. xv. 1831, and described under the name of *ophis dubius*, doubting whether they belong to a snake or serpent-form fish. Setting this aside as doubtful, and other similar instances, we may regard the sauria and chelonia as the main, if not the sole of our fossil treasures among the present class. Of these we may enumerate a few of the most striking, in order to give our readers some general idea of their appearance.

They occur principally in the lias limestone in the oolite, in the ferruginous sand strata, above the chalk, and in the chalk itself.

The ichthyosaurus may be first noticed. See upper figure, page 208.

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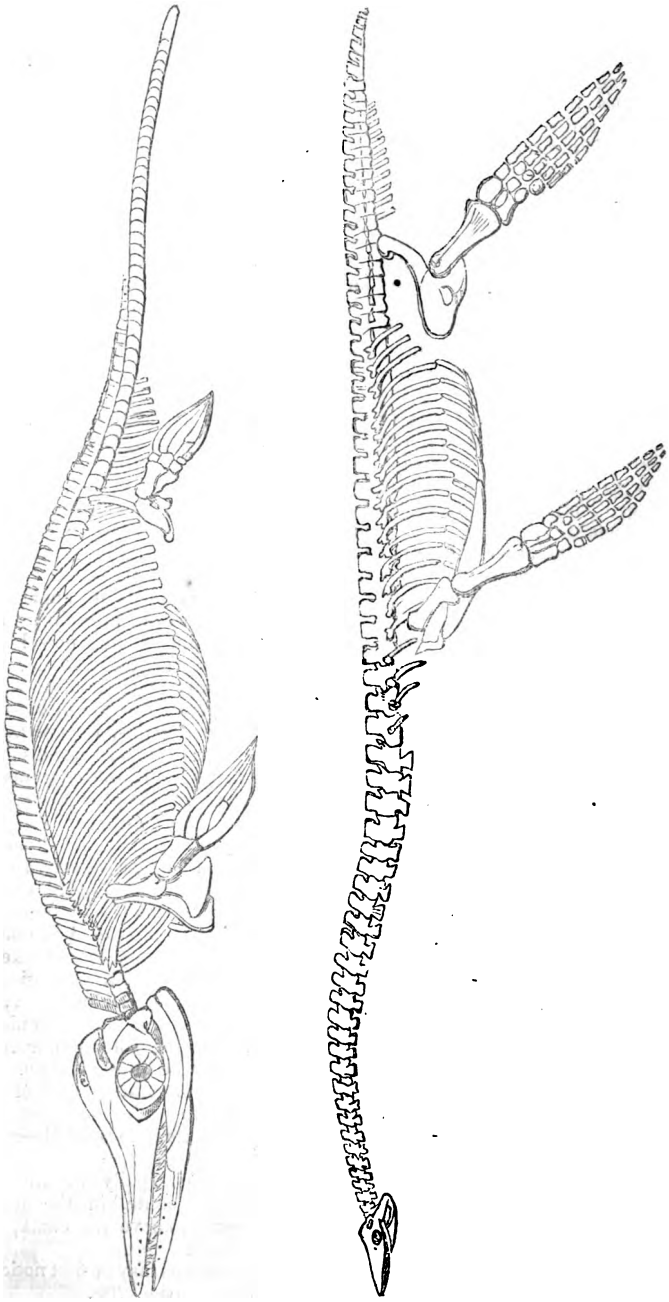

THE UPPER FIGURE IS THE SKELETON OF THE ICHTHYOSAURUS; THE LOWER, OF THE PLESIOSAURUS.

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It was discovered by Sir Everard Home, in the lias strata; the head resembles that of a lizard, but is prolonged into an attenuated muzzle, armed with conicle and pointed teeth; the eyes are enormous, and the sclerotic coat of the ball of the eye is strengthened by a framework of osseous pieces; the spine is composed of flat vertebræ, of a depressed circular form, and concave on both surfaces, like those of fishes; the ribs are slender, the clavicles and sternum resemble those of lizards, the pelvis is small; the limbs are short, and are developed into paddles, consisting of a multitude of small square or angular bones fitted together, like the parts of a tesselated pavement, and which, when enveloped in skin, must have been altogether inflexible.

Of the ichthyosaurus, four distinct species are described by Cuvier; of which two attained the length of more than twenty feet; the other two about half that size. They were evidently aquatic in their habits.

Still more monstrous and astonishing is the plesiosaurus, discovered by Mr. Conybeare. See lower figure, on page 208.

Its general appearance is that of the ichthyosaurus, but the head is smaller, shorter, and more snake-like, and the neck is of extraordinary length, consisting of as many as thirty vertebræ; this we imagine to have been carried arched or erect, as the animal navigated the sea, in readiness to be launched out with fatal rapidity, so as to enable the jaws to seize the finny prey, which doubtless constituted its food, and which it snapt up as they glided along. Cuvier enumerates five species: the length of the longest is upwards of twenty feet. "These two genera," he observes, "are found every where in the lias; they were discovered in England, where this rock is exposed in cliffs of great extent, but they have also been found since in France and Germany." Our plate represents the restored skeletons of these two animals.

With these animals occur the relics of two species of gavials, allied in some respects to those of the Ganges, but possessing peculiar anatomical characters, not found in any crocodiles now extant. Other extinct crocodiles are also discovered in the oolite strata; and in the limestone schist, (that which is used for lithography,) other species also occur. In the oolite was discovered, by Dr. Buckland, a lizard, whose huge dimensions and formidable teeth must have made it monarch of its territory, "for many a league around;" "it was a lizard of the size of a whale:" its length is estimated to have exceeded seventy feet; it appears related to the monitors, resembling them in the character of the teeth, which are sharp-edged and conical. He has termed it megalosaurus.

Among the present race of lizards, is an herbivorous group, (a group which feed, at least to a great extent, upon vegetable aliment,) known under the name of iguanas; they are delicious food. To Mr. G. Mantell, of Brighton, one of the most enterprising geological naturalists of the age, we owe the discovery of a huge lizard, in the ferruginous sand-stone of Sussex, allied in the form of the teeth to the iguanas; hence has he named it iguanodon. In the tufaceous quarries near Maestricht, which belong to the chalk formation, another enormous lizard occurs; its length is upwards of twenty-five feet, its teeth are large and conical, and are not only placed along the jaws, but on the palate; the tail is deep and flat, so as to constitute an organ of swimming. It is entitled mosasaurus.

Of tortoises terrestrial, freshwater, and marine, the fossil relics are extremely abundant, especially in the chalk strata, and in the lime stone of the Jura ridges.

Before we conclude this brief and rapid sketch, we have yet to introduce a more remarkable group of fossil reptiles to our readers, than any we have previously enumerated; the group to which we allude, is that named by Cuvier, pterodactylus. Of this group, six species have been discovered; all in the limestone slate, or lithographic stone. They are flying reptiles, with points in their organization analogous to bats. The muzzle and head are elongated, and bear a resemblance to the beak and skull of some of the long-billed birds, as the stork, or heron, but the jaws are armed with sharp conical teeth; the neck is also long, as in birds of that order; the limbs are elongated, and the outer toe of the anterior pair is extensively prolonged, (as all the fingers are in the bat,) in order to form a support, or

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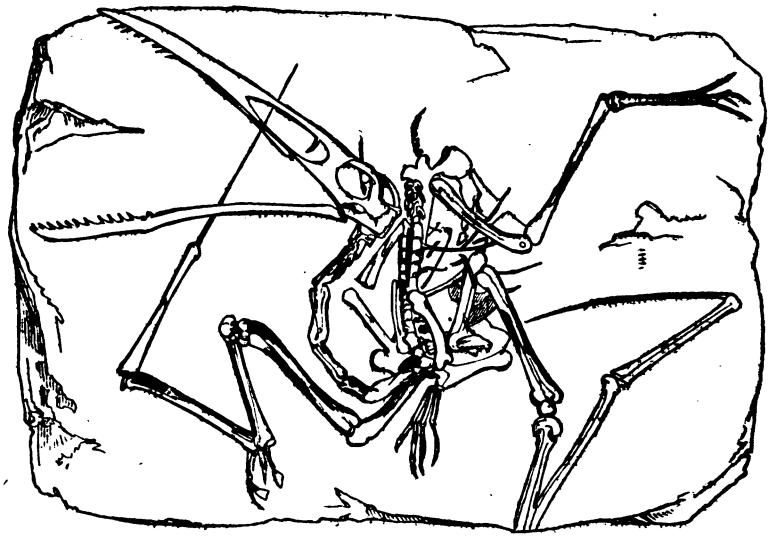
give attachment to a membrane adapting the animals for flight; the other toes terminate in hooked claws. The pelvis is small, the tail short and slender.



THE PTERODACTYLUS.

Of the habits and manners of these singular reptiles, whose re-appearance on the earth would excite no little alarm in the minds of the timid or superstitious, we can only make deductions from their fossil relics. There is reason to suppose that, like bats, they flitted through the air on membranous wings, giving chase to various insects on which we may presume they fed. In the same lithographic schist in which their remains are imbedded, the relics of large *libellulæ* (dragon flies) are also frequent; and Dr. Goldfuss hints that these insects may have formed part of their means of subsistence. In size these singular reptiles are not to be compared to the monsters of which we have previously spoken; in fact, they are remarkable not for their magnitude, but the strange anomaly of their structure, of which no parallel exists among the reptilia of the present day. Some of the species are about as large as the larger of our British bats; and others nearly twice that size; but the essentials of their history, together with their affinities in nature, remain a mystery.

All the reptiles with which we are acquainted are covered with plates, or shields, as the tortoises; or with scales, or small plates, as the sauria and serpents; but it is doubtful with what the bodies of these pterodactyli were clothed. From various circumstances, which he details at length, Dr. Goldfuss comes to the conclusion, that one species the plercrassirostris, "was not covered like reptiles with scales and shields, but with a pelt of soft hairs, almost an inch in length, and perhaps, in many parts, even with feathers; and that a similar covering is consequently to be presumed in its congeners also."

There are many links of the grand chain of animated creation which, as it is now presented to the naturalist, are decidedly absent; but which modern researches have discovered among the fossil relics of past ages; there is, for example, an unfilled hiatus between the birds and the reptiles; we cannot pass from the one to the other by a series of regular gradations. Did not this extraordinary group, now extinct, constitute one of the intervening series of links? There is much at least to favour such a conjecture. It is not to be presumed that we have here enumerated all the forms of extinct reptiles, whose fossil relics are now known to science: our object has only been to give a general view of the leading points connected with this remarkable class, making, at the same time, an espe-

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cial allusion to the most singular among the groups belonging to it, which have long disappeared, and of the existence of which, their fossil skeletons imbedded in certain strata of the earth, alone remain to bear testimony.

In closing our rapid and discursive survey, we wish to allude to one thing which is conspicuous through the whole: the power of God as exemplified in the profusion of life, (if the expression may be used,) which reigns under so many forms throughout this extensive and interesting class. To obtain a broad prospect, let the reader consider, not only the multitudinous races which now tenant our globe, but add to their numbers the strange and extensive groups now known only through their fossil relics; and having so done, let him then contemplate the power and wisdom by which all were created, all provided for, all directed to fulfil their predestined part, in the economy of the universe. Such views as these, views so sublimely opened to our thoughts in the closing chapters of the book of Job, are well calculated to exalt our conceptions of Him, "who laid the foundations of the earth," and clothed it with living evidences of his goodness and glory.

M.

THE HOLY WEEK AT ROME.

The ceremonies of the holy week at Rome are attractive enough; there being no lack of processioning, show, and splendour. Whether there be devotion or not, of its pageantry there is quite enough to give it a very theatrical character: such pompous parade, so much display of gorgeous dresses, so much robing and changing of attire, so much marching and counter-marching, that the ceremonies may very well be called performances. Their commencement takes place on palm-sunday, which, unlike most other sundays of the year, is treated with some degree of respect, yet not as being the Lord's day, but as being a day appropriated by the church.

The chapel in which this prelude to the performances of the week is solemnized was crowded to excess by a throng of spectators, who seemed to be dressed out for a court gala, rather than a religious ceremonial; a gayer assembly can hardly be imagined. First entered a procession of cardinals, in their robes, held up by train-bearers; and they were followed by the pope, and a numerous escort. As soon as his holiness had taken his seat on a sort of throne by the altar, a band of instrumental music, and a choir of singers, struck up; and, during this concert, each of the cardinals advanced in turn, and kissed the pontiff's hand. They then changed their robes for others; and as soon as they had taken their seats in their new, and, in my eyes, fanciful attire, the "holy father" knelt before the altar. This part of the "function" being concluded, there was a fresh chanting; after which the pope proceeded to consecrate the bundles of artificial palm-branches used on the occasion, and to distribute them to the cardinals and other ecclesiastics, receiving their salutations in return. To attempt to give an account of all the numerous minor formalities, would be only to inflict on the reader the tedium I myself experienced in witnessing such inane pomp. The chanting was certainly most fine and impressive, though somewhat monotonous; in all the rest mere studied form and ostentatious display predominated, to the exclusion of aught like worship. Looking upon the whole exhibition as a mere picture, it was certainly replete with scenic effect, and with pomp well calculated to captivate the eye. Groups in gorgeous raiment, costly draperies, lighted tapers, clouds of incense, so thick that they occasionally obscured the altar; all these circumstances, together with various others, constituted a magnificent piece of *spectacle;* yet one by far too mundane in its character not to excite some doubts as to its propriety. In addition to what has been mentioned, there is another ceremony which takes place at the conclusion of the mass; for, as soon as that was over, the pope seated himself again in his chair, which had been, in the interval, placed on a kind of platform, with poles and handles; and, this being raised on men's shoulders, he is borne along in procession to a large hall, which, like the chapel, is filled with spectators. It struck me there was something of the ludicrous in this part of the show; and also that its parade was better suited to an eastern despot than for the successor of the fisherman of Galilee, and a vicegerent of Christ.

On the following thursday, or maundy-thursday, curiosity again led us to witness another religious drama; or, what may be at least termed a dramatic action, whether the other epithet be

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applied to it or not; namely, the ceremony of the pope's washing the feet of twelve persons representing the apostles. The mob we had to encounter in getting in, and the confusion that prevailed at the entrance, baffle description. So far from there being any solemnity here, the scene was most tumultuous, nor could all the exertions of the guards maintain any degree of decorum. Persons of both sexes were pushing and struggling, till many were severely bruised, and their dress totally discomposed: nor, as may well be conceived, was this notorious behaviour confined to dumb show. Had it been possible to do so, we should have turned back; but it was then useless to think of receding from our very disagreeable and somewhat perilous position. When at length we did get into the chapel, we found it nearly filled beforehand by foreign ambassadors, and other high personages, who had been privately admitted a different way. Seated together in a row, were the representatives of the apostles, one of whom was of truculent bandit aspect, being intended, as we were informed, to personate Judas. They were all dressed in gowns of fine flannel, with silk sashes round their waists, and had white caps and shoes. Each of them in turn bared one of his feet, which was just wetted in a kind of dish, and then wiped dry, and kissed by the pope. This piece of pompous humility on the part of the holy father is anything but edifying; most remote, in fact, from the christian virtue it is intended to show forth. It looks like something studiedly forced and unnatural, being altogether inconsistent with modern usages. At the best it can be considered in no other light than that of a piece of state etiquette of the popes; a mere form, quite as flattering to their pride as to any better feeling. Among the successors of St. Peter, the world has seen many Judases, who, no doubt, performed such solemn acts of humiliation without the least violence to their feelings, their haughtiness, and their arrogance.

Easter-sunday, ushered in by a discharge of cannon from the castle of St. Angelo, and other firing, is the finishing act of the ceremonies of the holy week. The piazza of St. Peter's was completely filled with a dense crowd, and with the whole military force of "his holiness," who just contrived to keep a clear space, as an avenue along the centre. The procession was very striking. There were cardinals, and other high ecclesiastics, all in their gala pontificals, together with a gay assembly of attendants and guards; and, above all, there was the pope himself, enthroned in his chair, overtopping the whole multitude. As soon as the ceremonies within the church were terminated, there was a general rush from the building, every one being eager to witness the "benediction." This ceremony was performed from the balcony, above the entrance into the vestibule of the church, which, on some occasions, is adorned with damask hangings. There was certainly something exceedingly impressive in this scene; for the dead silence that prevailed throughout the whole of the assembled multitude, while the pontiff pronounced his blessing, gave a character of real solemnity that it was impossible not to feel.

One thing, too singular to be passed over in silence, was, that there were two immense fans of peacocks' feathers, held up just over the pope's head. To these apparently incongruous insignia of the papal dignity, some mystical meaning is pretended to be attached; it being said these flabelli originated in the practice of employing fans of feathers to drive away flies and insects from altars; and they may, therefore, be supposed to indicate that it is the office of the pope to drive away all impurities and pollutions from that church of which he is the head. If so, I am afraid that something less showy and far stronger than peacocks' feathers is required to purify the altar of Rome from the deformities that have settled upon it in whole swarms.

By far the grandest display of all, and, moreover, the least objectionable of any exhibitions peculiar to this holy season, because it does not, like the rest, profess to be of a religious nature, is the illumination of the dome of St. Peter's on the evening of easter-day. The lighting up began at about seven o'clock; and in the course of an hour the whole was illuminated with lamps, that had the effect of paper lanterns, shedding a subdued gleam over the architecture, and producing a surprisingly beautiful effect. In this state it continued for another hour, when, suddenly, additional lights burst forth almost simultaneously into a blaze of vivid splendour. It was certainly a most astonishing spectacle; no less so for the celerity with which this powerful change

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was accomplished, than for its dazzling brilliancy. The basilica seemed crowned by a colossal tiara, irradiated with thousands of gems, whose united effulgence was nothing short of a manifestation of the sublime, mingled with the beautiful.

Compared with this indescribably fine, I may say, even, stupendous, exhibition, all other illuminations I have ever beheld sink into insignificance. It is true, it was but a single object, yet that an unrivalled one; producing an effect of which nothing else of the kind can any more convey an adequate idea, than a thousand minor buildings can give the impression of one such pile as St. Peter's itself. One advantage, moreover, of such illumination is, that it exhibits itself far and wide in every direction: and, indeed, were not such the case, by many it could not be viewed at all; for, thronged as the piazza and its environs were till after midnight, that space was insufficient to contain a population increased by a great influx of strangers and visitors.—*Rae Wilson.*

THE PERAMBULATOR—No. IV.

THE MODEL OF PALESTINE, OR THE HOLY LAND.

There are many exhibitions in London of a much more attractive kind than that of the model of Palestine, or the Holy Land, near Somerset House; but hardly any more useful, especially to those who love their Bibles; for like the panorama of Jerusalem, it deepens the conviction of the truth of holy Writ in the mind of the visitor, and thus confers, instead of a temporary gratification, an enduring benefit.

The model of Palestine is the production of one whose character, and whose residence in the Holy Land for many years, afford a reasonable pledge to the public, that every care has been taken to render it as accurate as possible.

The model is formed on a table, about eighteen feet long by nine broad. It is made of cement, and painted of a greenish cast; the sea, lakes, and rivers, are light blue. The eye of the spectator takes in at one view the whole of the land of Palestine. The cities are represented by bits of carved cork, and the towns by white circles. The royal cities are signified by roman letters, the levitical cities by circles and scrolls, and the cities of refuge by circles and crosses. There are also gilt lines drawn to show the several boundaries of the different tribes, and pale lines to mark out the roads.

As the model of the Holy Land has few charms for any but biblical readers and travellers, the visitors are comparatively few. It is no fashionable lounge, tempting us pleasantly to pass away an idle hour, but a place of sober interest, where christian associations and reflections may be indulged in without interruption.

To turn such an exhibition to account, the visitor should repose a generous confidence in the correctness of the interesting scene before him; for where would be the advantage, if it could be done, of proving that the sea of Galilee is a little too much to the north, and Jerusalem a little too much to the south? What would it matter as to the general correctness of the whole, if it were ascertained that the river Jordan is represented too broad, and the Dead Sea rather too narrow? The whole extent of the Holy Land is but about two hundred miles, and in breadth only about half that amount; therefore there is not room enough to err widely from the truth.

We are all apt to desire that things should be made more plain to us, and sometimes to think, Oh, that the records of holy Writ could be in every particular as little associated with doubt in our minds as the things visible to our sight, and the realities of a future state be made as clear and palpable to us as the things which we can handle and feel! But how unreasonable is this desire! Humility must be exercised, faith must be tried, christians must know the hidings as well as the revealings of their heavenly Father.

The model of the Holy Land, like the panorama of Jerusalem, rebukes the christian spectator with his very limited knowledge of these places, which might be expected to be as familiar to him as his household goods. He may happen to know that Palestine is the southern district of Syria; that mount Libanus is the barrier of the north, and the desert of Pharon on the south; that the mountains of Hermon and Gilead rise to the east, and the Mediterranean flows on the west; but he is a stranger to the general bearing of the remarkable places

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in the Holy Land. He remembers the names of Jerusalem, of Bethlehem, of Shechem and Samaria; of Jericho, of Nazareth, of Tiberias and Capernaum, and can call to mind what events occurred there, as well as at Bethel, at Bethpage, and Bethany; but the view presented to his eyes by the model of Palestine, is altogether new to him.

It may be that in these remarks I am somewhat unjust; that a feeling persuasion of my own ignorance has led me to judge unfavourably of the knowledge of others; but if I be in error, the simple questions and unlearned observations of such as I have met at the model, have contributed to deceive me.

The Holy Land is so closely connected with the judgments and mercy of God, with the historical relations of the Old, and the yet more interesting events of the New Testament, that it must ever remain, in the estimation of the christian world, the most remarkable country on which the sun throws his beams. It was called the "land of Canaan," because the Canaanites, the descendants of Ham, the son of Noah dwelt there. It was styled the "promised land" because it was promised to the seed of Abraham. It derived the name of "Palestine" from Syria Palestina, a name given by Herodotus the historian. It was named "Judea" from Juda, the tribe which remained faithful to the ordinances of the Lord after the ten tribes had revolted and separated; when the kingdom of Israel had passed away, the kingdom of Juda or Judea was still in power: and it was designated the "Holy Land," principally because therein was wrought the great mystery of human redemption by our blessed Redeemer.

The land of Palestine may be regarded as a stage whereon have been represented scenes of the most momentous character; and the contrast between its past greatness and present humiliation cannot but impress the reflective mind with the frail tenure of human glory. From Dan to Beersheba the land was once inhabited by the favoured people of God; but the High and Holy One, who showeth mercy unto thousands of them that love him and keep his commandments, visited, in his righteous displeasure, the sins of the fathers upon the children unto the third and fourth generation of them that hated him and rebelled against him.

The babylonians came upon them like a flood, and brake down their walls and fenced cities, and led them into captivity. But did the proud kings of idolatrous Babylon escape the anger of the Lord? Let Nebuchadnezzar, humbled and brought low, eating grass like the ox; let Belshazzar, fear-struck by the handwriting on the wall, and smitten by the conquering medes, reply.

The persians became masters of Palestine, but the macedonians overcame them, and were themselves overcame by the kings of Syria and Egypt. Then came the victorious romans, till in the reigns of Vespasian and Titus the jews were wholly subdued and nearly destroyed.

After that the caliphs and the turks each possessed the Holy Land. During the crusade, or holy war, it was retaken, but Saladin the saracen sultan of Egypt, soon after called it his own. In 1516, it again came under the dominion of the ottoman turks, who have held possession to the present day. It was once famed for its holiness, it is now notorious for its depravity; once celebrated for its magnificence, it is now proverbial for its desolation.

Whilst glancing over the model of Palestine, the names which meet the eye gradually recall to the visitor's remembrance, the various events recorded in Scripture; and should his memory be defective, the Bible at the upper end of the model lies ready to assist him.

Nearly four thousand years ago, "Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came."

It is more than three thousand years since Joshua with all the children of Israel passed over Jordan to possess the land; and eighteen hundred since the coming of our blessed Redeemer according to the word of prophecy, "And thou Bethlehem, in the land of Juda art not the least amongst the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

It is almost impossible for one seriously disposed to regard an authenticated model having the different places in the holy Land, without feeling a desire for an increased knowledge of Scripture history. To read over more carefully the pages of holy Writ has been, no doubt, the secret determination of many who have visited the exhibition. Cana of Galilee, and

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mount Carmel, and Joppa, and Kadesh Barnea, and Tyre, and Sidon, all recall something to remembrance strikingly interesting.

But there is another point of view in which the model of Palestine may be of some service. Setting forth, as it does, that portion of the earth which was the earthly inheritance of the people of God, the glory of which is, at this day, corrupted and defiled, and faded, it may awaken in the mind a deeper concern for "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." Though the land of Palestine, the earthly land of promise, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees, and pomegranates; a land of oil-olive and honey, is, for the sins of its inhabitants, become a land of desolation; yet is there a heavenly promised land whose beauty will never perish. Sin shall not there separate the people of God, the followers of the Redeemer, from their everlasting inheritance, nor cut them off from an abundant entrance into eternal life.

LESSONS LEARNT IN SICKNESS.

I AM just recovered from a severe attack of illness, and surely it becomes me to inquire what benefit I have gained from it; for as the Lord never does any thing in vain, so this trial will assuredly not return unto him void, but will manifest itself to have been improved to my soul's advantage, or else record itself "an affliction lost." Let me think of a few lessons I might have learnt in this painful school, and may God grant his blessing on the consideration.

Mason, that experienced believer, has left his evidence as to the spiritual good that illness occasioned him; "he often found it as a hot-bed to his soul to revive his drooping graces, and quicken his desires after God." Has this been my case in any degree? Now that for a while I have been secluded from the outward world, and its cares, has the inner world been less heeded? Have its seducing temptations been more watchfully resisted? Have the concerns of my soul been the chief thing in my estimation? Has Jesus appeared more precious to me than heretofore, and do I prize his love and favour more? If so, I may take courage, and go forward, thanking God for this "lesson learnt in sickness."

The holy psalmist tells us that affliction made him prize the word, and order his steps thereby: "Before I was afflicted, I went astray; but now have I kept thy word." Is this my case? Do I find the Bible more needful to me than my necessary food? and is it indeed more than ever my guide and my counsellor, as also a light unto my path? Then indeed I have learnt a "lesson in this sickness," which I will seek grace to practise in health; so shall the Lord's fatherly discipline not prove in vain.

Sometimes the teaching designed by sickness is to make us become more acquainted with ourselves and with God. At what time was it said unto Job, "Acquaint now thyself with God, and be at peace," but when he was suffering grievous bodily ailments, as well as a complication of external afflictions? and we find the final issue of his sorrows was, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." Blessed "wherefore!" The more self is known, the more will Christ be valued; the more shall we stand in astonishment at the unutterable grace of God in saving such sinners, and the more shall we render thanks to God for his unspeakable gift. O my soul, is this the case with thee? Hast thou examined thyself, and sought more the knowledge of God, and does the sight of the exceeding sinfulness of sin so enhance to thee the wondrous mercy of God that thou walkest humbly and softly before him? If so, then bless God for taking so much pains with thee, and learn to value this "lesson learnt in sickness."

We find that sickness is sometimes sent for the trial of the faith of the individuals themselves who are visited; or that of others, who may witness their affliction; that their light may so shine that God shall be glorified. Witness the instances of Hezekiah, Paul, and Epaphroditus. By the trial of faith, it is strengthened, and its genuineness is proved; for the gold must be refined in the furnace, the stones must be polished, in order to become fit parts of the holy temple; the branches must be pruned, that they may produce fruit to the praise of the glorious Husbandman; and, in short, all

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the Lord's people are made to pass under the rod, in being brought into the bond of the covenant, although it may be that but a small portion of the family are thus disciplined by sickness. Inquire, then, has this chastening produced in me those peaceable fruits of righteousness, which are for the glory and praise of God? Then I have been no loser by this sickness, but have rather learnt a blessed lesson from this teaching of my Master.

Again, sickness is often sent, that we may prove our God to be the hearer and answerer of prayer, that so we may look through earthly means to the Great Physician, who says, "I am the Lord that healeth thee." Have I then sought the Lord to heal me, and, unlike Asa, have I first sought to himself through the means employed, looking to him in all, and praying him to glorify himself in all! Has my will been more subdued, and has the language of my heart been, "Lord, I am thine, do what thou wilt with thine own; only, Father, glorify thy name!" And now, that he has so graciously heard the voice of my calling, and restored my wonted health and strength, let me afresh consecrate myself and all I have to his most blessed service. Let me cheerfully yield up my heart and life to him, seeking only to glorify him who has redeemed me for himself, that I may live no longer after the fashion of this evil world. "The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth, for the Lord was ready to save me;" and this is also a "lesson" I have "learned in sickness" to be my stay and comfort in health. Q. H. Z.

THE NEW BIRTH.

Many people, who are strangers to the work of regeneration, suppose the new birth is only christian baptism; and that every one is born again who is baptized; but the generality of christians are not born of the Spirit when baptized with water, because no proof is given of it in their childhood, youth, or manhood. No appearance can be found of a heart devoted unto God, which is the fruit of a spiritual birth. The nature of a baptized child is still as froward and as evil as the nature of an unbaptized child. Which shows, that after water baptism is received, a spiritual birth is still wanting, not merely to moralize the conduct, but to sanctify the heart, and devote it unto God. When Jesus had declared unto Nicodemus the necessity of regeneration, he then speaks of the atonement, and of justification by faith: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," John iii. 14, 15. The spiritual birth brings a meetness for heaven; it teaches men to offer spiritual sacrifices, but gives no right to pardon, nor any claim to eternal life. These blessings are wholly treasured up in Christ, and are only obtained through faith in him: "Whoso believeth on him hath eternal life." Therefore Jesus conducts the ruler through regeneration to the atonement and justification by faith, and there ends his discourse; ends with what truly finished the christian character, a whole dependence upon Jesus Christ, even after spiritual life is received, and manifested by a holy walk.—*Berridge.*

MOUNTAINS.

They who have indulged themselves with the view from the highest point of Ben Lomond, inform us that its beauties are superior to description. A mountain, standing upon the verge of an immensely wild country, commanding, at the same time, a vast extent of those lands called the Low Lands of Scotland, in general fertile and well inhabited; running beneath it a lake, enriched with several islands, some of them considerable, with a number of beautiful villas, must be enchanting indeed, except to such as are born without eyes or taste. Yet all these lakes and mountains are reduced to perfect insignificance, when brought into competition with those which are to be found in America, and in other parts of the globe. The river St. Laurence alone has one lake, not less extended than the island of Great Britain itself. Yet, as these small lakes, though mere basins in comparison of others, can be commanded by the eye, the beauties must strike the beholder with much greater force, than such as are bounded merely by the imagination.

The brutes which graze upon the surface of such scenery, give us an idea too strikingly just, of that mind which can be presented with views like those of the dignity and majesty of the great God, and forget to adore Him.—*R. Hill.*

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MEASURING TIME BY THE SHADOW.

ILLUSTRATION OF JOB VII. 2.

"As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work."

THERE have been two very natural illustrations of this passage, both of which are, indeed, correct, as far as they go. They are given by Bishop Patrick:—

"Why may not I as passionately wish to see an end of life, as the slave in a hot day gasps for the refreshment of the shade; or as the labourer longs for the evening, when he may rest, and be paid for his pains?"

These ideas have been adopted by many commentators, and are thus given by Dr. Mason Good:

"Like the servant he panteth for the night shade, and, like the hireling, he presseth on to his finishing."

And by Dr. Boothroyd:

"As the bond-slave daily panteth after the shade, and, as the hireling longeth for the end of his work."

Roberts, in his Oriental Customs, has, however, thrown a new light and peculiar force upon the words, and appears to have found the correct illustration:

"The people of the East measure time by the length of their shadow. Hence if you ask a man what o'clock it is, he immediately goes in the sun, stands erect, then looks where his shadow terminates; he measures the length with his feet, and tells you nearly the time. Thus they earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, 'How long my shadow is in coming!' 'Why did you not come sooner?' 'Because I waited for my shadow.'"

In some parts of England it was customary, a few years ago, before watches became common, for all labourers, whom a long familiarity had taught the direction in which the fields lay, in respect to the cardinal points of the heavens, when they wished to ascertain the hour of the day, to turn their faces towards the north, and observe the bearing of their own shadow. By this simple expedient, they would often guess within a few minutes of the time.

The passage leads to a comparison:—

"So am I made to possess months of vanity, and wearisome nights are appointed to me," ver. 3.

Overwhelmed with the heaviest afflictions of body and mind, Job longed for their termination, as the slave and the hireling for an interval of refreshment and rest. We cannot make a more suitable reflection on the passage than Matthew Henry:—

"Every day was a burden to Job because he was in no capacity of doing good, or of spending it to any purpose; he could not fill up his time with any thing that would turn to account, and this he calls possessing months of vanity. It very much increaseth the affliction of sickness and age, to a good man, that he is thereby forced from his usefulness. He insists not so much upon it, that they are days in which he has no pleasure, as that they are days in which he has no good: on that account they are months of vanity; but when we are disabled from

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working for God, if we will but sit still quietly for him, it is all one, we shall be accepted." J. C.

ANCIENT BRITONS AND SAXONS.

Edward the Elder.

On the death of Alfred, A. D. 901, the nobles chose his son Edward as his successor. Ethelwald, a son of one of the elder brothers of Alfred, made an effort to seize the throne, but he quickly fled to the Danes in the north of England, and was for a time recognised as chief of the north-men, who then possessed Northumberland and East-Anglia. Ethelwald, in 905, made an incursion through Essex and the midland counties, as far as Wiltshire; but being repulsed, he returned to Lincolnshire, where he perished in a battle with Edward's forces. The Anglo-Saxons and the north-men were engaged in desultory warfare till A. D. 910, when the former obtained a decisive victory, which established the power of Edward. He endeavoured to secure his dominions by a line of forts, from Runcorn in Cheshire, to Colchester in Essex. In 920, Mercia became incorporated with Wessex by the death of the queen Ethelfleda, the daughter of Alfred, who had survived her husband Ethelred. These kingdoms had been already closely allied for several years. Edward died in 924, after a reign of more than twenty years, during which he displayed considerable abilities, and adhered to the plans of his father Alfred, but did not attempt to carry them farther than had been done by that monarch. He was involved in some disputes with the papacy, and had to yield to the pope's requisitions. He is said to have founded the university of Cambridge, by removing thither some professors from Oxford, where a university had been established by his father Alfred.

Athelstan.

The death of Edward was followed in a few days by that of his eldest son Ethelward, when Athelstan, an illegitimate son of Edward, was called to the throne. At an early age he gave indications of considerable ability, and although only six years old at the death of Alfred, had been the favourite companion of his royal grandfather. The attention of Athelstan was soon directed to the Danish colonists, and he gave his sister in marriage to Sygtryg, one of their most powerful kings, who was induced for a time to profess christianity. He, however, soon relapsed into idolatry, and put away the Saxon princess. Athelstan prepared to attack Sygtryg, who died at this critical period, and his two sons, Anlaf and Godefrid, were driven into exile by the Anglo-Saxon monarch, who thus reigned over all England, and also obtained some advantages over the Scots.

This increase of Athelstan's power induced a general confederacy of the Danes and the neighbouring princes against him; and he was active in preparing to meet the invaders. In A. D. 934, Anlaf entered the Humber, with a fleet of 600 vessels, and overpowered the Saxon forces in Northumbria. Athelstan speedily approached with a larger force, when Anlaf entered his camp in the disguise of a minstrel, and after performing before the Saxon monarch, was dismissed with a present. He dared not refuse the boon, but pride, or a superstitious feeling, induced him to bury the money in the ground, after he had quitted the camp. A soldier who had partly recognised Anlaf observed this, and his suspicions being thereby confirmed, he informed Athelstan that the Danish prince had visited his camp in disguise. Being asked why he had not seized Anlaf, the soldier replied that he had once been in the service of that prince, and was bound to him by an oath of allegiance; to have violated this, would have been a just ground for exciting distrust in Athelstan, whom he then cautioned to remove his tent to another quarter of the camp. Athelstan attended to this prudent counsel. The bishop of Sherborne arriving towards evening, pitched his tents upon the spot thus vacated. The Danes made a night attack, and the armed prelate was slain with his followers. The assailants were at length repulsed, but not without considerable loss on the part of the Saxons. A general battle followed two days after; it was severely contested, but ended in the defeat of the Danish army. This event secured the conquests Athelstan had made; and he may properly be considered as the first monarch of all England. We may here remark, that among the many Saxon leaders, several ecclesiastics are enumerated; although such a proceeding as that of professed ministers of Christ being engaged in warfare is directly contrary to the gospel,

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it has been sanctioned by the church of Rome from the early days of her degeneracy. A more pleasing circumstance is, that Athelstan had committed his cause to the King of kings, by a prayer, which is still preserved, though the place where the battle was fought is doubtful.

The fame of Athelstan, both as a monarch, and a man of ability and learning, excited the attention of many other princes, and brought England into closer alliance with the continent. This was promoted by Athelstan's connexion with Bretagne and France, he having afforded shelter to fugitive princes from both these countries. The presents brought by an embassy from the latter court, introduced into England articles of luxury and ornament, hitherto unknown in our island. Three kings were nurtured at the court of Athelstan; namely, Alan of Bretagne, Louis of France, and Haco of Norway. He allowed Howell to reign in Wales, and Constantine in Scotland; and placed Eric, a Norwegian fratricide, in Northumbria, to govern as a sort of dependant upon him: but the last-mentioned appointment produced many evils.

Some manuscripts which yet remain show Athelstan's attachment to the Scriptures; and there is a catalogue of his books, which manifests both his attachment to literature, and the scanty number of written volumes in that day. It was a common saying, that no one conducted a government either more legally or more learnedly than Athelstan. He made laws to promote commerce, enacting that every merchant who, with a ship and cargo of his own, traded beyond sea for three voyages, should be advanced to the rank of a thane. He also commanded that the governor of every town or district should maintain one poor person; and directed a part of his landed revenues to be distributed in charity every month. Yet the terms in which these arrangements are enacted, show the low state of true religion at that period, since the king declares that he made these donations by the advice of his bishops, that he might *thereby* obtain forgiveness of his sins. It appears that the value of a ram at that period was fourpence of Saxon money, while a suit of clothes are reckoned at more than seven times that amount, at thirty pence, which is said to have been the price of a fat ox at this period. We may therefore easily conclude that the mass of the people must have been ill clad, while the small value of labour appears from the price of a slave, whose labour for life could be purchased at two hundred pence. There were then slaves in England, as we shall have occasion to notice more fully.

But the reader must not suppose that Athelstan's general character was worthy of imitation. His glories as a monarch were just such as are obtained by ambitious and able characters; his kindness and charity consisted in the distribution of a small portion of his superfluities, in the hope of purchasing heaven thereby, and probably in obedience to his spiritual guides, endeavouring to pacify his conscience for the murder of a younger brother, whom, upon a false charge of instigating rebellion, he had committed to the sea in a shattered boat, without oars or sails. His body floated to the land near Dover, and Athelstan regretted his crime when it was too late. He was an Abimelech (Judges ix.) in a larger field of action, and died in the prime of life, A. D. 940, leaving no children to succeed to his throne. The character of the prelates who encouraged his religious views may be learned from the words of Odo, who was then primate of England. He thus speaks, in a pastoral letter, still in existence: "I strictly command and charge, that no man presume to tax the possessions of the clergy, who are the sons of God; and the sons of God ought to be free from all taxes in every kingdom." He adds, "I command the king, the princes, and all the nobility, to obey with great humility the archbishops and bishops; for they have the keys of the kingdom of heaven." Such were the doctrines taught by the leaders of the half military, half monastic ecclesiastics of that day.

Edmund the Elder.

Edmund, the younger brother of Athelstan, was made king of England. He was opposed by Anlaf, the Northumbrian prince, who, after some battles, succeeded in obtaining possession of that part of England which is to the north of the road called the Watling Street. But Anlaf dying the following year, the whole country was brought under the power of Edmund. His reign was, however, a very short one. At his royal residence in Gloucestershire, Edmund was feasting with his nobles, when a robber chief named Leolf, who had been banished for his crimes, entered the hall, which

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already presented a scene of drunken revelry. We are told in Scripture that woe, contentions, and wounds, are allotted to those who tarry long at the wine; and this was verified at the royal feast of which we are now speaking. A brawl ensued, in which the robber stabbed the king. Different accounts are given of the precise circumstances attending this event, but the main fact is not contradicted, and the moral to be learned from it cannot be disputed.

Ecclesiastical tyranny and superstition rapidly gained ground in England, and Edmund was induced to patronize Dunstan, a character who will presently claim our notice.

Edred.

A younger brother of Edmund, named Edred, succeeded to the throne, A. D. 946. He died of a wasting disease in 955. His reign was chiefly distinguished by the incorporation of Northumbria with the other dominions of the English crown.

Edwin.

The throne was next filled by Edwin, son of Edmund the elder, then only sixteen years old: and Dunstan was tempted by the youth of the king to assume the right of directing his actions, which trust he exercised with the utmost harshness. We must here briefly notice the history of this extraordinary character, and would observe, in the words of Southey, that "the spirit of that corrupt church, which enrolled him among her saints, is manifested no less in the course of his undoubted actions, than in the falsehoods wherewith they have been embellished and set forth; there is, therefore, no individual in English history, whose life more clearly illustrates the age of monastic imposture."

Dunstan was born in 925, near Glastonbury. His early visits to the old British church there, fabled to have been erected by Joseph of Arimathea, and his attention to the numerous legends already connected with the structure, strongly excited his mind. Wild visions of monastic honours haunted his youthful imagination. While suffering under an attack of fever, one night, in a frenzy fit, he arose from his bed, and ran wildly over the country. Impelled by his delirium, he climbed a scaffold erected to repair the church, and descended in safety to the pavement, equally unconscious of his exertions and danger. When the attendants opened the doors in the morning, they found Dunstan, wondering at his situation; and superstition or craft afterwards suggested, that he had been miraculously conveyed thither by angels!

Having entered at the monastery of Glastonbury, he pursued his studies with an ardour and success that evinced the extent of his powers, and causes regret that they were not rightly directed. He excelled in both manual arts, and mental pursuits, which unusual combination sufficiently proves that Dunstan was no common character. He worked as a modeller in wax and wood, as well as in metals, and excelled as a painter and limner, as well as in music. His attainments procured him an introduction at court, where he obtained considerable influence over the king. His knowledge and skill exposed him to the charge of being a magician; an imputation often brought forward in those dark and ignorant ages against any individual who exhibited proofs of superior abilities. When driven from court, the ardent mind of Dunstan desired to enjoy domestic happiness. His affections were fixed, and he was about to marry, when a bishop, his relative, opposed his wishes, which the monks declared to be suggestions of the devil; and Dunstan was induced to take the monastic vows. This resolve was not adopted till after a painful mental conflict, in which nature had nearly sunk under the horrors of superstitious feelings, aggravated by his ecclesiastical friends and relatives. Then his uncommon energy and ambition were concentrated in a new and evil direction. Every good and charitable affection seemed from that time expelled from his breast, and his utmost efforts were directed to forward the ecclesiastical system then prevalent. His conduct was tyrannical, and supported by monkish celibacy. The church of Rome had already begun to manifest that characteristic of antichrist, mentioned in 1 Tim. iv. 3, "Forbidding to marry;" and her soldiery, "the pope's well-managed pack," being precluded from domestic happiness, were the more easily urged forward in their reckless support of the spirit of ecclesiastical domination; and this system was urged upon the clergy at large.

To gain reputation by his austerities,

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was deemed by Dunstan the shortest, if not the only way to fame and power, now open to him. He excavated a hole in the earth, more like a grave than a cell, where he shut himself up for his studies and penances, and employed himself also in working metals. He followed these pursuits in the dark hours of the night, and strange noises and howlings were at times heard by those who lived in the neighbourhood. One night in particular, these wonderful sounds occasioned more than common alarm, and when the neighbours resorted to the cell the next morning, to inquire the cause, Dunstan told them that the devil had put his head into the window to interrupt his work, but he had seized Satan by the nose with his red-hot tongs, and held him till he roared with the pain! The imagination of a maniac might have been duped into such a fancy, but Dunstan, however ardent and impetuous, was not likely to be so influenced. It was doubtless wilful falsehood, devised, or at least continued, to support his ambitious designs, and was well calculated to make an impression upon the credulity of the age. But as Fuller says, "He who shall go about seriously to confute such tales, is as very a fool."

Wealth and power accompanied the notoriety now gained by Dunstan. He distributed with a lavish hand the money he received, chiefly from a noble lady, and shortly after established himself at the court of Edmund, not as a promoter of the general welfare of his king and country, but as one fully devoted to the monastic interests. He now became abbot of Glastonbury, and caused his establishment to conform to the rules of the Benedictine monks, then the most powerful fraternity in Europe, and became the first abbot of that order in England. He refused the bishopric of Winchester; but this was only to introduce, a few days after, an account of a vision in which he pretended to have been chastised by St. Peter, who warned him not to decline the primacy when offered! an ingenious device, when it is considered that archbishop Odo was very far advanced in years. The last days of Edred were now come. A large portion of the royal treasures had been committed to the care of Dunstan; every thing seemed conspiring to forward his designs; and he determined to subject the young king to his rule. An opportunity soon presented itself. On the day of his coronation, Edwin, the young king, who was probably disgusted at the scene of drunken revelry exhibited at a feast of Saxon nobles, left the room. Odo desired some one to follow, and to induce the king to return. Dunstan proceeded on the errand, and intruding into the royal private apartment, found the king with Elgiva his wife, and her mother, amusing himself by placing the crown upon their heads. For a priest to exhort his monarch to return to a drunken carouse, will appear to us an action deserving very severe blame; but what must we say, when it is stated that on the king's refusal to return, the vile monk grossly insulted the queen and her mother, and replacing the crown by force on Edwin's head, dragged him back to the scene of riot!

Such conduct, as may be supposed, excited the wrath of the royal youth and his consort. With just, though injudicious resentment, he drove Dunstan from his court, and sought to weaken some of the monastic establishments. But the monk had too strong a hold upon the superstitious feelings of the king and nobles. Odo pronounced a divorce between the king and queen, upon the plea of their being cousins, for the ecclesiastics had already claimed a power of allowing or forbidding marriages between relatives. He then applied to Elgiva the most disgraceful epithets, and caused her face to be burned with a hot iron, to destroy her beauty, and banished her to Ireland. After a short interval the poor queen returned to England with her wounds healed, and her beauty unimpaired; but her monkish persecutors caused her to be seized, and with fiendish atrocity divided the nerves and muscles of her legs. Death speedily released her from her sufferings. It is hardly necessary to say in what light these ecclesiastics are to be regarded by us. They were indisputably children of the devil, who was a murderer from the beginning. Whatever garb or profession might be assumed by such characters, we cannot for a moment admit that they possessed the smallest claim to be considered in any respect as the ministers of Christ. And those historians and monkish writers, who endeavoured to defend or extenuate such actions, have made themselves partakers in these deeds.

An organized and successful conspi-

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racy against Edwin, was the result of monkish vengeance. After a contest, which is not distinctly related, the kingdom was divided. Edwin was confined to the district south of the Thames, the rest was allotted to his brother Edgar; and Dunstan, who had been recalled, regained his honours and influence. Within three years Edwin died from the effects of the persecutions he had undergone, a victim to monkish tyranny, and his fate strengthened the policy pursued by the ecclesiastics. They have endeavoured to stigmatize him as a worthless voluptuary, but other annalists describe him as an amiable prince, whose conduct gave his subjects reason to expect a happy reign.

Edgar.

Edgar, the younger brother of Edwin, became king of all Saxon England, in 959, at the early age of sixteen. His reign has been represented as one of the most glorious in British annals, but its prosperity arose rather from the circumstances of the times in which he lived, than from any excellences of his character. We may also add, that these representations chiefly have risen from the statements of the annalists of those times, who were ecclesiastics; and, during this reign, Dunstan, in fact, governed the land. One of the first events was, that Byrthelm, archbishop of Canterbury, a mild and estimable man, was compelled to resign; Dunstan was appointed primate, and having been confirmed in the office by the unprincipled and vicious pope, John XII., he proceeded to eject the greater part of the clergy, and to substitute monks in their places, thus enforcing the observance of the Benedictine rules. It is probable, that in effecting this alteration, Dunstan wished to place among the people a more active and well-instructed set of ecclesiastics; but the knowledge that he encouraged, was not of that kind which maketh wise unto salvation; and the means used by Dunstan were such as Scripture declares to be marks of an apostate church: false lying miracles, and forbidding to marry, were plans to which he frequently resorted. Ethelwald, whom the archbishop had raised to the see of Winchester, summoned his clergy to the cathedral, and proceeded thither himself, attended by men carrying a number of Benedictine habits. He addressed the priests and canons, demanding that they should instantly become monks, assume the garb and adopt the rule of the Benedictine order, renouncing their wives and children; or else immediately leave the clerical profession, and be reduced to beggary with all who were most dear to them; for at that period, there were no other pursuits or occupations by which a person accustomed to study could gain a livelihood. The parents and husbands pleaded for a short respite, but in vain; "Not a moment," was the stern reply. A few reluctantly yielded; but the greater part preferred to give up their stations in society, and to labour for their bread. Oswald, another coadjutor of Dunstan, induced his married clergy voluntarily to retire, promising that they should have a sufficient support, but only a scanty and insufficient pittance was granted.

The king encouraged these persecuting measures; and Dunstan declared that a vision had been vouchsafed to him, in which he saw his own mother married to the Saviour of the world, and that a song had been taught him to celebrate their nuptials. The allegorical mother being explained to represent the romish church, thus advanced a stage farther in its antichristian state. In the year 964, Edgar boasted that he had founded forty-seven monasteries; the principles that promoted such establishments are illustrated by the conduct of this monarch. One anecdote will suffice to mark their character. A vile person, who was abbot of St. Alban's, pretended sickness and death, and then rising from the bier, he declared to the by-standers, that he had been to heaven, where his sins were forgiven through the merits of St. Oswald, the bishop of Winchester, and that he was sent back to earth to declare the favour enjoyed by the Benedictines in the celestial regions, which were thronged by monks and nuns in splendid dresses.

Dunstan and his associates encouraged a domineering ambitious spirit in their monarch. This was strongly displayed at Chester, where he was attended by eight of the tributary kings who submitted to his rule. Edgar embarked with some of his nobles in a large boat, and guided the helm, while the eight princes were compelled to take the oars, and row him down the river. The pompous and boasting titles which he assumed in his charters, sometimes extend through fifteen or eighteen lines. In one of them,

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he speaks of his rule as extending from Ireland to Norway. Some historians have remarked that this extension of power was most clearly manifested to be the Divine will, for it was not obtained by battles or treaties, but the petty rulers were directed to him, and came submitting and desiring peace of their own accord.

Edgar was also a licentious character. The history of Elfrida displays this, and strongly evidences that what a man deems "pleasant vices," are often made a scourge and punishment to him. Hearing of the beauty of the daughter of Ordgar, Earl of Devonshire, the king sent Athelwold, one of his nobles, to ascertain if this report were true. Athelwold sought her for himself, and married her, after making an unfavourable report to the king. But a different account soon reached the monarch's ears, and he announced his intention to visit the new-married earl. One falsehood necessarily occasions others. Athelwold besought Elfrida to disguise her beauty, but the infamous female endeavoured to attract the king's attention. She succeeded. Edgar caused the husband to be murdered, and married Elfrida. The author of the crime escaped human punishment, but as the reader will observe, "the sword did not depart from his house." And we may take this opportunity of remarking that the more closely we study the historical books of Scripture, the more clearly we shall perceive them to have been written for our instruction, to show us what may be expected from Divine justice in similar cases.

Several other instances of Edgar's licentiousness and violence are recorded, and though they may be glossed over, or made light of by monkish annalists, some of the Saxon writers appear to have noticed them in severe and appropriate terms. We need not relate them. When these crimes were too glaring to be suffered to pass without public notice, the course pursued by Dunstan and his assistants was calculated rather to strengthen their own unholy power, and to encourage in sin, than to promote repentance and reformation in the sinner. The king was ordered to refrain from wearing his crown for seven years; an empty injunction, adapted only to make an open show of the authority of the priesthood. He was ordered also to fast on certain days during the same period. But at that time, a person ordered to fast for a penance, might procure others to fast for him; and by engaging a sufficient number of individuals to abstain for a proportionate number of days, the whole penance of seven years might be despatched in a week. Such penance can only be considered as a liberty to sin, a device to lull the conscience to sleep. Another part of Edgar's penances was, that he should increase the monastic establishments, and persecute the married clergy more severely.

These outlines of Edgar's history will be sufficient. Some popular qualities may be looked for in such a character; and certainly he showed anxiety for the outward welfare of his people. He used measures to protect the coast from hostile invasions; he reformed the regulations respecting the coin; he changed the yearly money-tribute paid by the Welsh, to the bringing three hundred wolves' heads; and he made personal journeys through his provinces to see that justice was properly administered. For all these actions Edgar deserves some credit, but as they did not proceed from right principles, we need not be surprised that they did not produce permanent benefits. And the end of Edgar is instructive. Amidst all his pomp and pleasures, and at a time when he saw his kingdom more prosperous than it had been in any former period of the Saxon rule, he was summoned to leave the world. He died at the early age of thirty-two, and thus a few years showed the uncertainty of all his earthly schemes and devices.

Edward the Second.

England was not yet reconciled to monastic rule, though the power of Dunstan was too deeply rooted to be overthrown. He assembled the ruling ecclesiastics and some other men in power, and crowned Edward, who was Edgar's eldest son by his first wife; though some of the chiefs were instigated by Elfrida to propose her son Ethelred. Dunstan's influence prevailed; but in some of the provinces, the regular clergy regained their possessions, and sought to obtain the favour of the governors by giving them a part. Nor was Dunstan scrupulous in the means he used to support his cause. A synod was convened at Winchester, in which an appeal was made to Dunstan in favour of the regular clergy; but a voice which appeared to come from a crucifix in

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the wall, forbade any such proceeding. Other instances of tricks of ventriloquism are ascribed to Dunstan; and it is to be remarked that even romish annalists describe him, on this occasion, as sitting in silence, and with his head bent down, taking no apparent interest in what was passing, when the sounds appeared to proceed from the crucifix. This farce was followed up by a more tragical event. A council was summoned to meet at Calne, and the nobles were crowded together in an upper room; but the king was absent by the persuasion of Dunstan, who pretended he was too young, though he had been present at the last assembly of that nature. They reproached Dunstan for his measures. He replied very briefly, declaring that he committed to Christ the care of his church. At that moment the greater part of the floor gave way. Dunstan and his immediate attendants remained in safety, while the rest were crushed amidst the falling ruins; many were killed, and but few escaped unhurt. After this we cannot hesitate to pronounce Dunstan to have been equally unscrupulous in the use of means, and unprincipled in the objects he chose to pursue. And the facts recorded of him are well authenticated; they are related by his biographers. He is justly described as "a complete example of the monkish character in its worst form;" yet there are some, even among modern historians, who are so regardless of real facts, as to speak of Dunstan as "an ornament to his religion and his country!"

Providence often permits the wicked to become instruments of punishment to each other. It was so with Elfrida and Dunstan. The latter seemed to have established his power by subjecting the king to his will, and weakening his adversaries; but Elfrida was equally ambitious, and though less skilled in art and trickery, she was less scrupulous as to the means she employed to gain her ends. She conspired with some of the nobles against Edward. Before the plot was fully arranged, Edward was hunting in Dorsetshire, and found himself separated from his attendants, near to Corfe castle, the residence of his step-mother. He rode to the gate, and asked for some refreshment, and to see his brother Ethelred. Elfrida instantly resolved upon his murder, and as he refused to alight, a cup of wine was brought to him. While he was drinking, an assassin stabbed him in the back, by his step-mother's orders. Edward feeling the pain, spurred his horse and galloped from the spot; but the wound was mortal. He fell, and was dragged along with his foot hanging in the stirrup; his disfigured corpse was tracked by the blood, and interred at Wareham.

Ethelred, then ten years of age, shed tears at the fate of his brother, who had always behaved to him with great kindness; but his wicked mother, vexed that her crime should be disapproved by him whose advantage she had thus foolishly and wickedly thought to promote, seized a large wax taper, and beat her child with a severity that nearly proved fatal. Such a parent had probably often acted in a similar manner; and from the subsequent history of her son, we may suppose that she thus broke the mental powers of the young prince, and left him a pusillanimous and imbecile character.

Ethelred.

Ethelred's succession was not disputed, for Dunstan at once saw what course it was his interest to pursue. He obtained possession of the young king; and it was not difficult to excite the national feeling against a licentious woman, who had caused her son-in-law to be murdered at her own gate, in her own presence. Her conscience also spoke in terrors, and she took shelter in a nunnery. The monks were not negligent of the advantages they obtained, and instead of directing her to the blood that cleanseth from all sin, which alone could cleanse her guilty soul, they directed her to build nunneries, and perform a variety of useless penances.

The system supported by Dunstan, had, however, received a great shock. The young king was put in opposition to the feelings of the nobility and laity in general. Disloyalty and discontent were more and more prevalent, and the people became ready to submit to a foreign ruler rather than be governed by monks. These civil discords were increased by the vices and indolence of the monarch; Dunstan, advanced in years, was less able to meet the rising storm, and he died in 988, eight years after the Danes had begun again to plunder the English coasts. The first actual Danish invasion took place in 991. The northmen landed at Ipswich, and penetrated along the coast to Maldon. The ecclesiastics who held the sway were unwilling

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or unable to excite the nobles to arm in defence of their country, but Siric, who was Dunstan's successor, purchased the retreat of the Danes, by persuading Ethelred to pay them ten thousand pounds. This sum was raised by a direct taxation, known by the name of Danegelt, long after the circumstances which required it had ceased.

The Saxon dynasty now drew near to a close. Ethelred was an effeminate, luxurious character, handsome in person, but vicious in conduct, and quite unfitted for the emergencies which pressed upon his government. A powerful fleet was fitted out to attack the Danes in the parts they occupied. Among the leaders appointed were two bishops! Alfric, duke of Mercia, the commander, proved a traitor; he gave the Danes notice of the measures concerted against them, and joined their fleet, with his own ship. The Danes retired, but being met by a part of the English fleet, Alfric's vessel was captured by it, and he himself escaped with difficulty. His treacherous conduct shows the extent of the dissatisfaction which then prevailed; which had risen from the usurpations of the ecclesiastics, and had been strengthened by the misconduct of the king.

The north of England was invaded by the Danes in 993; treachery again gave them success, and manifested the general discontent at monastic rule.

In the following year, the kings of Norway and Denmark ravaged the south-eastern counties with a small force, and received sixteen thousand pounds as the price of further forbearance. The comparative amount of these exactions will be better ascertained, when the reader is informed, that the price of a fat ox at this period was no more than thirty pence. Svein, king of Denmark, remained in England for a time, and in 998 he resumed hostilities. The history of this period is indeed singular. Armies were continually levied to oppose the Danes, but at the moment of action something always occurred to give success to the invaders. The national resources were fruitlessly consumed, and the Danes were almost naturalized in England. In 1001, a large sum was again paid to purchase peace.

The next year is remarkable for an atrocious attempt against the Danes, which, like other crimes, recoiled upon the perpetrators. The Danes were in many instances living peaceably among the Saxons, when a mandate was secretly issued from Ethelred and his counsellors, to the rulers in every city, ordering that on November 12, which was kept as the festival of a Saxon saint, named Brita, all the Danish inhabitants should be murdered. The atrocious command was obeyed; many thousands were butchered, and even Gunhilda, the sister of king Svein, and wife of an English earl, who had embraced christianity, and pledged herself as an hostage for her brother's faithful observance of the recent treaty, was beheaded, after her husband and child had been murdered in her presence.

Svein landed in England the following year, determined to avenge this atrocious act, and marched from Exeter to Salisbury ravaging the country. With unaccountable infatuation, Ethelred appointed as his general, Alfric, who had already once betrayed his country, and whose son had been deprived of eye-sight by Ethelred's order. The result was such as might have been expected. When about to begin the battle, Alfric declined the contest, upon the plea of indisposition, and left Svein at liberty to retire with his plunder, while the nation suffered from a famine, increased, if not wholly occasioned, by his invasion.

ON THE DOMINION OF MAN OVER THE INFERIOR CREATURES.

(Concluded from page 200.)

The domestication of animals for purposes of food, is the next view of man's dominion over the inferior tribes that is to occupy shortly our attention. Sheep, oxen, swine, and poultry, are the creatures chiefly brought under the immediate care of man, to feed and fatten for this use. To fit them for this use, as well as for labour, great attention has been paid to select such individuals as stock for breeding, as would secure every advantage of size and quality in the carcase of the creature; and the skill and perseverance of our agriculturists have, in this pursuit, been so successful, as to leave little more for their successors to aim at than to prevent degeneracy from the perfection already attained. Unless, indeed, it should be found in animals, as is the fact in fruits, that the peculiar qualities which consist in fixing and perpetuating favourable deviations from

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the parent stock, will, in time, wear out, notwithstanding the utmost exertions of care and skill to preserve them. In that case, indeed, it will be necessary to recur to the resources of vigorous, primitive nature; and to seize on fresh individualities as they occur to supply the place of those becoming exhausted and effete.

The providential grant by which the flesh of animals is assigned for the food of man is an arrangement which upon attentive consideration, may be regarded with admiration in reference to its influence on general happiness, both that of man and of the inferior tribes. Few sights are more pleasing than the evident and tranquil happiness of flocks and herds, feeding and reposing in pastures which the care of man has enriched with whatever can render them the secure and comfortable retreats of the most useful and beautiful tribes of animals; nor is the enjoyment of the satisfied and thriving brutes disturbed by any intrusive suspicion, that man, in their case, is not a very disinterested benefactor, but, that, in truth, his own profit or luxury is the end proposed in all the labour and cost of which the beast has the immediate, but the man the ultimate and greatest gratification. The stalled ox, not knowing himself to be the victim of human appetite, has the unalloyed enjoyment of all the benefits which interest rather than benevolence bestows upon him. Here, indeed, is the great security of the arrangement. With few and inconsiderable exceptions, it is the obvious and certain interest of the owner of beasts intended for food, to promote their comfort to the utmost, to preserve their health, render their life easy, and their food abundant; to provide them with whatever will promote their growth and welfare.

It is thus that under human care, the multiplication of the peaceful tribes is secured, and the destruction of savage and predatory beasts becomes a necessary object of human interest and pursuit. With the increase and spread of the human species in the world, this process must continually advance: fierce beasts will be destroyed, and the ruminating and herbivorous species adapted for human food will be multiplied. And in more advanced stages of civilization, the further progress will be attained that the number of labouring beasts will be diminished, so that the number of edible creatures may be increased. Mechanical contrivances will render it possible that a larger number of human beings may be supported, by leaving free for the production of human food, both vegetable and animal, a large portion of that wide surface of soil, now appropriated for the maintenance of beasts of labour.

The death inflicted on creatures slaughtered for food, is, in almost all cases, less painful, more quick and easy, than that occasioned either by disease, or the decays of old age. Then with reference to man, it can hardly be doubted, that the use of wholesome animal food, is to him not only a source of much enjoyment, but also of increased health and vigour.

If we needed further confirmation of the beneficence of our Maker in this appointment, and of the increase both of human and animal enjoyment secured by it, we should find it in a careful observation of the state of those countries in which mistaken ideas of humanity, or the monstrous fables of the metempsychosis, have established abstinence from animal food as a point of religious duty. The brahmin will not indulge a carnivorous appetite lest he should eat a body that had been inhabited and animated by the soul of his father or his sister. And that same brahmin will burn his widowed mother or sister in the suttee, expose his decrepid or deceased relative to the crocodiles of the Ganges, and applaud the wretch who exhibits his bloody and disgusting penances to the outrage of all humanity and all decency! The fiercest beasts multiply, and the tranquil ruminantia are rare, in a land where this misdirected humanity and monstrous theology denies to man the occupation and benefit of the shepherd and the herdsman, leaves the untilled soil to jungles and tigers, dries up the streams of sympathy from the widow and the dying, that they may flow upon oxen and insects; and, in a word, substitutes the foolishness of man for the wisdom of God. Not, indeed, that all this foolishness and wickedness turns upon the single point of refusing animal food, and scrupling to destroy animal life, but it is an instructive instance of the immense moral mischiefs generally associated with the needless scruples of superstition; where, straining at a gnat invariably either arises from or occasions the swallowing a camel. And it shows how little the interests of reason or humanity are ever promoted by a

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departure from the appointments of the Great Parent of all. When we presume to amend his institutions, to correct errors, or to supply defects in his plans by inventions of our own, the consequences of our foolish arrogance, or needless scrupulosity are soon apparent. If the great Creator has appointed that men should be supported by the flesh of slain animals, they may receive the boon without any apprehensions that guilt is incurred by them, or injury and suffering entailed upon the animal tribes by such a provision.

It has been a matter of controversy, whether before the deluge the use of animal food was permitted by the Creator, or adopted by men. And the negative opinion has been the more generally received. Some have fancifully attributed the extreme longevity of the antediluvians to a vegetable diet, and have further imagined that the permission to use animal food was granted for this among other reasons that the lives of men might be shortened. But this can hardly be retained as a serious opinion by thoughtful persons. The nations who use animal food freely are not in fact found to be more short-lived than those individuals or tribes who abstain from it. In more rigorous or variable climates, this generous diet may be more necessary and salutary. In tropical regions the simple and cooling aliment afforded by vegetable substances may be more conducive to health. Or, in fact, in either case a variety and mixture of food may best promote health and vigour, of which in severer climates a larger proportion, in hotter countries a smaller, of animal substance, may be best. The grant of animals as food is first expressly recited doubtless in the mosaic history, in the Divine covenant with Noah as the head of the renovated world. Whether that circumstance be sufficient to outweigh the consideration that we have express record of pastoral pursuits and wealth as established from the very first increase of the human race, we will not determine, but incline to the opinion that sheep were not tended merely for their wools, nor goats and herds merely for their milk by the antediluvians. It is certain they offered beasts in sacrifice, and the practice wherever sacrifices have prevailed, of devoting a portion of the slain victim, and of eating the rest, has been universal, and seems to have been so essentially significant of the design and efficacy of the service, that without pretending to decide the question, or even very strongly to hold the opinion, yet it seems most likely that animal food has been in use ever since the fall.

The dominion of man over the other tribes occupying the terraqueous globe, is further to be noticed in his pursuit and destruction of them in their wild state, whether for purposes of food, or for the use of their skins, or merely to thin and destroy noxious and formidable tribes of beasts. There is much of the hunter inbred and natural in man, varying in individuals, but general in the species. This free, exciting, adventurous pursuit, in which skill, and vigour, and courage can be so advantageously displayed, where a valuable recompence so often forms the reward of success, and distinction and applause await the hero of the chase as well as of the battle, has most inviting charms for the ardent spirits of the young, the bold, the athletic, who pant for glory, and despise restraint. The same passions and desires which with a worse direction, constitute the military spirit, cause that ardour for hunting so common in the human mind, and in many tribes and individuals so inextinguishable. But the hunter state of rude tribes is perhaps the most wretched in fact. We are deluded into a mistaken notion of its freedom and happiness by the picture of wide range, ardent chase, vigorous courage, stimulating adventure, crowned with success, rewarded with plenty, and celebrated in the song, the recital, the applause of the hours of repose and carouse. In truth it fosters none but the fierce passions; it forms no habits but those of indolence. It renders inevitable the degradation of the female sex, as a huntsman and a warrior equally scorn to perform the drudgery of labour, and the toil which the men cannot perform when absent, and will not when at home, must fall heavily on the woman; and whenever she is degraded, human society must be wretched! The subsistence thus obtained is most precarious; long intervals of famine, succeeded by short seasons of abundance, are the necessary lot of those who subsist on the chace. The only arts attained by hunter tribes relate to the equipment of the field; the bow, the spear, the net, the trap may be ingeniously or beautifully made, but the furniture of domestic comfort and accommodation is of the rudest, scantiest description. To constitute human society on

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this basis, immense tracts of country must maintain numerous herds of wild animals for the precarious support of a few straggling hordes of savages, it may be of athletic, muscular form, but of ignorant, barbarous, and cruel character. But when the next stage in human progress is attained, and the pastoral life is adopted, the shepherd must often become a hunter in self-defence; he must destroy within the limits of his pasturage, or drive from them to more sterile and inaccessible tracts, the beasts of prey, to which his flocks present so strong a temptation. This warfare with the wolf and the bear, or the more formidable lion and tiger, gives a vivid interest to the early pastoral settlement of countries where the forest, the jungle, or the mountains that skirt the plains which afford range for herds and flocks, give shelter to rapacious beasts of prey. The nightly watch, the chase by day, the sudden surprise, the fierce encounter, the hair-breadth escape, raise the shepherd into the hero. For a while the contest rages, but by slow degrees the dominion of man and the range of his peaceful occupation are extended. The number of fierce beasts is diminished by slaughter, failure of food, and the disturbance of the quiet haunts needed for breeding and rearing their young. The remnant retire deeper into the fastnesses of the forest and mountain. And it depends on the nature of the country whether undisturbed solitudes will furnish shelter to a diminished remnant of prowling savages, or whether their race should finally disappear, and become extinct.

But hunting is also made the sport as well as the serious or necessary occupation of man. He will become the aggressor, and provoke the contest, where the beast, aware and afraid of his superiority, keeps close within his covert. The petty sport of our own country is not to be named, where all the danger is found in the pursuit, and none to be apprehended from the prey. It is a more serious business to attack the wolf in France, or the boar in Germany. Civilization and culture have fully established the dominion of man in almost every part of Europe, and we must turn to Africa and the East, for scenes of perilous conflict with the fiercest and most terrific carnivorous beasts. For though America has its adventurous fields for the pursuit of the elk, the bison, or the jaguar, yet these are but of a subordinate and secondary interest; and that continent in all its extent, has always been more infested with formidable reptiles, than with fierce and powerful quadrupeds. It is among the military gentlemen of British India, and the recent settlers on the outskirts of our South African colonies, that we must look for the daring exploits of a really serious and hazardous conflict with the lion, the tiger, and the elephant, in their utmost fierceness and strength. With all the arms and auxiliaries men can summon to their aid in this contest, it is one of doubtful safety, if not of doubtful victory. Mounted on fleet horses, or huge elephants; armed with deadly rifles; assisted by active natives on foot, and stout dogs; assembled in considerable numbers; the human assailants present a formidable array, and the fierce beasts would in general avoid if possible the unequal conflict. But, tracked from one lurking place to another, pursued into the deepest recesses of their accustomed haunts, infuriated by shouts and wounds, they at last, with tremendous roar and bound rush on their pursuers; and often not all the skill, intrepidity, and numbers of the hunters, avail to effect the destruction of the foe, before he has avenged his death.

It is a chase of equal daring to pursue the huge monsters of the deep amidst the frozen and stormy oceans in the highest latitudes to which even modern navigation can penetrate. It furnishes one of the most imposing illustrations of the resources of human courage, skill, and enterprize, that even those sea-monsters are his victims in the apparently impregnable security of their native element, huge bulk, immense speed and force, and inhospitable regions. So far are these various formidable obstacles to human pursuit, from protecting those free, remote, harmless denizens of the main, that we find man watching the instincts of his prey; adapting his weapons and his attack at once to the weakness and strength of his victim; braving the inclemency of the season, and the perils of the deep; victorious over all, and returning every successive season enriched with the spoils of his adventurous chase. And, as on land, he has thinned almost to extirpation, the fiercest lords of the forest, so in the ocean he has wasted and destroyed the noble monsters, till both their dimensions and their numbers sensibly decline.

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Behold this universal destroyer in pursuit of the mountain chamois from crag to crag, in pathless regions of perpetual snow and ice, braving every peril and hardship to reach his prey amid precipices where the firmest nerves might tremble, and the surest eye and foot and hand might fail. See him suspended and balanced on a single rope, swinging in front of awful cliffs, hundreds of feet above the beach and boiling surge below, in pursuit of the eggs and young of sea-fowl, whose airy nests might seem to defy approach. See the wide and bleak plains of North Western America, scoured in every direction for the capture of those smaller creatures whom the Creator has clothed with furs of exquisite fineness and softness to defend them from the rigours of the season. In a word, throughout this wide and lasting struggle between reason and instinct, between man and beast, the pursuer and the pursued, we can see that whatever man covets in those endless animal resources adapted to his purposes, with which all animated nature abounds, the flesh of some, the skins of others; in some their tusks, in others their oil; he subdues all, he appropriates all. Nothing repels his pursuit: neither ocean's storms, nor mountain precipices; neither the tangled thicket, nor the alpine solitude; he penetrates every retreat, he braves every danger. Neither the force, or speed, or bulk, or craft, or fierceness of any creature can avail for its protection. Man attacks and conquers all. Bird, fish, beast, are all pursued, all destroyed. He banquets on the supplies of every element, and clothes himself in the spoils of every race. The wild as well as the tame yield him their contributions; and he effectually asserts and uses the right derived from the great Maker of all, who granted him dominion over the beast of the field, the birds of the air, and the fish of the sea.

To all this there are limits. Already the havoc of destruction has either extirpated or seriously diminished vast tribes of game; the countless herds of elks and bisons in North America are scattered and thinned; the fur tribes, especially the beavers, are threatened with extirpation by ceaseless and extensive capture. The whale is becoming comparatively rare in seas where those huge creatures once gamboled in herds; the innumerable buffaloes, spring-boks, and antelopes, of South Africa, are retiring and disappearing: the elephant, the lion, the tiger, are now rare beasts, compared with their numbers in ancient times, and ere long will be rare even as compared with their present diminished numbers. As man incloses and cultivates regions now devoted to forest and prairie, the range of wild creatures will be progressively straitened. And in the end, not only the fierce and destructive creatures will be nearly or quite extirpated; but the almost countless herds of herbivorous and ruminating creatures will share the same fate; and the surface of the globe, reduced to the actual possession and culture of man, will be occupied only by him and the domesticated tribes which he will protect and perpetuate for his own use. Still as we see in this country, where the process has been completed, the feathered tribes will find food and shelter amid the works and culture of man, to render vocal and animated the sweet aspect of a fruitful soil; the lesser quadrupeds may prolong the freedom of their races amid the recesses in which they secrete themselves, but "no lion shall be there, nor ravenous beast." Some irreclaimable deserts of sand, some mountain fastnesses, will still remain, where the poor remnants of innumerable savage or peaceful tribes may elude the pursuit of man; but the world is destined for man and domesticated animals; for trade, for culture, for peace.

This dominion of man over the inferior tribes, is founded on an original plan and appointment of the great Creator, both of intelligent and non-intelligent creatures. It is given as an express grant, as recorded by Moses, on the first creation of man, Gen. i. 26; "And God said, Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The same grant is renewed and confirmed on the renovation of the earth, in the person and posterity of Noah, after the dreadful catastrophe of the deluge, Gen. ix. 2; "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth on the earth, and upon all fishes of the sea; into your hand are they delivered." The contemplative and

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devout shepherd, the sweet singer of Israel, mingles surprise with gratitude while he describes feeble, insignificant man, as invested by his Maker with the supremacy of this fair world. "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This grant of dominion, thus assigned by God to man, human reason has ever since asserted and maintained. The whole actual sovereignty of man over the inferior creatures, is the triumph of reason and its resources, over every other form of force or power. The reason of man has detected the weak points, and ascertained the unguarded hours of every fierce beast and powerful monster, has employed the strength or speed of one tribe in his contest with another; and has turned both the natural instincts and acquired docility of tamed animals to decoy, to subdue, and to instruct their wild brethren of the same species. The same reason has invented or employed every mechanical engine of destruction or restraint, for the purposes of capture or government of its victims. It is reason that can observe and combine; reason that can invent and apply; reason that can persevere and learn; reason that can profit by former mistakes, and repair former failures; reason that can prevail over every instinct, every power, bestowed in endless variety on the unnumbered tribes of animated being

Nor is it to be overlooked, that the bodily frame of man is well-adapted to carry into effect every contrivance and purpose of his mind. Active, vigorous, well-proportioned; capable of long-continued effort, and of great fatigue and privation; armed with that most peculiar, vigorous, pliable instrument, the hand, that can both make and use every weapon he needs: man finds in his bodily frame as apt an instrument of his reasonable mind, as any inferior animal can find its bodily organization an effectual instrument of its peculiar instincts. The upright attitude, the noble aspect, the commanding voice of man are appropriate to his dominion over inferior natures, and are doubtless felt by them, as expressing superiority, and enforcing subjection. The voice, especially, expressive of intelligence; capable by its varied tones, of so true and full an expression of anger, command, or approbation: by turns awes, soothes, and controls the creatures governed and employed by man. The animals that are domesticated, must feel themselves in the power of a superior being; the conception is doubtless not very distinct, but it is a perception of feeling and experience, sufficient for the purpose of facilitating the submission of the creature in which it obtains. While a sense of benefits received from the hands of its keeper, by the labouring animals, whose food and repose are constantly provided by him who exacts their labour, completes the subjection. "The ox knoweth his owner, and the ass his master's crib." Obedience comes to be mingled with affection, and labour is performed not without good-will.

The extensive sacrifice of life through all the animated tribes, which is the result of the arrangement that so many creatures should subsist on animal food, has oppressed the minds of many thoughtful observers. So much fear, suffering, and destruction of the lesser and feebler species appointed as the prey of the stronger. Such fierce, rapacious, sanguinary dispositions of the stronger tribes created to subsist on the flesh of other tribes; as the lion, the tiger, the wolf, the hyena, among beasts; the shark and the pike among fish; the eagle and hawk among birds. This state of things many are reluctant to suppose a part of the original plan of the Creator. They can hardly imagine it consistent on the one hand with his benevolence, or on the other, with the security, peace, and gentleness of a state of general and unalloyed happiness in the world. Such persons are disposed, therefore, to conclude all this to have been consequent on the introduction of moral evil into our world. They cannot reconcile the idea of man's primitive innocency and perfect happiness, with his residence in a world, where fierce beasts were prowling in every direction, slaughtering and devouring their gentler fellow-occupants of the forest and the plain. It is a question both of interest and of difficulty, that we cannot decide. On the one hand, it is hard to admit this state of things as contemporary with man's innocence. Had it been so, as his numbers multiplied, he must have waged war with these fierce tenants of the uncultivated portions of the earth which he wished to

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inclose and occupy; a pursuit which, in respect of its perilous destructive character, appears quite incongruous with every idea of the tranquil, innocent, easy state of perfect, unfallen human society. And besides, it would seem a most unsuitable abode to assign for perfect man, in which there were before him, natures indicative of qualities the reverse both of happy and of good. We cannot conceive such qualities, and the sufferings they occasion, should form a part of the circumstances and scenery prepared for the abode of so noble a creature as innocent, perfect, happy man; as it would appear a most unsuitable employ for such a being to subdue, or extirpate those fierce savages, in order to preserve or extend his dominion over the world and its inhabitants. On the other hand, if this state of things ensued upon the fall, the change in the condition of our globe must have been exceedingly great; the whole animated creation must have been in a measure remodelled. Let it be observed, the whole physical structure of carnivorous beasts, birds, and fishes, as well as their dispositions, teeth, claws, muscles, stomach; all are adapted to the capture, rending, masticating, digesting living bodies. Let it besides be observed, that the habits and natures of these fierce creatures are adapted to the various localities of the globe, its dens, forests, mountains, that without them would want their appropriate inhabitants. Again, vast numbers of creatures are carnivorous, that are not fierce ravaging beasts. The gay swallow is as carnivorous as the roaring lion; and the spider, or the mole, or the hedgehog, as the shark or the eagle. The whole economy of nature is at present founded upon, and adapted to the plan of feeding larger tribes with the bodies of smaller; fiercer tribes with those of gentler creatures. In reality, all this may be productive of more happiness than misery, of more life and enjoyment, than would have been secured by a different disposal of things. Indeed, we seem to be under some illusion of our senses, and to be imposed upon by circumstances in the judgment we form on this subject. It seems dreadful, sanguinary work, that a lion should slaughter with roar and fury a stag, or a horse, or a buffalo; but we make no account of, feel and express no horror at a spider capturing a fly, a whale sucking down innumerable small fishes, or a swallow devouring incredible numbers of beautiful, painted, and winged insects. To the eye which beholds all things with equal truth and reality, these differences may disappear, as merely circumstantial, and nothing remain but the fact, that a creature, which in some way and at some period, must with suffering and decay, resign its life, has yielded it at an earlier date, by a quicker death, for the sustenance of another animal. The whole result, probably, of this provison, on its vast scale, being that many more of the creatures devoured exist, and more happily, and perish with less suffering, than could have been the case, had they not been assigned as the food of others. While in respect of men it may be, that though men were innocent in their original creation, they were yet in a state of trial; and it might have formed a part of that trial, to dwell and multiply in a world were there were such irregularities prevailing, as should try and exercise the constancy of wisdom and goodness.

There is a curious contrast worthy of our notice, that while man boasts his victories and dominion over the hugest and strongest, the most fierce and formidable creatures of earth and air, of stream and ocean, he is often vanquished by the most minute and feeble tribes, escaping pursuit by their minuteness, and defying attempts at their destruction by their countless, inexhaustible multitudes. Various insect tribes are the most formidable assailants of man. A swarm of locusts or caterpillars is more to be dreaded than lions or elephants. The most smiling scenes of human industry, and of the plenty and beauty with which nature rewards the toils of man, are laid waste by the ravages of these indefatigable destroyers, while man can but look on in hopeless impotency, having no arms with which to encounter a foe individually feeble, but rendered by endless multiplication resistless and overwhelming, to teach man in the pride of his strength that he is after all weak, dependent, and exposed, safe only in the protection of his Maker, not in his own resources and power.

The moral of this subject is equally interesting and pleasing. It points us to the wise and wonderful arrangements of our Great Maker. Our dominion over the inferior tribes is his grant. All our

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resources for maintaining that ascendancy are his gifts. All the pleasures and advantages we derive from it are his bounties. It suggests to us also the kindly feeling towards the inferior animals which is always the mark and fruit of a considerate mind and a feeling heart. The great beauty of many tribes, their curious instincts and habits, the animation they impart to natural scenery; their obvious susceptibility of pleasure, pain, fear, repose, affection; their diversified characteristics, only not moral because found in creatures incapable of the knowledge of their Maker and his will, yet in themselves and their results really virtues and vices; their various and valuable services to man—all concur to secure for them no slight interest in a humane heart, an interest not diminished by the fact that they have wrongs, and woes, and sufferings not a few to plead against the caprice, the luxury, the sport, the tyranny of man. The sentiment and practice of benevolence, strengthened, not enfeebled by expansion, will spread from men to beasts, and birds to fish and insects. The pleasures and pains of these interesting creatures will find a sympathy in the heart, of which reason need not be ashamed, and from which the dignity of man's dominion will suffer no descent. The creatures we tame and employ, have a special claim on compassionate consideration. The progress of knowledge and just sentiment, will, no doubt, reach in its meliorating effects to the brutes unconscious of their advantages. Yet, perhaps, we cannot expect that the timid birds and beasts whom we may casually approach, will ever cease to fear us; or, that the fine and touching complaint of the poet, when the trembling mouse hurried and scrambled from his path, will become obsolete:—

> "I'm truly sorry man's dominion
> Has broken nature's social union,
> And justifies the ill opinion,
> Thou entertain'st o' me."—*Burns.*

A. W.

RUSSIAN SUPERSTITION.

An odd ceremony takes place at Petersburgh during winter, namely, that of pronouncing a benediction on the Neva! This religious rite, at which the Imperial family are present, is marked with extraordinary pomp. A temple of wood is erected on the ice, with an effigy of John the Baptist, and ornamented with painting, representing various acts connected with the life of our Saviour. In the centre is suspended a figure of the Holy Spirit, over a hole perforated in the ice, around which carpets are spread. The military are formed into line along the river, the bells of the churches are rung, a cannon fired, while the metropolitan, accompanied by a number of dignified ecclesiastics, enter this *sanctum sanctorum.* The metropolitan dips a crucifix into the aperture in the ice three times, uttering at the same time a prayer or ejaculation; and on this occasion St. Nicholas comes in for his share of adoration, as an indispensable part of the ceremony, a prayer being especially addressed to him. The pontiff then sprinkles the water on the people around, and also on the colours of the regiment. On the departure of the procession, a scramble takes place among the crowd, each striving to kiss the sacred aperture. Nor do they omit, likewise, to carry to their homes, some of the water itself, to which they ascribe great virtue, particularly for purifying those infected with certain diseases. It may be also mentioned, that it is a practice in the greek church, to extend its blessings to inanimate objects, and it is supposed that the safety or destruction of these depend on the degree of fervour with which the benediction is bestowed. But it must not be supposed, that well-informed persons put the least faith in such absurdities; and as for the vulgar, they are pretty nearly the same every where: witness the mass of superstitious rubbish, the farrago of ribaldry and imposture that has been published in England in the shape of almanacks. This ceremony is an expedient most admirably calculated to promote devotion, if we can for a moment allow ourselves to bestow that name on such absurd and puerile mummery, which, whilst it cherishes abject superstition among the vulgar, produces a no less deplorable hypocrisy among those who are educated.—*Rae Wilson.*

PRAYER.

Could we always pray when God calls us to the hallowed exercise, we should learn, in the scriptural sense, to "pray without ceasing."—*Morison.*

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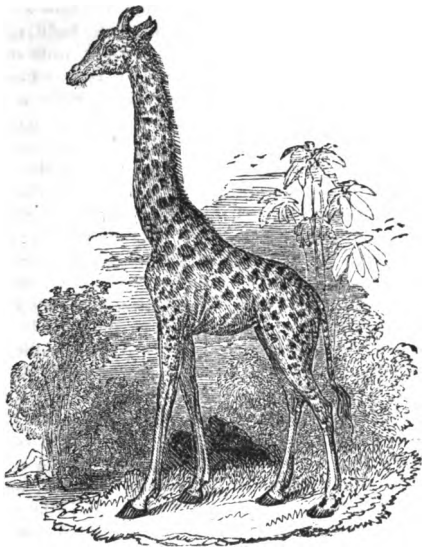

THE GIRAFFE.

THE GIRAFFE.

The arrival of four giraffes in England has excited much public attention. In looking at the giraffe, we are immediately struck with the singularity of its proportions; so different from what is so admirable in the graceful stag, whose movements are all elegance and ease. We see a tall long-necked creature, with a short trunk, raised on slender elongated limbs, walking along with rapid steps, devoid of grace or springiness; but when we compare these proportions with the native habits of the animal, we shall at once trace the connexion, and discover beauty where we almost began to fancy deformity. The head, as has been often noticed, is the most elegantly moulded part of the whole. It is small, and tapers to a singularly narrow muzzle, with a well-formed mouth. The eyes are of large size, prominent, soft, and gentle in their expression. Between the eyes the frontal bones form a projection more apparent in the male than in the female. The ears are large and spreading; the lips, especially the upper one, are very moveable; but the tongue has this power of mobility increased to an extraordinary degree, accompanied at the same time with the faculty of extension, so as in fact to enable it to perform the office of the proboscis of an elephant in miniature: it is indeed an instrument of indispensable use in procuring food. The giraffe feeds upon the leaves, twigs, and shoots of lofty trees, and especially of a species of mimosa; coiling its tongue round the branches, it draws them down between its flexible lips, and nips off the tender portions. This instrument, analogous to the long nose of the tapir, is black, and tapers to a point, capable, it is said, of being inserted into a ring. The senses, especially of sight, hearing, and smell, are acute and delicate. The head is supported at the extremity of a long, slender, flexible neck, down the back of which to the shoulders runs a short thin mane.

Both sexes have horns, horns not like those of the stag, periodically shed and renewed, nor yet like the true and permanent horns of the antelope, covered with a corneous layer; but horns, permanent, short, and always covered with hairy skin. These are useless as instruments of defence; in short, they are neither more nor less than the protuberances or foot-stalks of the frontal bones, similar to those which are formed on the deer to be the base from which the future antlers are to spring. It would seem as if nature, having prepared the footstalks, was then arrested in the operation, and forbidden to complete

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her intentions: nay, her process as far as it is carried on is feeble; for these protuberances are by no means remarkable for bulk, and at first united to the frontal bones by suture, are not fairly anchylosed till at an advanced period. To what are we to attribute this imperfection of developement? It is to be sought for in the state of the circulation of the blood in the arteries of the skull. Look at the neck of the giraffe; slender, swan-like, elongated, and raised up perpendicularly. Along this the arteries have to pass, conveying the blood to the head against the laws of gravitation. The circulation is necessarily impeded; the vital stream ascends with difficulty, and, instead of rushing in free tides volume after volume, as it does in allied mammalia with necks shorter and carried more horizontally, or even in a depressed attitude, and that for hours together, as in grazing the verdant turf, it is transmitted more slowly, and in quantity more moderate; it permeates the arterial branches with less energy, nor is it adequate to a supply of osseous matter remarkable either for abundance or rapid elaboration. But are we to call all this a defect? No; it is as it should be. Give the long-necked giraffe the heavy oppressive horns of the elk or the wapiti, and what would it do with such ponderous instruments? They would paralyze every movement; they would catch among the branches; they would be obstacles perpetually in the way, and as weapons they would be worse than useless; for how could that long slender neck wield such engines of warfare? All is well ordered; the relationship of parts and purposes, of organization and habits, is never lost sight of. It is not for nothing that the neck is elongated, that the head is light, and the tongue made flexible; it is not without design that the horns are rudimentary; for such modifications the instincts and habits of the creature demand; the one part involves the other.

To support the neck of the giraffe, we see the withers elevated, the spinous processes of the vertebræ being drawn out to meet the elastic ligament, (*ligamentum nuchæ*,) which runs along the cervical column in order to assist in retaining it in its natural position. At first sight, we are inclined to suppose the legs to be of unequal length, those before seeming unduly elongated. This disparity is, however, not real, and appears so only in consequence of the great elevation of the withers, and the preponderating bulk of the anterior part of the body; indeed, the line down the back from the withers to the haunches is so oblique as to constitute a most marked character in the general contour of the animal.

The hair of the giraffe is short and close, the ground-colour being a light grayish fawn, marked universally with large triangular spots of brown, or brownish black, arranged with a certain degree of order and regularity, and approaching pretty closely together. The tail is furnished with a long black tuft at the tip. The giraffe inhabits the interior of Africa, frequenting the wooded plains and hills that skirt the arid deserts, or the verge of mighty forests, where groves of mimosa trees beautify the scenery. The range of its habitat is, however, very extensive: it occurs in Nubia and Abyssinia, and the adjacent regions east of the great desert, whence it spreads southward over central Africa, till we approach the boundary line of the settlements of the Cape. He that would seek for it, however, must leave the haunts of man, and penetrate pathless wilds, traversed only by the quivered bushman, wide wastes, where the grim lion prowls, and the wolf, and the hyena, and the wild dog hunt their prey. Here man is the enemy least to be feared; but the giraffe often falls before the lion, though not without resistance; for, rendered desperate by necessity, it uses its hoofs as weapons, striking both with the fore and hind feet with rapid and impetuous violence, so that sometimes it is said to be successful, and still oftener will it bear away its ferocious antagonist, clinging on with teeth and talons, before sinking prostrate in death. The following lines, by Mr. Pringle, are so spirited and descriptive, that we cannot refrain from presenting them to our readers:—

"Would'st thou view the lion's den?
Search afar from haunts of men:
Where the reed-encircled fountain
Oozes from the rocky mountain,
By its verdure far descried
Mid the desert brown and wide;
Close beside the sedgy brim
Couchant lurks the lion grim,
Waiting till the close of day
Brings again the destined prey.

"Heedless at the ambush'd brink
The tall giraffe stoops down to drink;
Upon him straight the savage springs
With cruel joy!—The desert rings
With clanging sound of desperate strife,
For the prey is strong, and strives for life;

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Now plunging tries with frantic bound
To shake the tyrant to the ground;
Then bursts like whirlwind through the waste
In hope to 'scape by headlong haste;
While the destroyer on his prize
Rides proudly, tearing as he flies.

"For life the victim's utmost speed
Is muster'd in this hour of need;
For life, for life, his giant might
He strains, and pours his soul in flight,
And mad with terror, thirst, and pain,
Spurns with wild hoof the thundering plain.

"'Tis vain! the thirsty sands are drinking
His streaming blood; his strength is sinking;
The victor's fangs are in his veins;
His flanks are streak'd with sanguine stains;
His panting breast in foam and gore
Is bathed. He reels! his race is o'er.
He falls! and with convulsive throe
Resigns his throat to the raging foe,
Who revels 'midst his dying moans;
While gathering round to pick his bones,
The vultures watch in gaunt array,
Till the gorg'd monarch quits his prey."

Naturally gentle, timid, and peaceable, it is only when urged by despair that the giraffe attempts resistance, and then it is with a resolution and energy proportioned to its great strength. When pursued, the animal bounds along with such rapidity as to outstrip the fleetest horse. Le Vaillant, in his lively account of one which he pursued during his residence in Great Namaqua-land, and which he describes as proceeding at a "smart trot," and "not at all hurried," says, "We galloped after her, and occasionally fired our muskets, but she insensibly gained so much upon us, that having pursued her for three hours, we were forced to stop because our horses were quite out of breath, and we entirely lost sight of her." The next day he saw five giraffes, to which he gave chase, but which, after a whole day's pursuit, he lost sight of as night came on. The next day he fell in with seven, one of which he followed on horseback at full speed, but which left him in the distance, and was lost sight of; the dogs, however, resolutely continued the chase, and afterwards brought the creature to bay, surrounding it, but not venturing to make an attack, as it defended itself with a "succession of rapid kicks." In the mean time, the narrator came up, and killed it by a shot.

The giraffe is one of those animals with which, until the last forty years, we were less acquainted than the ancients, whose accounts have been received with doubt, or even incredulity. In Calmet's *Fragments*, No. CCLXXXVIII., the 3rd hundred, the writer expresses an opinion that the zamor of Moses is not unlikely to be the camelopard or giraffe, which he thinks must have been known to the Egyptians, and therefore to the Israelites while sojourning in their land. Bochart translates the word, "rock-goat," supposing the giraffe did not exist in the adjacent north-eastern regions. Now, what the word zamor ought to be translated, we do not pretend to say; but we cannot for a moment doubt that the Egyptians were well acquainted with an animal occurring in the present day in Abyssinia, and perhaps existing formerly, if analogy may be our guide, even nearer the limits of the kingdom of the Pharaohs. It is not a little singular that the first giraffe ever seen alive in England was sent, in 1827, by the pacha of Egypt, as a present to his late majesty, George IV.; another also being at the same time sent to Paris. These two individuals were obtained while young by some Arabs, a few days' journey south of Sennaar, in Nubia, near a mountainous and wooded district, and fed with camels' milk. By command of the pacha, they were removed by gradual stages to Cairo, and thence by the Nile in boats to Alexandria, where they were shipped for their ultimate destinations. The one sent to England, in a short time after its arrival, began to manifest symptoms of debility, which increased notwithstanding the utmost care, and it died in 1828. The preserved skin and skeleton were presented by their royal owner to the Zoological Society of London, and now grace their splendid museum.

Retracing the annals of Europe, we find that about the end of the fifteenth century the soldan of Egypt sent a present of a giraffe to Lorenzo di Medici, and that it was familiar with the inhabitants of Florence, where it was accustomed to walk at ease about the streets, stretching its long neck to the balconies and first floors for apples and other fruits, upon which it delighted to feed.

The giraffe was well known in ancient Rome. The first appears to have been exhibited in the dictatorship of Julius Cesar; subsequently several of the emperors exhibited it in the games and processions; and Gordian the third is said to have possessed ten at the same time.

Now, as Southern Africa was a *terra incognita* to the Romans, we have reason to conclude that every example was obtained from the northern or north-eastern line of that vast continent, and

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most probably by way of Egypt; hence we may believe that it was known in Egypt at an era more remote, and to the nations communicating with that then mighty empire.

The height of the full-grown giraffe, from the hoofs to the head, is about eighteen feet; but the females are smaller. The specimen of the young female in the Zoological museum is about thirteen feet.

The first specimens were brought from South Africa to England by that enterprising traveller, Mr. Burchell, and are preserved in the British Museum. The largest measures seventeen feet six inches. The word giraffe is a corruption of the Arabic "Zirafe."

"NUTS."—בטנים—PISTACHIA VERA.

PISTACHIA VERA.

"And their father Israel said unto them, If it must be so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds," Gen. xliii. 11. "I went down into the garden of nuts, to see the fruits," Cant. vi. 11.

The nuts, or *botnim*, of holy Scripture, seem to be what are called the pistachia nuts, and are peculiar to Syria, including Palestine, which ranges along the eastern coast of the Mediterranean, from the borders of Cilicia to the beginning of Egypt. In Egypt the pistachia-nut tree is found, whither it was perhaps propagated from Syria, since it appears that the whole of that part of lower Egypt, called the Delta, was formed by alluvial deposits brought down by the Nile, and therefore subsequent in existence to the Syrian part of the continent.

In treating of the turpentine-tree,* we touched upon the leading marks which form the generic character of pistachia. It remains for us merely to state the specific difference which distinguished the brothers from each other, as we may call the pistachia vera and the pistachia terebinthus. This specific difference is seen in the leaflets; in the pistachia terebinthus they are rounded at the base, but in the pistachia vera they are attenuated or narrowed at the same part. So that if two branches gathered from these trees respectively were placed before us, we might tell which belonged to the pistachia terebinthus, and which to the pistachia vera, by an easy reference to the distinctive peculiarity of their leaves.

The appearance of the pistachia tree resembles that of our ash, in respect to its stature and winged leaves. The flowers adorn the tree in large white

* See p. 169, of this volume.

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clusters. They are succeeded by long pointed nuts, covered with a brown wrinkled bark; under which is a white brittle shell, including, in a reddish skin, a greenish kernel of a pleasant sweet taste. They are esteemed by the moderns as highly nutritive, contrary to the authority of Galen, who asserts, that they contain but little nutriment. And by the Spanish, Italian, and French physicians, they are recommended in desserts, with other things of a comforting and restorative nature. And so much virtue is attributed to them, that a few years ago there was scarcely an analeptic or restorative medicine without them.

HINTS ON THE NEW POOR LAW.—No. V.

The aged poor, those who are unable, from advanced years and infirmity, to maintain themselves, and yet are not so disabled as to be bed-ridden, form a numerous and important class whose situation should be considered as connected with the New Poor Law. Here the guardian especially should discriminate with philanthropic and christian feelings. It is said that in some unions, the only way of relief offered to them is, to go into the union-house. This, as a universal measure, is not a proper course, it is not required by the new law, and certainly it is not generally adopted. The Earl of Liverpool, in his account of the Uckfield union, of which he is chairman, states, that "a great disposition has been shown there to keep the aged out of the house," "and experience has confirmed the advisability of this proceeding." But in this, as in every other case, the pointing out what is wrong does not prove that the reverse is always right. There are many instances in which it is by far the best, and most humane, and considerate course, for the aged poor, that they should have only this refuge offered. Some explanation is requisite here, and it may be given without either using those high-flown expressions which too often are poured forth by the opposers of the new law, or admitting the cold calculations not unfrequently dwelt upon by its supporters. The minds of the aged poor have been agitated by much needless anxiety upon this subject, increased by the gossip and misrepresentations of their neighbours, who have thus excited needless and injurious alarm, where common humanity would have taught them to soothe and alleviate distressed and apprehensive feelings.

It is an undoubted fact, that in a number of cases where old age is accompanied by hopeless poverty, this state has proceeded from some defect in the morals of the parties, and they are not the well-conducted characters whom it is both a pleasure and a duty to hold intercourse with, and to assist. But there are some of a better character; doubtless there are many who have not forfeited their claims to respect and kindly feelings from their neighbours, and who have not outlived their friends. These latter certainly should be allowed a choice. The law expressly says, that in such cases magistrates may, by certificates, require out-relief for the parties: but this course will hardly be found necessary, the guardians themselves should and will be ready to afford it. The relief cannot be much, nor can it be expected to suffice for an out-maintenance by itself; the aid of friends and relatives will be found necessary, and it ought not to be withheld where the party is deserving. Where enough can be obtained, let the aged poor still keep out of the union-house if they desire it, and especially let the aged married poor have the option; when there are two together, they can aid and support each other better than solitary persons. Still there are cases in which even the aged married couples do not wish to remain out of the house, and some, in which they cannot be allowed to do so with propriety. The question now will be asked, Would you separate such couples? At once I reply, No, I would not, the law of God is against it, and it is pleasant to see that this new law does not require it. In the regulations for the union-houses there is a special power committed to the guardians, authorizing them to permit the aged man and his wife to continue together, and it is their duty to allow this, unless there are sufficient reasons to the contrary.

Some will suppose, that these cases of aged married couples are numerous, and others may think that there are no cases in which they ought to be separated. But we are to go into facts. In the list of a union to which I have access, containing more than two thousand paupers, there are but three cases in

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which it is necessary to have aged married persons in the house. In two of these they are allowed to live together, in the other they are apart by the special desire of the wife. And will any one say that this latter couple ought not to be separate, when it is explained that the woman is in a dying state, in the last stage of a decline? She was unwell when admitted, though able to go about, and to the ill conduct of her husband some degree at least of that illness must be ascribed. Repeatedly has she been asked, nay, urged to see him, but she steadily refuses to do so, and her conduct and his conduct, now they are separate, show that this sad determination is not unjustifiable on her part.

In every union-house, arrangements may be made to allow a few aged married couples to be together. In the Uckfield union the number of aged married couples appears to be only four, and the chairman remarks that the relaxation of the general rules as to separation, in the few instances of this nature which are likely to occur, will not infringe the general working of the system. The continuance of this privilege must depend upon good conduct; for where their conduct is such as to annoy other inmates of the house, and to interfere with the regular rules for its good governance, no one will plead for their being allowed to remain together. These couples never will be numerous, and if the accommodation of this sort provided for them at any time proves insufficient for a short period, the latest applicants should be provided for in some other way, or should have the offer of a separate room on the next vacancy. There will however be some cases, even among the deserving married poor, where separation is requisite. Old age is often accompanied by infirmities and sickness of various descriptions; in some cases it is obvious that to compel joint residence would be any thing but kindness, and that to see each other frequently in the day-time is all that is proper and all that either require. And cases will be found, in which the parties desire to be separate; this is more frequent among the out-relieved poor than would be expected; and the number who choose to live apart, amidst all the additional disadvantages which poverty inflicts on them while separate, proved to be much larger in the list above referred to, than would generally be supposed: for, alas, it is not among the receivers of parochial relief that we may for the most part expect to find examples of virtue and good conduct: yet let me not be mistaken, there are many worthy of esteem and assistance. This state of facts should not be concealed, particularly from the young, when entering upon active life. Due regard to moral and religious duties will do more to keep them happy, and independent of parochial aid, than any fancied advantages of station. The number of those who have reduced themselves by bad conduct from a state of independence, is far greater than the number of those who have fallen victims to misfortunes beyond their own control. But even the less orderly are entitled to kind and considerate conduct; let it not for a moment be supposed I am recommending more than that control, which from the disorderly habits of some, is kindness even to themselves.

And for the unmarried aged persons, I would further observe, that it is not to be doubted, that in many cases the union-house is an arrangement for them in several respects preferable to out-relief. When they have few or no relatives and friends able and willing to assist them, it is far better that they should be placed where proper care will be taken of them. A more wretched and pitiable object can hardly be conceived than an out-pauper, confined to bed, helpless, and without any to render willing assistance. Whoever has witnessed cases of this sort, and they are common, must have wished that the sufferers had taken shelter in the union-house, before it was too late to remove them.

This perhaps is more applicable to aged men than aged women. The former, when brought to a certain state of destitution, are much more willing to avail themselves of the house, than the females; they are, in fact, more helpless, and this shows the kindness of providing a refuge for them where they can be attended to, and associated with others of their own age; but not teased by ill-regulated children, or annoyed by the bad conduct of able-bodied paupers.

Again, it is miserable to see an aged pauper spending the fast-fleeting hours of his short remains of life, in the public-house, craving drink from others, and probably, by corrupt communications, tending to mislead the young. Such scenes are not unfrequent, at least in

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some neighbourhoods; and surely it must be desired that such characters should be under the regulations and proper restraints of an establishment, where what is necessary is provided, and where they are duly reminded of their state, and the approach of the last hour. And here let the desirableness of a division even of the aged, into well-conducted and ill-conducted, be kept in mind; the extent of a union-house generally allows some classification of this sort to be made when necessary.

At times, also, the practice of out-relief to partially infirm persons, occasions serious injury to the independent labourer who is straining every nerve to bring up his family in an honest way. He hears of a place likely to suit a lad, some common out-door, or garden-work, he applies for it for his boy, but he is told—"No: old James, or John, will do it for me, for less than you ask for your lad's services, and I shall employ him." Thus the aged pauper, from his being partly supported by parish-pay, is induced and enabled to under-work the free labourer rising into life, and probably makes the young man continue dependent upon parish aid, while the old man is often tasked beyond his strength. The same remark applies to females. The poor, aged creature, who can just stand to do a day's washing or charing in the week, probably is made the instrument of lowering the wages of the able-bodied independent woman. Assuredly, where parochial aid is requisite, the services in return should be given rather to the community at large, by assisting in the union-house, than be directed to pauperize others.

In the house, due care should be taken to suit the employment of the aged to their remaining strength; to let it be occupation to prevent the evils of idleness, rather than heavy and oppressive labour: much, however, may thus be usefully done, and the aged pauper, who is blessed with a contented mind, will find him or herself far more happy and useful in such a place, than out of the house. I have repeatedly heard several aged men and women, both those who were in the houses under the old law, and those who have been admitted under the new law, state freely and fully that they are more comfortable in being classed by themselves, and under the regulations of the house, than formerly, where all had been mixed up together, or when out of the house, suffering increasing privations, and loss of friends. To the idle, corrupted, profane, and drunken, the present system never will be acceptable; but to allow them to remain without some restraint and regulation, is neither for their own good, nor that of others. Painful it is to think, that too many of the aged, who appear most anxious to remain out of the house, are influenced by motives which should prevent their wishes from being attended to. In more than one instance, I have seen humane guardians investigate a case where the aged pauper wished to leave the house, and to have an out-allowance, but they were obliged to refuse it on account of the motives by which they found the person was actuated. Of course, had the party wished to leave the house without receiving out-relief, it would have been permitted; any one may leave after giving three hours' notice.

The following instance may partly explain what is stated, as to the aged making themselves useful:—An aged, but not infirm man, between seventy and eighty, had for some years been receiving a parish out-allowance, and partly supporting himself by labour. The work he could perform became less valuable every year, and his friends diminished; he was injuring others without benefiting himself, and this, with other circumstances, showed that the option should no longer be allowed to him. He did not like to go into the house, but at the time could get no employ, and was compelled reluctantly to take refuge there. Soon after his admission, a younger man, an idiot, was admitted; he had been long a parish burden under the old law, and in charge of an old woman, herself an out-pauper. The guardians found that the idiot was not properly treated, and that the old woman was become quite unable to give due attention to him and a daughter of her own, in the same afflicting state. They therefore took them all into the house and separated them; the idiot man was in a wretched state, and altogether careless of himself, but not mischievous so as to require to be kept apart. The old man just mentioned took charge of him, treated him kindly, and in a few weeks the idiot became an altered being; he now could attend to himself, and be intrusted to do some little services about the house; the old man was happy that he had a charge, and employment without anxiety, and not beyond his strength;

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and when he was removed to another house where he was classed only with aged persons like himself, the effects of his kind attentions to the idiot still remained: the latter was happier and better for the care he had received. I saw them sitting together, looking upon each other as father and son. The idiot on being asked, said he would not go back to his "old mistress," in fact, he would not speak to her when she came one day to see him; but he said he loved old master ——. And even the aged man admitted that he was now more comfortable and happy than he had expected to be, or than he had been when formerly in the workhouse under the old law, with liberty and without regulations.

In concluding this letter, I would notice a circular lately issued by the poor law commissioners, stating the dismissal of some union-officers and the reasons, and prohibiting their being employed in any similar establishments. Among these is a master of a workhouse for abuse towards an aged pauper, and another for ill-treating aged paupers, and an overseer for similar conduct. This shows that there is discrimination and care exercised on this head, that some guardians at least may be found discharging their duties, and that they are supported by the commissioners in doing so.

MOLUD.

A LETTER ON VISITORS.

Dear Mr. Visitor,

I HAVE received your monthly calls with great pleasure, and hope we shall maintain a long and increasingly profitable acquaintance. As you communicate much to those whom you visit, it is but fair that you should sometimes receive a communication from your friends. I hope it is without any disposition to mingle in the scandal of the day, that I have resolved freely to impart to you a few remarks on some visitors who occasionally favour me with a call; perhaps the remarks have been in some degree suggested by the contrast which your visits afford to those of the parties I am about to refer to. You are at full liberty in your monthly rounds to make what use you think proper of my sentiments; but I beg that the communication may be regarded as strictly confidential so far as names are concerned.

My neighbour, Mrs. A., is a kind, well-meaning, as it is commonly expressed, "good sort of woman;" active in her family, peaceable among her neighbours, and, I hope, well-inclined towards religion. I have said she is active in her family, and she has need enough to be so, having a family of small children, with only one servant, and being frequently employed in assisting her husband in his business, some part of which comes within the female department of work, besides attending to the shop in his absence. Now, dear Mr. Visitor, we have not yet been favoured with your sentiments on this point, but, according to my old-fashioned notions, a person in Mrs. A.'s circumstances has no time for visiting at all. She ought emphatically to possess the quality so often advertised for in servants, that of "being able to bear confinement;" and by which the apostle characterizes a good wife, "a keeper at home." Bustling about the house will do much towards keeping her in health; and whenever domestic duties will allow her an hour's absence from home, it appears to me that it should be conscientiously devoted to exercise in the open air, and, if possible, in company with her children. However trusty a servant may be, it is desirable for a mother occasionally to accompany her children in their walks, that she may form a judgment of their habits; whether they are kept in proper exercise; whether they recognise any acquaintance whom she might, or might not approve; whether they conduct themselves in an orderly manner, or whether or not they are rebellious against the person who has the charge of them, rude and offensive to persons they meet, or inclined to expose themselves to danger. A mother's eye, as often as may be in her power, will do much towards detecting and correcting what is amiss; besides, a walk with her children gives her a pleasing opportunity of instructing them, by awakening their minds to observe and inquire into the beauties and wonders of nature. If Mrs. A. heard me make this remark, she would reply, "True, but it is quite impossible for me to walk out with my children, I have so much to do at home;" and yet I have often known Mrs. A. take it in her head that she must run out and call upon a friend, when there was no particular occasion for a visit, and when she could ill be spared from home. I know she leaves word that she shall be gone but a few minutes, and such is her intention when she sets off; but when

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she gets into chat, the time passes away before she is aware, and she is often out a whole morning when she can ill afford the time. When she calls on me, I cannot enjoy her company, because I feel a conviction the whole time, that her duties are at home.

It is a delicate matter to convey a hint of this kind; perhaps, dear Mr. Visitor, you might find an opportunity of managing it for me. What you say will be sure not to give offence. If you please, you may mention the following anecdote, which I know to be a fact: "The wife of a Spitalfields' weaver made a meat-pie for dinner, and carried it to the baker's hard by. She happened to meet with the baker's wife, and falling into chat about one thing and another, time imperceptibly stole away. At length she abruptly broke off, saying, "But I must make haste home to boil the potatoes against my husband comes home to dinner." "Stay a minute, mistress," interposed the baker, "you may as well take your pie with you. It is quite ready. My oven works as fast as your mill-clack." But poor Mrs. A. has had lessons of a more serious kind than this, which I am sorry to say have failed to cure her of the propensity for gadding.

Once, when her husband had left the shop in her care, she ran to a neighbour's, telling the apprentice boy to call her in a minute if she was wanted. A gentleman, just settled in the town, came in to look at some goods; the boy knew little or nothing of the stock and prices. He offered to fetch his mistress, but the gentleman would not wait. He went to the shop opposite, and has dealt there ever since; and thus the A.'s lost a customer who would probably have paid them many pounds in a year.

On another occasion, Mrs. A. ran out just for five minutes, (that is her usual expression, she never intends to stay long,) when a smooth-tongued impostor came in, pretending he was sent by Mrs. A., whom he had just met, and got away goods to a considerable amount. More than an hour elapsed before Mrs. A. returned, in which time the fellow had quite escaped pursuit.

But a yet more distressing affair once resulted from Mrs. A.'s visiting propensity. The elder children were at school, and she had laid the little one, a child who could just run alone, to sleep in its cradle in the nursery. She then ran off to a neighbour for a bit of chat, intending to return long before the child should awake. When she had been gone an hour or more, her husband came in for his tea; as he was in a hurry, and could not wait, he sent the servant to fetch her mistress, or the keys which she had in her pocket. Mrs. A. bustled home, surprised that tea-time should have arrived already. The moment she entered the house, she heard a dreadful screaming, and rushed up stairs to the nursery, where she found her child enveloped in flames. The poor little child, on awakening, finding itself alone, had somehow got out of its cradle, and made its way to the fire-place, when the flames caught its clothes. Its life was spared, but its sufferings were severe, and its face and neck are sadly disfigured. It was long before Mrs. A. was again found gossiping in a neighbour's house; but the affliction has passed by, and with it the restraint on her long-indulged habit.

But it is time I should introduce you to Mrs. B. and Miss C., who sometimes call upon me, but whose visits, I must own, are never very agreeable, simply because they are altogether insipid and unprofitable. I believe these ladies think it a matter of politeness to pay me a periodical morning visit: (by the way, I hate mere morning visits without an object, and could heartily subscribe to Mrs. Hannah More's sweeping censure of this "downright immorality.") When I am called to such visitors, I cannot, I fear, altogether suppress an expression of countenance that seems to ask, "What do you want? For what purpose have you called me from my business?" for such, I must confess, are the genuine feelings of my mind. We courtesy, shake hands, and are seated. "Well, what an age it is since we have seen you! did you think that we never intended to call again?" While I am puzzling myself for an answer, that shall not go quite the length of saying, "No, indeed, I did not flatter myself with so agreeable an anticipation," one of my visitors kindly relieves me from my perplexity, by accounting for this long absence, by a detail of "shocking colds," "visiting cousins," "unfavourable weather," "numerous engagements," and a string of other excuses, any one of which would have served the purpose just as well as all put together.

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Then they inform me of all the marriages, births, and deaths in the neighbourhood, that have transpired, or that are anticipated; the excursions contemplated for the ensuing summer; the prevailing colours and modes of dress, and a few other topics of equal interest, which scarcely pass through the outer portal of my ear. I soon find that a distressing head-ache creeps over me, and, in spite of my best efforts to prevent it, I begin to yawn.

One of these ladies, soon after her recovery from a fever, after having talked on incessantly for an hour and a half, apologized for her remaining weakness, which she said affected her nerves, and rendered her unable to talk much, but she kindly promised to call again as soon as she had recovered her strength a little more. With this promise the visit generally concludes; and I have but sincerely to wish that it may be long before it is fulfilled.

And is this the manner of creatures who ought to "redeem the time, because the days are evil?" Are these "the idle words" that must come into account at the day of judgment? Is it not distressing, good Mr. Visitor, to have time consumed on such frivolity? Can you put me in any way of conveying a hint that shall not be misunderstood? Can you suggest any decent expedient for slipping in a word, that might remind these triflers that they have souls, and that time should be employed in preparing for eternity?

Mrs. D. is a kind and valuable friend, and I have real pleasure in her society, and yet I can hardly say that she is a welcome visitor, as she is apt to call at very inconvenient times, by which family order is disarranged, and harmony sometimes interrupted; for it is a real inconvenience when the dinner is to be kept back, or when part of the family are obliged to be absent in attendance on a visitor, who well knows the family hour, and might be reminded of its arrival by certain sounds, and signs, and savours, too intelligible to be misunderstood.

The Miss E.'s are by no means desirable visitors, especially if any of the young people happen to be present. They are continually devising some scheme of pleasure-taking, which involves great expense and sacrifice of time. Now, I am no enemy to young people having recreation at proper times, and in a moderate degree; but it is highly desirable that all young people should have settled pursuits, and regular engagements, and that recreation should form but an occasional and infrequent infringement on them. It is also desirable that steady young people should be free from frequent invitations, which, even if not accepted, have a tendency to unsettle the mind. Now, if the Miss E.'s are announced, it may be taken for granted that their business is to make up a party for a day on the water, or a day's gipsying, or some other project, innocent in itself, but objectionable if out of season. Then, too, such a day's pleasure involves a round of tea-visits afterwards to each individual of the party; and by the time this round is completed, some other scheme is broached; so that if all the projects of the pleasure-loving Miss E.'s are fallen in with, their friends would scarcely have a week in the year, uninterruptedly devoted to their regular pursuits. Besides which, the amount of clothing injured in these expeditions, and of new clothing required for appearing in their parties, is no trifling object to young persons of limited resources, and renders prudent parents less ready to welcome these young ladies, than their rank in society, their respectable connexions, and amiable qualities might seem to demand.

But of all the morning visitors, never may Mrs. F. and her daughter be found at my door. They are complete mischief-making tattlers, going from house to house to worm out the circumstances of each family, and to carry them, with whatever embellishments may suit their purpose, and deliver them with strict injunctions to secrecy at the next houses they may visit. If a stranger has been visiting at the house of any of their acquaintance, these ladies are sure to make some excuse for calling, to find out, if possible, who he was, and what was his business: they then patch together two or three shreds of evidence, with a *quantum sufficit* of conjecture which they carry as a complete web of substantial fabric, to the next dealer in the small ware of gossip and scandal.

By this interference, some scores of couples have been currently reported on the matrimonial list, who perhaps never had a thought of each other, in some instances had never met; the credit of

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tradesmen has been blasted, and the character and motives of virtuous and excellent persons impugned by their malignant rumours. Should the mischief in any instance be traced home to them, they consider it quite a sufficient excuse to say that they only repeated what they heard; or they surmised the thing, and it was not contradicted; or they only mentioned it to a few particular friends; or, if none of these excuses will serve, like the fish which is said to blacken the sea around itself, they will pour forth such a volley of words, by way of explanation, that the challenger is generally glad to retreat from the strife of tongues.

One feature of their character is particularly odious, but, I fear, not uncommon; they will speak of an absent person in a disparaging way, throw out ill-natured and unfounded surmises against his character, appeal to the persons present whether they can contradict it, and then go to the injured party, or some friend of theirs, and say that such and such reports are in circulation against them, and are believed and corroborated by the person who, through entire ignorance, could not contradict them. Such whispers sometimes succeed in separating chief friends. They sometimes succeed with shallow people, in extorting their secrets, or inducing them to subscribe to an opinion, by an affected mixture of freedom and mystery in communicating their own affairs. They will talk of their own family quarrels, with no other motive than that of inducing the party in whom they profess to place so much confidence, to trust them with confidence in return. I scarcely need trouble you, Mr. Visitor, to tell me how to deal with such people; for the psalmist has most explicitly and satisfactorily directed us by his own practice; and I never hear a person attempting to force upon me affairs in which I have no concern, especially if it involves the injury of others, but his words come into my mind, "I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off" (from mine acquaintance.) "He that telleth lies shall not tarry in my sight."

Miss G. sometimes gives me a call. Her conversation she considers religious, but to me it seems very unprofitable. She speaks of the preacher she heard on the foregoing sabbath, but it is generally to find some fault with his manner, or voice, or delivery; or perhaps to assert that some remark in his sermon, fairly arising out of the subject, and founded upon general principles, was intended as a blow at such or such an one of his hearers. If she speaks of professors of religion, she has generally some ill-natured report or surmise to bring forward: "Have you heard that so and so is said of Mrs. ——?" or, "Is it true that Miss —— does this or that?" and that Mrs. —— is reported to have said so and so? Well, these things appear to be very inconsistent with religion, and for her part, she does not think any the better of people who make a loud profession. These things she has said of persons by no means noisy or ostentatious in their profession of religion, but who are careful to adorn it by consistency of conduct, and who never, for a moment, said or did, or thought the things she charges upon them; but it is to be feared she thus excuses herself in a total neglect of personal religion, and hardens the hearts of others against its influence.

Now, Mr. Visitor, permit me to close by saying, that though I am no more disposed to flattery than to evil speaking, your visits will be always acceptable to me, because I know you are not neglecting, but performing your own duties by calling; because I am sure you will not tempt me to neglect my own, but will rather assist and direct me in performing them; because you will not trespass on me at an inconvenient time, but will quietly wait, and without taking offence, for a moment of leisure; and because I am sure you will not break upon the sacredness of domestic privacy, much less scandalize the character of good and worthy persons, or utter a sentiment disparaging to religion, or its consistent professors. Assuring you, therefore, of a cordial welcome, and trusting that your visits may always prove interesting and instructive,

I remain,
Your sincere friend and well-wisher,
C.

THE SOUL.

If the globe were one mass of the purest gold; if the stars were so many jewels of the finest order; if the moon were a diamond; and the sun a ruby; they were less than nothing, when compared with the infinite value of one soul. —*Brooksbank.*

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HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. VI.—*On Conversation.*

"WHAT a delightful evening we have spent!" said a student to his companion, as they were returning home from a visit during vacation.

"Yes, I do not know that I ever spent one more agreeably; and yet I cannot tell exactly what it was that rendered it so agreeable. The circle all seemed to be happy, and parted so; but, for myself, I was so taken up with the conversation of that stranger, that I took little notice of what the rest were doing."

"That was precisely my own case. Without seeming to know it, he possesses uncommon powers of conversation."

And this was the whole secret of the pleasures of the evening, that there was one in the circle, who, by his qualities of mind and heart, was fitted to instruct and please by his conversation.

There are few things more neglected than the cultivation of what we denominate conversational powers: and yet few which can be more subservient to affording pleasure and advantage. The man who knows precisely how to converse, has an instrument in his possession with which he can do great good, and which will make him welcome in all circles.

Take notice as you are introduced to a stranger. In a short time, you find he is interesting. You are in a coach; you hear him, and forget the time, and are surprised at the rapidity with which you approach the place at which you must part. What makes him so interesting? It is his powers of conversation.

The advantages of this mode of communicating ideas need not be dwelt upon here. It is the method devised by the infinite Creator for the happiness of man, in all circumstances. It is the most perfect way of giving and receiving instruction. It is simple, as are all his works. We may produce strong, dazzling lights, by chemical combinations; but the pure light from heaven is the most perfect. We may tickle the appetite by artificial drinks, but the pure water which God has provided for man, in all circumstances, is the most perfect drink. Speech, between man and man, is the universal medium of transmitting thought, and it is, by far, the best that can be devised. We now wish to know how we may best cultivate and use this faculty. Every one feels the importance of this knowledge. If you have a friend whom you wish to warn, or upon whose mind you wish to make a deep impression, you know the most perfect way of doing it, is with your tongue. You first think over his situation, his prospects and dangers; you think over all his temptations, what apologies can reasonably be offered, and what he will probably offer for himself; you then think of the motives with which to impress him. You then go to him; you try, by tones and voice, to convince him that you are his friend; you tell him your fears in language chosen and tender, and then you pour out your heart upon him, just as you had planned beforehand. You are perfectly aware that you have used the best and most appropriate means in your power, when you have exhausted your powers of persuasion in conversation. If you cannot reach his heart and conscience in this way, you despair of doing it.

If you wish for information on a particular subject, and there is a book which has it all drawn out on paper, and there is also a friend who perfectly understands it, why do you go to that friend and hear him converse, rather than to the book? Because you know that the latter method is not the most interesting and easy way of obtaining information. You can ask for light on particular points; you can state your objections; you can compare what he says with what you already know; you can soon know all that your informer knows.

Make it a matter of study, then, to understand this subject, and not merely try to free yourself from faults, but to make it an accomplishment, a part of your education. There is scarcely any way by which you can gain a stronger hold upon the circles in which you may move, or in which you may do more good. In conversation all are entitled to carry away and appropriate to themselves as much as they can; and there is a vast quantity of thought and information afloat upon the great mass of intelligent mind, which never has been, and never will be committed to paper.

This constant, direct contact of mind with mind, tends to soften and refine the feelings; so that, when you hear it said of a man, that he keeps the best company, you presume that he is a man of refinement and politeness. The language

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which he has been accustomed to use has, at least, the appearance of conveying refined thought and feeling, and we insensibly conform our feelings to the dress in which we clothe them. There are two dangers to which people in cities, and others who are similarly situated, may be exposed: the one is, that of using the language of kindness and refinement till it becomes a habit, when they do not feel it, and thus make dupes of others, and soon make dupes of themselves. Hypocrisy may be practised till it no longer seems a borrowed character. At any rate, there is danger that, when the forms are greatly studied, the heart, under those forms, is seldom exercised. The other danger is, that the information gathered from conversation alone, may be incorrect, and yet be esteemed of good authority. No information thus acquired can be relied upon. Books are the only correct reporters of facts; and even they will sometimes invent facts, and imagine history. A man who relies solely upon conversation and society for stocking his mind, will be a very ready man, but a very inaccurate man. He can amuse you, he can interest you, he can give you new views of things; but you cannot rely upon the soundness of his judgment.

The student has an immense advantage over all other classes of the community; for he can unite the two most perfect and desirable methods of gaining information —the accuracy and profound thoughts which can be found only in books, and the general information concerning men and things, which conversation and society will bestow. Consequently, under certain restrictions, it becomes as really his duty to improve by conversation as by books. But as conversation is a kind of commerce, towards which every person ought to pay his share, you act against all honourable rules of commerce, if you are not prepared to furnish your quota. If you would draw out facts and information, and elicit mental effort from others, which may be useful to you, it is certainly your duty to cultivate your talents and powers, so that they may, in turn, derive the same benefit from your society. You act an ungenerous part, if this be not the case.

Allow me to continue to be specific in my hints, as it is always true, that, when good advice is given, the more specific it is, the more valuable.

1. *Do not waste your time, and that of the company, in talking upon trifles.*

The amount of attention bestowed upon trifles and follies, frequently renders conversation so nauseous to an intelligent mind, that it is disgusted. The consequence is, that such a man withdraws from company, and loses all the advantages of society. He cannot bear to spend hours of precious time in hearing discussions upon the merest trifles. He has no taste for entering into them, and he sits silent till he takes a final leave. Now, while I would not applaud a taste that is delicate and fastidious to a fault, and which could endure nothing short of the exquisite, I would, at the same time, earnestly request every trifler in society, to inquire if he is aware that, by his flat and trivial conversation, he is driving every sensible man from the circle in which he moves. But the man ought not to withdraw. He must have courage to turn the tide. You need not sit silent because the rest are talking about trifles. In most circles you will find, at least, one who is able and willing to communicate instruction. Seek him out, ply him with interrogations, and be in earnest to obtain information which you need. In this way every one will be able to learn, if he chooses. If there are not two, at least, in the circle, who are engaged in profitable conversation, it is your fault, and you ought not to complain that the company was dull or trifling. It is to be lamented, that even gifted minds and exalted talents are frequently of no other use, in company, than to give countenance to trifling, when they might and ought to be used in giving a right direction to the conversation, and to influence the excited, interested minds present. There should be a systematic bearing towards usefulness. The want of this is a great deficiency.

A man given to severe study and thought, is in peculiar danger here; for, when he goes into society, he drops all study, forgets the train of thought in which he has been engaged, and at once has his spirits, not elastic merely, but even, at times, highly excited. Then the temptation is, to forget that he ought to use his knowledge and his talents to instruct and enlighten that circle of friends; and that, if he does not improve the opportunity, he throws all the weight of his character into the wrong scale. I do not mean that you are to strive to mono-

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polize the conversation, to shine and show yourself, and your attainments. Far otherwise; but I mean that you should not waste your time, and the time of those who are kind enough to hear what you have to say, in saying things which might be said and repeated to the end of time, and no human being would be either the wiser or the better. Do nothing which has the appearance of assuming superiority; but he who relies on his "small talk" to render him long useful or agreeable in society, has much mistaken human nature. It may be pleasant and pretty; but who would thank you for inviting him to dine frequently upon custards and ice-creams? If you leave a company without being able to reflect that you are wiser, or have made somebody else wiser, than when you entered it, there is something wrong in the case.

2. *Beware of severe speaking in company.*

No matter whether the company be great or small, you may be sure that all you say against an absent person will reach him. You have done wrong, and an avenger will be found. I admire the warning which St. Austin is said to have had inscribed in the centre of his table at which he entertained his friends,

"Quisquis amat dictis absentem rodere amicum,
Hanc mensam indignam noverit esse sibi."

There is an almost universal propensity in mankind to slander each other, or, at least, to throw out hints which detract from the good opinion which they suppose may be entertained by their fellows. The detractor cheats himself most egregiously, but never others. He imagines that he is pushing this one, and thrusting that one, with the charitable purpose of keeping the unworthy out of the seat of honour. I remember to have read in Diodorus Siculus an account of a very active little animal, which, I think, he calls the ichneumon, that makes it the whole business of his life to break the eggs of the crocodile, which he is always in search after. This instinct is the more remarkable because the ichneumon never feeds upon the eggs he has broken, nor any other way finds his account in them. Were it not for the incessant labours of this industrious animal, Egypt, says the historian, would be overrun with crocodiles; for the egyptians are so far from destroying these pernicious creatures, that they worship them as gods. Do not those who may be denominated detractors of mankind, congratulate themselves that they are disinterested, like this little animal, and are acting the part of benefactors of mankind? They probably deceive themselves thus frequently; but the deception is only to themselves. How do others view them? The rest of the world know that, if you detract, it is for the same reason that the tartars are eager to kill every man of extraordinary endowments and accomplishments, believing that his talents, how great or high soever, and what station soever they qualify him to occupy, will, upon his death, become, as a matter of course, the property of the destroyer. Were this theory correct, it would be some apology for those who indulge in severe remarks upon the absent; for, in most cases, it would be their only hope of possessing great excellences of character. What you say in detraction will not merely reach the ear of the individual against whom it is said, but it will prejudice the circle against him. We love to hear remarks against people; and while you may say ten clever things of a man which are forgotten, the two or three which you say against him, will be remembered. Nor is this all. Such remarks leave a sting in your own conscience. You cannot thus speak disparagingly of the absent, without giving conscience the right to call you to account, and tell you, in language which cannot be misconstrued, that you have done wrong, and not as you would be done by. "He that indulges himself in ridiculing the little imperfections and weaknesses of his friend will, in time, find mankind united against him. The man who sees another ridiculed before him, though he may, for the present, concur in the general laugh, yet, in a cool hour, will consider that the same trick might be played against himself; but, when there is no sense of this danger, the natural pride of human nature rises against him, who, by general censure, lays claim to general superiority." Unless you have had your attention particularly called to this subject, you are probably not aware how many of these light arrows are shot at those who are absent.

An honest fellow was introduced into the most fashionable circle of a country village; and though he was neither learned nor brilliant, yet he passed off very well. But he had one incorrigible fault: he always stayed so as to be the last

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person who left the room. At length, he was asked plainly, why he always stayed so long. He replied, with great good nature and simplicity, that "as soon as a man was gone, they all began to talk against him; and, consequently, he thought it always judicious to stay till none were left to slander him."

3. *Beware of indulging in flattery.*

The habit of flattering your friends and acquaintances is pernicious to your own character. It will injure yourself more than others. It is well understood among men, that he who is in the habit of flattering, expects to be repaid in the some coin, and that, too, with compound interest. This is a very different thing from bestowing that encouragement upon your friend in private which he needs for the purpose of calling forth praiseworthy efforts. Flattery is usually bestowed in public, probably for the purpose of having witnesses, before whom your friend now stands committed, to return what you are now advancing to him. But judicious encouragement will always be given in private. If you flatter others, they will feel bound to do so to you; and they certainly will do it. They well know that there is no other way by which they can cancel the obligations which you have imposed upon them; because no compensation but this will be satisfactory. Thus you hire others to aid you to become your own dupe, and over-estimate your excellences, whatever they may be. For a very obvious reason, then, you will deny yourself the luxury of being flattered. And especially do not fish for such pearls. You cannot do it, without having the motive seen through. You may have been astonished at seeing young men greedily swallow praise, when they could not but know that he who was daubing it on was insincere. It used to be a matter of surprise to me, how it is that we love praise, even when we know that we do not deserve it. Johnson has thus explained the philosophy of the fact. "To be flattered," says he, "is grateful even when we know that our praises are not believed by those who pronounce them; for they prove at least our power, and show that our favour is valued, since it is purchased by the meanness of falsehood." The desire of the approbation of others, for their good opinion alone, is said to be the mark of a generous mind. I have no doubt it is so. Against this desire I am breathing no reproach.

4. *Never indulge levity as to any thing sacred.*

It is impossible to treat any sacred subject with levity, in a mixed company, without greatly wounding the sensibilities of some one. It is no mark of strength of intellect, or of the freedom from prejudice, or of any good quality, to do it. It shows nothing but a heart that sins without excitement and without temptation. He who can speak lightly of God, his Maker, and his best Friend, or of any thing that pertains to him, will always be known to carry a heart that will easily yield to a temptation to treat an earthly friend in the same way. You may set it down as a rule to which there are no exceptions, that he who treats religion, or any of the ordinances of his God, with lightness and irreverence, carries a selfish heart, and is not fit to be your bosom friend. Levity of manner, or matter, in regard to sacred things, will ruin your character, or that of any other man.

I need hardly allude to the practice of profane language; for I have no expectation that any one has so far forgotten what self-respect demands, (to say nothing about higher claims,) as to use such language, will read a work like this. Such are seldom seen in company so reputable as that of the readers who are interested in a book designed to do them good. But still, some persons may be exposed to the temptation, who never yet yielded to it. When you hear any one use profane language, you will not wrong him if you conclude, that this is only one of a nest of vipers which he carries in his heart; and although this is the only one which now hisses, yet each, in his turn, is master of the poor wretch who is giving his life-blood to feed them.

Every approach to any thing like profaneness ought, at once and for ever, to be banished. If you wish to fit yourself for the world of darkness, it will be time enough to learn its language after you have prepared for it by more decent sins. I am happy to say, that an oath is seldom heard among people who lay any claim to respectability. Politeness needs not embellishments which belong to spirits accursed; and truth and sincerity always despise and disdain such auxiliaries.

[No. VI.—On Conversation, to be completed next month.]

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ATHEISM CONFUTES ITSELF.

THE being of God, or the existence of a great first Cause, is made known to us by the works of creation and providence. It is impossible that the universe could have given itself a being. The heavens could not have made themselves, nor the earth itself; for, in that case, they must have been before themselves. Their acting before their existing is impossible to reason. It is a true saying in philosophy, that operations always follow the creature's being, both as to time and the manner of working. And also, nothing is produced or brought into actual being, but by some being that does actually exist. Consequently, this creation must have been brought into being by some agent that existed before it; and what can that be but God?

The Carpocratians of old are said to have maintained that the world was made by angels; but, who then made those angels? Much less could it be made by men; for they understand but little of the structure of the universe now it is reared. And how came man himself first to be? We must have recourse to a first being, and who can that be but "God, who made of one blood all nations of the earth?"

It was the fond and fanciful opinion of certain heathen philosophers, particularly of Epicurus, that the universe was framed by the fortuitous concourse of innumerable atoms of various forms, figures, and qualities, which from eternity danced up and down in infinite space; that those which were heaviest fell lowest and made the earth, those that were lighter took their place above them, those which were moist coalesced into water, and those that were thin and rare into air and the superior elements. But of this opinion we need no other confutation than the exact order of every thing in nature, which never could have been the result of chance or accident. This could no more happen than a house exactly built could come into such a state or frame by the casual meeting together of stones and timber. But from whence came these atoms, did they make themselves? That is impossible! Were they eternal? How came they then to be changed from what they were? for whatever is from eternity must needs be the same to eternity.—(See the Unreasonableness of Atheism, by Sir Charles Wolseley.)

THE PHILANTHROPIST.—No. III.

LOAN FUNDS.

Extract from an Irish Report.

The plan of lending small sum sof money to the poor of good character, has, in many neighbourhoods been found very useful when prudently conducted. The following cases speak for themselves:

No. I. Trade; a weaver, seven in family. Had two looms, neither of which he could employ; and was so reduced in circumstances, that his wife was obliged to beg in the streets for support. Although bearing an excellent character, and a good workman, persons otherwise disposed to assist him, demurred, on account of his poverty, to intrust him with materials. By the assistance of loans, he is now enabled to keep his two looms at work, supports himself and his family decently, and makes his re-payments with the utmost punctuality.

No. II. Trade; a weaver, six in family. Had one loom, but could make no use of it until supplied with capital from this loan fund. He was previously in such distress that he was obliged to become a common labourer, a class already too numerous in this country. He consequently derived so precarious a support from this line of life, that he at one time offered his labour for his own daily subsistence. By the aid of loans, he now employs two looms, supports himself and his family decently, and makes his re-payments with the utmost punctuality.

No. III. Trade; a shoemaker, four in family. Was in very straitened circumstances, deriving precarious and scanty support from working as a journeyman. The means furnished by this committee have enabled him to act on his own account, and to support his family in comparative comfort. He makes his re-payments with the utmost punctuality.

LIFE.

AN hour well spent, condemns a whole life. When we reflect on the source of improvement and delight gained in that single hour, how do the multitudes of hours already past rise up and say, What good has marked us? Wouldest thou know the true worth of time, employ one hour.—*Miss Smith.*

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LOOK UP!

"Look up, Donald! mind that you always look above you. Always try to be a great man in the world. Look up, my boy! always look up!" Such was the advice which was continually sounding in my ears from the earliest period of my life.

My father was a native of Scotland, and lived on a small property, in which he had only a life-interest; and some of his friends called him poor and proud. Certain it is, that he had all that ardent desire for fame and fortune which is so common among the inhabitants of the north country. He wished me to rise in the world, and, for this purpose, endeavoured to call forth my pride and vanity, by the advice, "Look up above you, Donald! look up, my boy! look up!"

Now, though this advice was unwise, it is not to reflect on the infirmity of a parent, who I know loved me, that I relate my short history; but rather to show with what quickness my youthful mind received and acted upon those false principles, which in after years poisoned my peace; and which, but for God's good providence and grace, would have proved my ruin.

Being my dear father's eldest child, he was accustomed to regard me as the hope and future comfort of the family; nor is it by any means an unnatural or an unreasonable thing for a parent to do this, and to calculate much on his eldest son for support and comfort in old age. "Hearken unto thy father that begat thee, and despise not thy mother when she is old," is an injunction that should sink deep into the heart of every child. Oftentimes an eldest son sets an example which is profitably followed by those who are younger; and it might have been so in my case; but, unhappily, my poor father's advice, that I should "look above me," and become "a great man in the world," rendered me but a very indifferent example to follow. Children are never backward in learning evil; for the human heart, like the earth, is always more ready to bring forth thorns and thistles, than herbs and fruit.

It appeared that a worthy farmer came to reside near us, whose eldest son was only a few months older than I; and as we had no other neighbours than the cottagers around, young Douglas Maclean became a very desirable associate for me. Farmer Maclean and his wife were, moreover, very respectable and industrious people; and we soon commenced an acquaintance with them; though the farmer differed much from my father in many things, and, above all, in his manner of bringing up his children. It could not long remain unobserved by either, that the views of my father and the honest farmer were in this latter respect as different as possible.

"I wonder you do not teach your son to look up," said my father, one day. "I always tell Donald to 'look up!' or he will never do any good in the world."

"I have always told Douglas to 'look up,' and I hope that he will never forget what he has been taught," observed our neighbour, looking kindly at Douglas, who was standing by. "If he should forget that, as you say, he will never do any good in the world."

"What do you mean?" said my father, much surprised at this answer. "It seemed to me, the other day, that you did not think it right to 'look up.'"

"Neither do I think it right, now," replied farmer Maclean, "to 'look up,' in the way in which you recommend; to be always wishing and trying for the highest place, is certainly not right. My poor thoughts on this matter would be worth but little, but it's in the Bible; and I know you believe the Bible, neighbour Fraser. We have both precept and example there. Our Lord often warns his disciples against wishing to be the greatest. He says, in the 23rd chapter of the Gospel of Matthew, 'Whosoever shall exalt himself, shall be abased.' I learned the whole of that chapter when I was a lad, and I wish that I had learned many more."

There was a kind-hearted frankness about farmer Maclean, and so much humility and sincerity in his manner, that made his words, simple as they were, very weighty; he continued thus: "See how poor and despised Jesus was when he was on earth, as well as his disciples. Riches are a great temptation, neighbour; do you not remember that text, 'How hardly shall they that have riches enter into the kingdom of heaven?' and have you forgotten that when the rich young man came to Jesus, he was not accepted because his heart was set upon his riches?" My father had not read the Bible so patiently, nor with so much humility, as farmer Maclean, but he was not without a text of Scripture to serve his purpose; so he repeated, with an air

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of exultation, the words, "He that provideth not for his own house is worse than an infidel."

"True, true, neighbour," again continued the farmer, "but providing for one's family is one thing, and aspiring after riches and honours, which often lead men away from God and religion, is another."

"Well, you may be right there," said my father, "but if all this is contrary to the Bible, what do you mean by telling your boy to look up?"

"I mean," replied my neighbour, "a very different thing; I hope that my children will always look up to God, and I have not a better wish in my heart for them than that they should look up to him through Jesus Christ, at all times. Rather would I leave them pennyless with God's grace, than bestow on them this world's wealth without it."

My father looked much surprised at this last observation, but it was clear, even to me, that he did not see things in the light in which his neighbour saw them.

To many such conversations as this, was I an attentive listener during the days of my boyhood and youth; and often was I led, by the solid reasoning and faithful observations of our good neighbour, to ponder deeply in my young mind, not only on the truths which fell from his lips, but also on the texts of Scripture that he brought forward to confirm them. But though the sound and scriptural arguments which were advanced by farmer Maclean made an impression on my mind at the time, yet my father usually dissipated them by his remarks afterwards.

"It is all very well," said he, "to talk as our neighbour does, and he is a well-meaning man, but it is making too much of the thing; there can be no harm in being rich, and it is natural enough for every man to wish his own children well." Then he stroked my head, and said to me, "Always look up above you, my boy! I hope to see Donald Fraser a great man, some day;" and when I saw the smile which lighted up my mother's countenance on these occasions, the pride of my heart rose within me. If my dear father had known the poison that he was pouring into my bosom, he would never have pursued so mistaken a course; but he had not been taught the utter worthlessness of worldly riches, compared with the hope of everlasting life, and the peace of God which passeth all understanding.

My childhood and youth passed rapidly away. I loved Douglas; but the different way in which we were brought up, and the proud manner in which I sometimes carried myself towards him, rendered us less intimate than we might otherwise have been.

"That young Maclean is a nice lad," my father would sometimes say; "it's a pity that his father will not put a wee bit more spirit into the bairn:" and then I held up my head, and thought how different my views were to the lowly, humdrum notions of poor Douglas. We were both brought up to look above us, but, alas! I was taught to build all my hopes on things beneath the skies, while Douglas was early instructed to fear the Lord, and to remember his Creator in the days of his youth. His affections were thus set "on things above, not on things on the earth," and this proved to him a source of continual peace.

The time arrived when it became necessary for me to make some exertions on my own behalf. Hitherto I had regarded riches and honours as things only to be aspired after to be attained; but I had now to learn that it is by the sweat of his brow that man is to eat his bread. It is by early rising, by late taking rest, and eating the bread of carefulness, that riches are to be obtained; and, even then, they are very often "vanity and vexation of spirit."

My father, far from taking a reasonable view of my prospects in life, indulged in the most unreasonable expectations. At one time he thought of making me a lawyer, and then nothing but eloquent barristers and learned judges flitted before him; at another, I was to be brought up to the kirk, that I might some day be a dignified doctor of divinity. The difficulty in the way of these plans was, that he could not afford to give me a suitable education. Month after month and year after year rolled away, while I, instead of learning some useful trade, was kept idly speculating on imaginary greatness.

What a blessing it is to be humble and industrious! Douglas was both, but I was neither the one nor the other. A day of calamity was coming upon me for which I was little prepared: my father was seized with a sudden illness, from which there was no prospect of his ever recovering. He could not bring him-

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self to unburden his mind to his good friend, farmer Maclean, who visited him in his sickness. I could see that he was sorely oppressed, but he struggled hard, and complained not. He died after a few days' illness, and then began my troubles.

The books and furniture of the house were not enough to pay my father's debts. Farmer Maclean made up the sum required; and, in a week after, I was under the roof of a distant relative, nearly twenty miles from the place of my birth.

I had been taught to look up, and carry myself high; and now I had to pay the tax that pride pays in a state of poverty. The relative with whom I lived well knew my father's failing, and took as much pains to mortify me as he had done to increase my vanity: my spirit was too high to bear this; and I left him, determined to starve rather than be beholden to him for a morsel of bread.

It is easy to talk of starving, in a moment of passion, but hard to endure hunger without the means of alleviating it. When this came upon me, I bitterly repented my imprudent step.

For some time I moved about from one situation to another, half starved; for my foolish vanity clung to me as a garment, and prevented me from discharging the duties of the places I obtained. The relative with whom I had lived sent me word that a letter lay at his house for me, whenever my proud stomach would let me call for it; but I did not go near him. I guessed that the letter was from my mother, or one of my sisters; but in this, as it afterwards appeared, I was mistaken.

As I grew thin, and my clothes got shabby, so many to whom I applied would have nothing to do with me: they wanted a strong young man, willing to work; not a conceited young fellow, above doing his duty. At last the letter was sent to me: it was from Douglas Maclean; and I have reason to bless God that I ever received it.

Had not suffering greatly humbled me, I should never have accepted the offer of going to live with Douglas: this offer was made with the consent of farmer Maclean; so, throwing my bundle over my shoulder, I walked my way to my native village.

It was with a heavy heart that I entered the honest farmer's habitation, but from that moment things seemed to prosper with me. I renounced all my high notions, and laboured diligently to get my own living in the state of life into which it had pleased God to call me. Industrious habits improved my health; and, what was still better, the pious instruction and example of farmer Maclean were blessed to the health of my soul: this was an undeserved mercy. A little property came unexpectedly into the possession of my mother, and it now enables her to live comfortably with my sisters.

I am still an inmate at the farm. Douglas is a fine-grown man; and his father is gently gliding into a peaceful old age. Soon after I returned to the village I sent a letter to the relative I had lived with, and humbly begged his pardon for my bad conduct: we now are good friends.

"Look up!" is still a favourite maxim with both Douglas and his father; and, blessed be God, it is with me also; for I find it a precious thing to have a God of grace to look up to. My soul magnifies the Lord, and my spirit rejoices in God my Saviour. When I was proud, it pleased my heavenly Father sharply to rebuke me; and now that he has humbled my heart, his mercies to me are more than I can number. Oh that I may be enabled to look up to him with faith and love to my dying day, leaving behind me another example that God not only "resisteth the proud," but also that he giveth abundant "grace unto the humble."

THE LIGHT-HOUSE.

NAVIGATION was, in its earlier efforts, both difficult and dangerous. The position of sunken rocks and the dangerous nature of coasts were to be ascertained by many a perilous or fatal experiment. The loss of life and property before the erection of beacons must have been immense. Humanity and interest alike required light-houses, which should, by day and by night, show the mariner his course, and warn him of his peril. The first buildings for such purposes were, doubtless, rude, and their lights irregular and imperfect. Experience and philosophy have improved their forms and durability, and have taught the necessity of steady, brilliant, and constant illumination.

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The two most celebrated beacons of ancient times were the Pharos of Alexandria, and the Colossus of Rhodes. The Pharos was a magnificent tower of marble, consisting of several stories, on the summit of which was placed the lantern. It was situated at the mouth of the Nile, and reflected its brilliant light to the distance of one hundred miles. The colossal statue of Rhodes bestrode the harbour of that ancient fort. Between its legs, ships of the largest size sailed gallantly into the haven. In its enormous hand was placed, every night, a splendid light, which threw its streaming lustre across the mighty deep.

Numerous light-houses are erected along the British coasts, or on some dangerous rocks in their vicinity. The Eddystone light-house, built on a solitary rock opposite to the coast of Plymouth, is the most remarkable in the empire. Many similar erections had been built on that secluded spot, but they had been successively destroyed either by fire or storm. The present structure was completed in 1759. Its form was suggested to the architect by the trunk of the oak-tree—circular, broad at the base, and gradually narrowing towards the summit. It has weathered the severest storms, and appears likely to bid defiance to the elemental wars for a long time to come.

The design of this paper is to suggest such reflections as a view of the light-house is calculated to awaken. The apostle Paul had doubtless seen such buildings along the coasts of Greece; and, hence, was directed by inspiration to describe the followers of Jesus, as "lights in the world;" and as "holding forth the word of life," by their instructions and examples, to the multitudes who were sailing over life's tempestuous sea, and who were in danger of perishing through ignorance, and error, and sin.

1. These houses exhibit their lights only in darkness. Their chief importance is night, and in proportion to the darkness, so is the benefit of their illumination. Every true christian is a light-house, reflecting by his example, his piety, and his efforts, the lustre of holiness, amid surrounding moral and spiritual darkness. His lamp of christian profession is not concealed "beneath a bushel," but burns openly and clearly in the view of mankind, who, seeing his light shine through the troubled and darkened atmosphere, may receive instruction, warning, and direction. "Ye are," says the Saviour to his disciples, "lights of the world."

2. These light-houses are of various elevations; but all are useful and indispensable. Believers in Jesus vary in their talents, their degrees of knowledge and piety, and in the situations they occupy. Some are more exalted in rank, in station, or influence, than others. Some may resemble the splendid Pharos or the lofty Colossus; while others, the buildings of humbler form and lowlier height; but each answers the purpose of his spiritual being, in illuminating the darkness, and in warning the mariner of his danger. "The manifestation of the Spirit is given to every man to profit withal." "Unto every one is given grace, according to the measure of the gift of Christ." The great desire of each christian should be, so to let his light shine in his own station, that men may "glorify his heavenly Father," whether that light shall stream to a distance, or be reflected only in a narrower sphere. Our positions are chosen, and our elevation is determined by Him who sees "the end from the beginning," and knows in what direction our usefulness may be the most extended.

At the mouths of some harbours, and in places of difficult navigation, two light-houses are often erected: the one to direct the vessels in their approach to the shore, the other to guide them on their entrance into port. The latter are usually of smaller dimensions than the former, and appear less important; but neither can be displaced without endangering the lives of multitudes. The ministers of truth and private christians answer the two-fold purposes of these different and neighbouring lights. The pastor directs and warns by his public ministrations, and his people guide and assist by private counsel, and prayer, and effort. *He* bears aloft the light of truth, and directs the perishing voyager to the shore; *they* throw their brilliant light across the mouth of the harbour, that the frail and shattered bark may cross the bar in safety, and may be securely moored in the desired haven. Both ministers and people, by separate lights or blended rays, are the "lights of the world," and, united or alone, are made the means of the salvation of many.

These double lights are not unlike the

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volume of inspiration in its general principles, and its minuter details; by the former, the great doctrines of salvation, as by the lofty beacon, men are warned of their danger, and instructed in all the great questions connected with their eternal well-being; and by the latter, the precepts of truth, as by the smaller light, they are guided in all the varieties of christian experience and holy practice. The grand light of revelation is the doctrine of "redemption through the blood of the Lamb," and through Him alone. Enlightened by this blessed truth, the soul, bound for eternity, sails in safety through life's troubled ocean, till it reaches the haven of eternal rest.

3. The lights require constant attention, lest their brilliancy should be dimmed, and vessels at a distance, their crew not being able to descry them through the darkened atmosphere, should strike on some fatal rock, and become an instant wreck.

Christian watchfulness and prayer are necessary for personal benefit and public usefulness. The souls of many are ruined through the negligence of professed believers. Their light burns so dimly, and the reflection is so feeble, that it can scarcely be recognised; and the consequence is, that many souls are wrecked and lost for ever. Let the believer, then, as he values his own character, the approbation of God, and the happiness of his fellow-beings, be prayerful, watchful, active, and devoted, constantly trimming his lamp, that its pure and brilliant light may be always seen, and he will have the satisfaction of not having lived in vain: God will be glorified, the Redeemer magnified, and souls rescued from the wreck of perdition, and conducted into the port of heavenly bliss. A.

THE REFUGE.

Jesus Christ said, "Whosoever liveth and believeth in me shall never die," John xi. 26. He was the eternal Son of God, and yet, from pity to lost sinners, he took on him a human soul and body. He kept that soul, as he received it, without spot or taint of sin, original or actual. He preserved that body a holy temple, ever undefiled. He was pure in heart, holy in life, a lamb without blemish and without spot. And yet he was crucified: on the ignominious cross he endured agony of body and mind, and made his soul an offering for sin, Isaiah liii. 10. His Divine origin gave a Divine and infinite worth to such a life crowned with such a death. All was "for us men and for our salvation."

And now, for his sake, through faith in his name, without works, your soul may be freely forgiven, graciously accepted, fully justified before God. And thus yours may cease to be a soul in danger. But there must be that faith, in simple, lively exercise. It is not the christian name, baptism, or profession; it is not a notion of doctrine, or a lip-service; it is only Jesus Christ, believed on with the heart, that can save your soul from that tremendous danger. To neglect Christ will be to neglect salvation. To refuse to believe in Christ will be to add to all your other sins the terrible sin of rejecting God's only method of salvation; it is to dash away the cup which contains the only balm that can heal the soul. Have ye not read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned?" Mark xvi. 16. And do you find believing in Christ difficult? Ask God, and he will make it easy. Is the heart too hard and stubborn to yield? Put it into God's hand, and entreat him to make it soft and pliant. But do not trifle with this solemn subject. Do not sport on the margin of a precipice, at the foot of which a lake of fire rolls waves of fury. Go humbly on your knees before God, and confess the sin and guilt with which your conscience now stands charged. Then humbly seek reconciliation with God, through the atoning blood and righteousness of his Son, Jesus Christ. Have you so gone long ago? Then go again; renew your humiliation, again express faith, realize new joy and peace in believing. Does one still cavil and object? Let others exhort and pray for that soul in danger. Does that soul still linger? Oh, be as the good angels to Lot, to lay hold upon his hand, and hasten him out of Sodom. Flee, sinner, for thy life! Holy Spirit, convince that soul of sin! Redeemer of the world, have mercy upon that miserable sinner! Father of mercies, have pity upon every one of us, thy once prodigal and rebellious children! Save thou the soul in danger!—*Hambleton.*

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POTATO DIET.

The writer remembers that a few years ago, when persons in conversation wished to indicate the most wretched kind of diet, they compared it to one entirely of potatoes. A meal made of this vegetable, without any auxiliary, was looked upon as a peculiar hardship, especially when those who fed on it were expected to labour in the tillage of the soil. The potato was considered as by no means containing a sufficient quantity of nourishment to enable the hard-working man to bear up against the fatigues of his daily toil.

Now, any person in the habit of seeing the Irish peasantry in their annual migrations to this country, in quest of work, cannot fail to notice the symptoms of health and vigour visible upon almost every countenance. The visage of an Irish child, especially amidst the hardships of travel, is generally rounded by plumpness, and coloured with the bloom of health. And these are people who seem to be quite satisfied, when they can obtain a full meal of potatoes.

Among the instances of healthy root-eaters, we might mention the inhabitants of Pitcairn island, whom the writer visited there. Before their late unhappy removal to Tahiti, these islanders fed entirely upon yams, a root which may contain a little more of that which is nutritious than the potato, but which, perhaps, is not, under all circumstances, better adapted for the purposes of digestion than the last-mentioned tuber. These formed a small population of the most able-bodied individuals, when taken together, the writer had ever met with. We, whose sinews had been braced by hardship and active habits, seemed but children in comparison with them; for they would set us upon the ledge of a rock, or carry us over the narrow ridge of a mountain, with as much facility as we do our little ones when only two years old. These men never ate any bread to form a basis for lighter diet, nor ever partook of the roasted pig, which their hospitality had dressed to entertain a stranger, without inconvenience. This example demonstrated to us, in a lively manner, that for a complete developement of the muscular powers, neither flesh nor food prepared from any of the *cerealia*, or corns, is necessary.

While, however, it is our opinion that roots would form a far more wholesome and nutritious diet than is commonly supposed in this country, and we would, from thence take occasion to recommend a more extensive cultivation of the potato, we are far from wishing to see it the only "staff" of our labouring poor. But observation informs us, that this vegetable might, without injury to the constitution, form a considerable part of our diet. Persons who eat bread formed of the finest flower, without the intervention of meat, potatoes, or other vegetables, are subject to pains in the body, debility, and perpetual faintness, as the writer has had very many opportunities of seeing. If you find a poor man full of complaints about his aches and feebleness, from year's end to year's end, it is generally the man whose dinner is uniformly bread and cheese, with a cup of tea by way of beverage.

The French, it is generally known, are great eaters of bread, which, in that country, is not so dense or "stiff" as that of our own. Dr. Hawkins, in his "Medical Statistics" states, upon the authority of M. Villemere, that in the department of Indre, in the Province of Touraine, upon the river Loire, one-fourth of the children born, die within the first year, and half between fifteen and twenty, and that three parts out of four are dead within fifty years. Dutrochet, an eminent physician in that department, remarked, in a conversation with Mr. Knight, the president of the Horticultural Society, that the extraordinary mortality was occasioned by the food, which consisted chiefly of bread; and of which he calculated that every adult peasant ate two pounds a day. He added, as the result of his own experience, that if the peasantry would substitute a small quantity of animal food with potatoes, they would live much longer.

It seems probable, that other causes, with that stated, contributed to produce this effect.

When Mr. Knight was a boy, he tells us, that the ague was so common in Herefordshire, that he seldom went out without being cautioned against that disease. Since that time potatoes have become an article of diet, and the ague has almost disappeared; it is probable, in great measure from this change of diet.

It is not hard to conceive, that if a poor man had a few rods of ground, he might easily raise a sufficient quantity of potatoes, not only for his own maintenance, but also for keeping a pig. The barley-meal might be dispensed with; the pigs prepared for our entertainment at

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Pitcairn island, had never partaken of this fattening provision. If an objection should be raised, by saying that the eater would grow tired of such a sameness, we might refer to the Kamtchadales, who live entirely upon salmon. At a dinner given by the governor, to one of His Majesty's ships of war, many courses were passed round the table, but every one of them was made of that fish, only with a different mode of dressing. A little skill in domestic economy would suggest half a dozen ways of "making ready" the poor man's stated mess, which would be as much variety as can be desired.

BOOKS IN THE CHINESE LANGUAGE.

It has been estimated that nearly nine-tenths of the adult males are able to read ordinary books, though not one-tenth of the female population. Compared with pagan nations in general, they are much in advance. Their literature is most voluminous, and comprises works on all subjects within the range of Chinese knowledge. The calling of assemblies for a political, religious, or indeed for any other object, is unknown in China; and hence the priests of the two sects of Laoutsze and Budha found books an efficient instrument to take with them in disseminating their tenets in this country. The well-known fact, that a book is equally intelligible in all parts of China, while its author, in speaking, may be confined to a single dialect, is a circumstance worthy of account. The words of the book convey essentially the same *meaning* to all minds throughout the empire, and, indeed, far beyond it also; while they vary in sound according to the dialect of the particular region where spoken. The surprising cheapness with which books can be manufactured here at present, and still more when good founts of moveable types shall be obtained, is no inconsiderable advantage. Now, there is scarcely a house so poor that some well-worn book will not be found occupying a shelf. Chinese gentlemen take pride in collecting libraries of voluminous and valuable works. It is only to be regretted that this taste for reading is not supplied with works of a better cast than the light or injurious literature of the day. This trait of national character will help to secure a willing reception and perusal for christian books, when distributed. And in almost every instance that efforts have been made, they have been well received; in many they have been read, and in some we hope they have not been forgotten.—*Chinese Repository.*

ANECDOTE OF DR. MORRISON.

In 1829, a party of Chinese navigators, among whom was one Teal-Kung-Chaou, were navigating a vessel near the coast, with fourteen passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one individual, who escaped to land. Teal-Kung-Chaou had been no party to the crime, he having endeavoured to prevent its perpetration; but, upon the survivor's making known the transaction to the magistrates on shore, the whole of the crew, including Teal-Kung-Chaou, were arrested and convicted, on evidence which was afterwards found to be insufficient by the law of China: however, identification was all that remained to be done, after conviction, previous to execution. Accordingly, the court was solemnly open for the purpose of identification, and foreigners of distinction were permitted to be present. The prisoners were then called in, and produced in cages, and were all identified by the survivor of the murdered passengers, as parties in the transaction, excepting Teal-Kung-Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service in having, amid the slaughter of his associates, saved his life: yet no attempt was made by the Chinese present to obtain a reversal of the sentence of this man. Leang-Afa, a Chinese convert to christianity, who had accompanied Dr. Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Dr. M. himself stepped forward, and eloquently advocated the poor man's cause in Chinese, with such ample reference to Chinese legal authorities as procured the release of Teal-Kung-Chaou, and obtained for the doctor very many high compliments from the chief judge, and the applause of the whole court. According to Chinese usage, the redeemed captive presented a formal letter of acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of "bumping head."

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THE PECULIARITY OF GOD'S LOVE.

THE peculiarity of the love of God towards us, is implied in the words, "In that while we were yet sinners." The objection which any truly convinced sinner, thinking of what he is, and of what he hath done, will naturally, necessarily, and indeed very reasonably, raise against any belief that God hath any love toward him, is, that he indeed is a sinner. He will say, and neither man nor angel will find out any shadow of reason why he should say otherwise, "While I know I am a sinner, can I possibly think that God hath any love toward me? Were I indeed not a sinner, I could easily believe it; it were no such matter of any great surprise, that a gracious God should have love for a creature who was at all times dutiful and perfectly obedient to him; this, it should seem, is consistent with the goodness of his nature; but to conceive that he should have any love toward sinners; nay, that while we are sinners, he should have thoughts of love toward us, how can this be? Thus reason speaks, positively concluding against all possibility that God should have love toward sinners. But now what saith the Scripture? Oh, how far above our thoughts are God's thoughts! For the Scripture declares, that "while we were yet sinners" God loved us. It is not said, that when we repented of our sins, or that when we returned to God, that then he conceived love toward us; but that when we were yet sinners, neither righteous nor good in any deliberate aim, but sinful and altogether unprofitable, then he loved us. This, then, is the point above all to be well and truly attended to; for all comfort and holiness grow immediately out of it. "We love God," saith St. John, "because he first loved us." You are a sinner, you know you are; but do you know and believe that God's great love wherewith he loveth you is so great that he is willing in this very state to receive you, to release you from your sins, to sanctify you with the Holy Ghost, to make you meet for the kingdom of heaven, and give you everlasting life? This is the very point. If you raise an objection on account of your sins against God's loving mercy, to save you from your sins; you destroy the peculiar excellency of his love, turn his truth and promises into a lie, measure his thoughts by your own thoughts, and put an absolute bar to any possibility of placing any true confidence in him, truly returning to him, or obediently from the heart loving him. We may not preposterously seek a reason for God's loving us for any thing we may be in ourselves, which is indeed impossible, because, whatever we are, we are sinners: no, but we seek the whole cause of God's loving us, where it truly is, in God; and suffer not our sinfulness to lie as an objection to it, since in this lies the very glory, eminency, excellency, and Divine peculiarity of it. —*S. Walker.*

THE NATURE AND THD TRUE AGENT OF CONVERSION.

WE maintain that all men, without respect of character or person, need conversion; for "all have sinned, and come short of the glory of God;" all partake of the corruption and infirmities of a fallen nature, and inherit the primeval curse. Shall reason, shall philosophy, effect the cure? Reason sees what is right; erring nature, in despite of reason, follows what is wrong. Philosophy can penetrate into the abstrusest mysteries, ascertain by what laws the universe is governed, and trace the heavenly bodies in their courses, but cannot eradicate one evil passion from the soul. Where then lies the remedy? The gospel reveals it. And what is the gospel? The gospel is a dispensation of grace and mercy for the recovery of fallen man; and the application of this remedy to the heart and conscience effects that conversion of which we are speaking. But by whom or by what applied? By Him who holds "the keys of heaven and of hell," who "openeth, and no man shutteth," and whose prerogative it is to say, "Behold, I make all things new." And how? By his word, and by his Spirit. "He sent his word, and healed them." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The word is the appointed instrument, the Spirit the mighty Agent which gives the quickening power, not by any supernatural revelation, but in the ordinary operations of Divine grace, and consistently with the freedom and co-operation of man as a moral agent; speaking pardon and peace to the conscience, and delivering from the tyranny of sense and the slavery of fear, by proclaiming "liberty to the captive, and the opening of the prison to them that are bound."—*Cowper.*

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A SAXON HARVEST FIELD.

Saxon reapers in harvest time, from an illumination in an ancient manuscript.

ANCIENT BRITONS AND SAXONS.

Danish Invasions.

ENGLAND is at this time described as "a country illustrious and powerful; a king asleep, solicitous only about women and wine, and trembling at war; hated by his people, and derided by strangers; generals envious of each other; and weak governors, ready to flee at the first shout of battle."

Without dwelling upon other invasions, and the fruitless yet expensive efforts made against the Danes, we find the last raised fleet destroyed by a tempest and by treachery, in 1008, and in two years later, sixteen counties had surrendered to the Danes. Svein then established himself in the northern districts, and the southern counties soon yielded to his sway, while Ethelred sought a refuge in Normandy with Duke Richard, the brother of his queen, who received him kindly, although, in previous years, Ethelred's behaviour to his consort had been such as justly excited that prince's displeasure.

The sufferings of the inhabitants were very great from the incursions of the Danes, and often such harvest-fields as are represented in our engraving, were robbed of their treasures by these relentless foes. The husbandmen in their peaceful occupations, and the monks while attending to their religious engagements, were dispersed or murdered.

Svein, the Danish monarch, now became king of England, but he died at Gainsborough in the year following, 1013. His Danish subjects appointed his son Canute to be their king, but the English nobles offered to receive Ethelred again, if he would engage to govern with more attention to equity. He gave his promise, and returned, and Canute retired to Denmark. For some time Ethelred's affairs seemed in a prosperous condition, but they soon began again to decline, from his own injudicious conduct, and the divisions of his nobles at a time when the strictest union was necessary. Then the Danes resumed their sway. Canute invaded England in 1016. His progress was successful, and when he had secured the north, he appointed Eric the jarl, one of his chiefs, to govern the country, and at this juncture, Ethelred died of a lingering disease.

The state of England at that time was described by Lupus, a Saxon bishop; it is indeed frightful: "We perpetually pay them (the Danes) tribute, and they ravage us daily. They burn,

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spoil, plunder, and carry off our property to their ships. Such is their successful valour, that one of them will in battle put ten of our men to flight. Two or three will drive a troop of captive christians through the country from sea to sea. Very often they seize, and cruelly abuse the wives and daughters of our thanes. The slave of yesterday becomes the master of his lord to-day, or he flies to the vikingr (the pirates,) and seeks his owner's life in the first battle. Soldiers, famine, flame, and effusion of blood, abound on every side. Theft and murder, pestilence, diseases, calumny, hatred, and rapine, dreadfully afflict us. Widows are frequently compelled into unjust marriages; many are reduced to penury, and are pillaged. The poor men are sorely seduced and cruelly betrayed, and, though innocent, are sold far out of this land to foreign slavery. Cradle children are made slaves out of this nation, through an atrocious violation of the law. The right of freedom is taken away; the rights of the servile are narrowed, and the right of charity is diminished. Freemen may not govern themselves, nor go where they wish, nor possess their own as they like. Slaves are not suffered to possess what they have obtained from their allowed leisure, nor what good men have benevolently given for them. The clergy are robbed of their franchises, and stripped of all their comforts."

These atrocities of the Danes were the result of the invasions of the vikingr, or pirates, whose horrible system revived for a short time before it became finally extinct. The details of these expiring energies belong rather to the Danish and Norwegian history, than to that of England; but we must briefly mention the building of the city of Jomsburg in Pomerania, about the middle of the tenth century. Turner notices this as perhaps the only instance that was ever known, of a regular government of pirates. Its laws enacted that no one should live there, who breathed a word of fear, or showed the least apprehension in the most critical danger. The inhabitants were all idolaters and polygamists, and christians were forbidden to enter the city under pain of death. What a comment as to the purity of the principles of the gospel! Though for a time, this city was wealthy, and even the emporium of the north, yet such a state could not long stand. As Scripture says, "The prosperity of fools shall destroy them." Wealth gotten by these means could not but prove destructive to its owners; they did eat of the fruit of their own way, and were filled with their own devices. Internal discord was followed by destruction, and at the modern city of Wollin, not occupying a thirtieth part of the site of the ancient Jomsburg, "ploughs now cut the soil on which splendid buildings formerly stood."

Singular to relate, this system of piracy introduced a system of commerce to dispose of the plunder, and the people who had regarded the profession of warrior and thief as honourable, soon accounted that of a merchant to be more dignified; and these two employments were then often united. Others of the sea-kings became attached to agriculture. The sweets of peaceable intercourse were soon felt; and when christianity was introduced, a change, that extended still farther and more rapidly, ensued. Some of the Danish monarchs forbade the pursuit of piracy, even at the risk of insurrection. One of them openly declared; "In addicting yourself to piracy, you have done an abominable thing. It is a pagan custom, and I forbid it." The last race of pirates were men who bound themselves by solemn engagements to destroy piracy, and to plunder only those who plundered others. Thus the system was made to work its own destruction. The reader will consider this as a practical comment, showing the vast superiority of trade and commerce over the falsely estimated assumptions of the military art; and we proceed to consider what England suffered under the last efforts of this system.

Edmund Ironside.

Edmund was the illegitimate son of Ethelred, and succeeded to the throne at a period of difficulty, when half the kingdom was in the hands of his enemies. He appears to have been in many respects an estimable character, and by his prudence and decision he was successful in his first struggle with Canute, and retained the possession of London. In this contest, St. Olave, one of the sea-kings, took a part, and destroyed the fortified bridge between the city and Southwark. After a series of hard-fought battles, in different parts of England, in which Canute was frequently aided by the treacherous conduct of Edric, one of the English generals, it

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was agreed that the Danish prince should govern the northern, and Edmund the southern part of the island. In a few months, Edmund was the victim of treachery. During these contests, earl Godwin first came into notice. He was the son of a Saxon herdsman, and by preserving the life of Ulfr, one of the Danish chiefs, when a fugitive after a battle, he attracted the attention of Canute. This monarch, at the age of twenty, on the death of Edmund, succeeded to the government of all England.

There is little to interest us in the ecclesiastical history of this period. Britain was not so far corrupted as France, and the countries more immediately connected with Rome, though its records do not afford many traces of true religion. Occasionally a season of trial brought forward some instances of better feeling. Thus, when the Danes invaded England to avenge the massacre of their countrymen, and besieged Canterbury, Alphage, the archbishop, was desired to flee; but he refused, saying that he would not tarnish his character, nor be afraid of going to heaven, because a violent death lay across the passage. He stated, that he had been the means of converting many distinguished persons among the Danes, and if this were a fault, he should be happy to suffer for it. He added, "It is the character of a hireling to leave the sheep when he seeth the wolf coming; I mean, therefore, to stand the shock, and to submit to the order of Divine Providence." The Danes stormed the city, and committed many acts of violence. Alphage had the courage to expostulate with them. He was kept a prisoner for seven months, and was offered his liberty upon condition of a large ransom. He refused to allow the property of the church to be thus applied, and was stoned by the Danes while upon his knees in prayer.

Some writings of Alfric, who was archbishop of Canterbury before Alphage, have been preserved, and are important, as showing that the English church had not yet adopted the Romish error of transubstantiation, which had made considerable progress on the continent. Speaking of the bread and wine used in the sacrament, he says, "It is the body and blood of Christ, not in a corporeal, but in a spiritual manner. The body in which he suffered, and the eucharistical body, are widely different; the first was born of the blessed virgin, and consisted of blood, bones, nerves, and limbs, animated with a rational soul; but the body which we call eucharistical is made up of several grains of wheat, without either blood, or bone, or nerve, or limb, or soul. The sacrament is a type and a pledge; but the body of our Lord Jesus Christ is the truth and reality of this representation." The reader will at once perceive how different this view is from that adopted by the church of Rome, which curses all who do not believe that when the priest has muttered a few words over the wafer, it not only becomes the flesh and blood, but also contains the bones and the soul of our blessed Lord! But we need not dwell upon the absurdities to which this doctrine necessarily leads. Elfric also sought to repress private masses, with other superstitious notions and observances. He composed homilies, and commanded all who had the cure of souls to preach or expound the gospels, and other parts of the public service.

The state of the English church at this time is, upon the whole, very discouraging; and, as Warner observes, the details concerning pilgrimages, and relics, and building monasteries, make up a great part of the ecclesiastical history of this period. The Danes conformed to the christian religion; but it was a mongrel profession, in which many heathen rites were intermixed with those of christianity so that Canute, whose history we are now about to relate, found it necessary to make laws forbidding many acts of pagan worship. Had Dunstan's successors been able to maintain the iron system which he exercised, the priesthood would have acquired a complete ascendancy; but as it was, their power was broken under the Danish conquest and spoliations. Another evil ensued, the clergy became the vassals of the great, and complied with many of their vicious habits and demands.

Canute the Great.

The boldness and ferocity of Canute were fully displayed during the early part of his reign, but in its progress and close a better spirit was manifested. Among his measures of violence, however, we find one act of retributive justice. He had promoted the traitor Edric to be duke or governor of Mercia; but this did not satisfy the ambitious ruler, who urged further claims, on

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account of his treachery and murder of Edmund. Canute answered him nearly in the words of David to the Amalekite who slew Saul, though not in the spirit of the son of Jesse, for the Dane loved the treason while he hated the traitor: "It is fit then you should die for your treason to God and me. You killed your own lord! him who by treaty and friendship was my brother! your blood be upon your own head for murdering the Lord's anointed; your own lips witness against you." Canute then called in one of his Norwegian princes; Edric was killed, and his body thrown into the Thames from one of the palace windows; a fate he deserved, though that is not a sufficient excuse for the murderous act of Canute. But his conduct was far worse in causing the murder of Ulfr, who had saved his life in a battle with the Swedes, but who ventured to remind the king of his obligation, when taunted as a coward. He was killed the next morning by the king's order, in a church whither he had fled for refuge.

Canute married Emma, the widow of Ethelred. He exacted large sums of money from his subjects, but sought popularity by governing with equity, and sending home nearly the whole of his Danish forces. He endeavoured to place his Danish and English subjects nearly on the same footing; the former having hitherto generally manifested a haughty and overbearing spirit towards their Saxon neighbours. In the course of a few years, Canute extended his power on the continent, and A. D. 1031, subdued a large portion of Scotland. He was considered as ruler over six kingdoms; and in many instances recorded of him, he evinced a mind far beyond the common stamp. Having in a fit of drunkenness, then the prevailing national vice, killed a soldier, he assembled his army, confessed his crime, descended from his throne, and declared his willingness to submit to any sentence which might be pronounced. He was allowed to adjudge his own punishment; and the slaying of a man being then punished by a heavy fine, he paid nearly ten times the usual amount. But to deliver him from blood-guiltiness, another expiation was needed: we are not told that Canute sought this; indeed, it is evident that he thought to blot out his offences by acts of will-worship.

A better trait in his character was displayed in the reproof he gave to his flattering courtiers, when at Southampton. His actions being often praised in his presence as more than mortal, the king one day ordered a seat to be placed on the sea-shore. The tide was coming in, when, in the presence of his attendants, he repeated to the sea the flattering terms in which his sycophants had spoken of his universal rule, and bade the waves not encroach farther on his coasts, nor wet the skirts of his royal garments. There is but One whom the waves and winds obey. In despite of Canute's mandate, the billows continued to roll forward, and the monarch's feet were covered by the waves. He then expressed a sentiment which has been deservedly recorded, and which ought to be deeply engraven on the mind of all potentates: "Let every dweller upon earth confess that the power of kings is frivolous and vain. God only is the Great Supreme, and let him only be honoured with the name of Majesty, whose nod, whose everlasting laws, the heavens, the earth, and sea, with all their hosts, obey." It is added, that from that day Canute would never wear his crown. But we must view this as the conduct of an able mind, despising the vain and pernicious flatteries of his attendants, rather than the heart-felt humiliation of a sinner deeply sensible of his own vileness in the sight of the Most High.

Liberality, and the encouragement of literature, were traits in Canute's character. He issued edicts to secure his people from oppressions and injustice, declaring, "Be it known to all, that I have vowed to Almighty God, to govern my life henceforward by rectitude, to rule my kingdoms and people justly, and piously to observe equal judgment every where; and if, through the intemperance and negligence of my youth, I have done what was not just, I will endeavour hereafter, by God's help, entirely to amend it." Such was the resolution of one who had been brought up among the pirates, and whose early conduct showed that he had deeply imbibed the evil principles of his teachers. We have no ground to hope that these latter actions, indicated a mind under the influence of Him who declared to the publican, "To-day I must abide at thy house," Luke xix. 5; for even his laudable actions seem to have been no more than acts of will-worship,

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performed from a belief that he could thereby make God his debtor, and thus do away the guilt he had formerly contracted.

CANUTE REPROVING HIS COURTIERS.

Harold I.

Canute, on his decease, A. D. 1035, ordered that his second son, Harold, should reign in England; the eldest, Svein, had been previously settled in Norway, and Hardicanute, the third, in Denmark. The chiefs connected with Denmark supported this arrangement, but the Saxons, headed by earl Godwin, wished to have Hardicanute for their monarch, since he was the son of their queen Emma. For a time the country seemed threatened with civil war; but the princes at length agreed to divide the kingdom, Harold taking the northern and central, and Hardicanute the western counties; which during his absence were governed by his mother. She now invited her two sons by Ethelred to return to England; though some writers assert that this invitation was a forgery of Harold's to get the young princes into his own hands: he was determined upon their destruction, the prelate who attended his coronation having refused to place the crown upon his head, as the young persons had a clearer right to the throne. The journey proved fatal to Alfred, though Edward escaped by declining the invitation. Earl Godwin met Alfred, and solemnly promised to conduct him to the king's court, manifesting every appearance of friendship. At Guildford the young prince was lodged apart from his retinue, who, having been induced to drink till they were incapable of defence, were seized and bound; nine out of every ten were then put to death with much cruelty, and only the tenth men were suffered to depart to tell the dreadful tale. Alfred was carried to the Isle of Ely, first blinded, and afterwards put to death. The afflicted mother withdrew to the continent, and Harold was left sole possessor of the crown; but he did not long survive the victims of his treachery. He died in 1040.

Hardicanute.

This prince, the half-brother of the murdered Alfred, was invited to fill the throne. On his arrival in England, he caused the body of Harold to be dug up, the head cut off, and the carcase thrown into the Thames. Earl Godwin purchased impunity by a costly present. This king exacted considerable sums from the English, which led to some insurrections, and these were punished by military executions. The only commendable trait displayed by Hardicanute, was inviting his brother Edward to England, and treating him with great

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kindness. Little more remains to be told of this monarch. After a reign of two years, being a guest at a wedding-feast, he was swallowing at one draught the contents of a large cup, when he sank senseless to the floor, and died soon after. Like many a drunkard both in earlier and later times, he found that strong drink bites like a serpent, and stings like an adder. He was drunken, and fell, and rose no more.

Edward the Confessor.

England was now tired of the Danish princes. The nation had forgotten the troubles occasioned by the intrigues of Dunstan, which had caused the dethronement of the Saxon kings; and chose for their sovereign, Edward, the surviving son of Ethelred. Earl Godwin, who may be called the king-maker of the age, assisted the young prince to obtain the throne, and induced him to marry his daughter Editha, who appears to have been endowed with many excellent qualities, and may be placed in the list of learned British females. Ingulf, the historian, relates her frequent conversations with him, while a youth, upon subjects of literature. At that period, England was, for the most part, governed by a few nobles. Godwin ruled in the southern counties, and his son Harold in Essex, and the part which was formerly called East Anglia. Swayne, another son of Godwin, governed some of the central counties; Leofric, earl of Leicester, governed the rest; while Seward, earl of Northumberland, ruled in the south. These rulers were men of ability, and as the mild and equitable proceedings of the king made him popular, all was for some time peaceable at home, and no foreign invader ventured to approach the English shores.

The residence of Ethelred and his sons in Normandy, together with other circumstances, had led to an intercourse with that country; so that many Normans resorted to king Edward's court, where they were favourably received, and thus the French manners and language were introduced. The Saxon feelings of Earl Godwin were excited against these foreigners, but the influence of Leofric and Seward restrained his jealousy till the year 1051, when the count of Boulogne, who was brother-in-law to the king, was at Dover, and a quarrel arose between his attendants and the citizens. The foreigners slew several persons, and then fled from the enraged populace; but they so misrepresented the fact, that the king, supposing his own subjects to be in fault, ordered Godwin to punish the people of Dover. The nobleman remonstrated; not only from sense of justice, but also because this appeared a favourable opportunity to render the foreign favourites odious. Edward was displeased at the refusal; and his displeasure was increased by the statements of the Normans, who represented a force which Godwin had collected to resist some incursions of the Welsh, as having been prepared to act against the king himself. The monarch, thus persuaded, and aided by Leofric and Seward, proposed to attack the followers of Godwin, who had resolved not to act on the offensive, but, at the same time, not to yield without resistance. A civil war seemed approaching, but both parties agreed that the matter in dispute should be determined by the wittenagemot, or national parliament, an institution which will hereafter be particularly noticed. Godwin found his power and his prospects alike fail him, and he fled from the decision. On the following day he was declared an outlaw, and withdrew to Flanders with three of his sons, while two others fled to Ireland; and the queen was sent to a monastic establishment. Thus the power of Godwin seemed utterly gone; the Normans were more favoured than before; and William, their reigning duke, visited England with a large retinue, and was treated with much respect. This made way for the future projects of the Norman prince: the throne seemed open to him, for the king was likely to continue childless, and the only heir to the throne was a youth in Hungary. The Saxon influence appeared to be reduced by the humiliation of the Godwin family, while the Norman prince was connected with the king of England by the ties of marriage and friendship. But the mutability of human affairs is strikingly displayed in the history of kingdoms. Godwin and his sons raised forces, and after collecting aid from various quarters, appeared at the gates of London, and demanded the restoration of the honours of his family. The Normans were unpopular, and fled from the court. A national council was summoned, and there Godwin solemnly made oath, that

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he was guiltless of the crimes laid to his charge. He was pardoned, and the Normans were exiled in their turn.

Godwin now seemed to be established in possession of the fruits of a life of crime; but the hour of retribution was at hand; in a few months, the empty phantoms which he had shed blood to attain flitted from his grasp. At easter, 1053, he sat as a guest at the royal table, when the death of Alfred was mentioned. Godwin denied that he had taken any part in that crime, solemnly appealing to the Most High in his asseverations of innocence. It is said that he took a piece of bread, and desired that it might choke him if he were guilty of that murder. His appeal was heard! He fell speechless to the ground. His sons bore him to an adjoining room, where he suffered great agony of body and mind, from monday till thursday, and then departed to stand before the Judge of heaven and earth. Among the numerous events in history which compel the reader to exclaim, "Verily there is a God that judgeth in the earth," perhaps there is not one that is better attested, or more full of instruction, than the death of earl Godwin. Let us not be deceived; God is not to be mocked with impunity: his angel was alike sent forth to smite the market-woman of Devizes, and the nobleman of Kent, who dared to set the Divine power at defiance, by calling upon the God of truth to be a witness to their lies.

The sons of Godwin were able to support the dignity of their family. Harold, who was appointed to succeed his father as ruler of the southern provinces, was bold and active, and possessed the qualities which give a man popular influence. Neither was his character tainted with the imputation of crimes like those committed by his father, to attain and secure the rank and honours which the earl desired. Essex and East Anglia, the province formerly governed by Harold, was now given to Algar, the son of Leofric. This displeased the Godwin family, and again excited political dissensions, which weakened the nation. Algar was exiled in 1055, and regained his possessions by force; but after the death of his father, he was again exiled in 1058, though again restored. Seward, the northern ruler, also died at this period. Thus the elder princes who had supported Edward at the beginning of his reign were successively removed from the scene of action, and left it vacant for younger and more hasty spirits. These changes indicated an approaching storm. The last hours of Seward strikingly displayed the temper which prevailed among the rulers of that day. When he found himself sinking from internal disease, he said that he felt it a disgrace not to die on the field of battle. He directed his attendants to clothe him in his coat of mail, to place his shield upon his arm, and to gird his sword by his side, that he might "die like a soldier." Alas that he should have sought only the glory of an earthly warrior, not that of the soldier of Christ, who is called to a far nobler fight with the enemies of his soul, and, having done all, is enabled to stand clothed with the righteousness of his Lord and Saviour, till summoned to depart home. Seward died childless, his son having been killed in a battle, in which his father defeated and slew Macbeth, who had murdered and usurped the throne of Duncan, king of Scotland. Tostig, the brother of Harold, was appointed successor to Seward, but his oppressive conduct excited a revolt, which procured the earldom for Morcar, the son of Algar, in 1065. This change rather strengthened the interests of Harold, as Morcar was related to him by marriage, and more ready to promote his views than his ambitious and independent brother would have been.

Some other events requiring a brief notice occurred in this reign. The dissensions among the Saxon nobles encouraged the native Britons or Welsh to commence hostilities, though these could amount to little more than depredations on the borders. They were repressed by Harold, who succeeded in pursuing the Britons to their places of refuge among the mountains, and by his ravages so depopulated and weakened the country, that no resistance could be offered by them to the Norman invasion, which took place soon afterwards.

One of Edward's most popular measures was the abolition of the heavy tax called danegelt. It is said, that one day when he was taken into the treasury to see the large amount collected, he fancied that he beheld an evil spirit jumping about the heap of coin, as if rejoicing at the impost; which so affected the king, that he determined to abolish the tax. Whether this were wholly the effect of imagin-

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ation, or whether there might not have been some device, like those of Dunstan, in the affair, we cannot say. One historian of those times attributes the abolition to a more simple motive, compassion for his subjects, suffering severely from pestilence and famine, A. D. 1051.

Edward's character as a ruler was marked rather by amiable qualities than by great abilities; and thus, while his mild administration made him popular, and the abilities of his chief nobles supported his authority among the people, he was unable to suppress the discords and dissensions of the leaders. Much of his time was devoted to religious observances, which, though well-intentioned, were chiefly acts of will-worship, at that time very general: these, with his charities, a large portion of which were bestowed on the ecclesiastical orders, procured him the appellation of "Confessor." He has also received from the church of Rome, the title of Saint, while monkish fraud and credulity have attributed several miracles to him. The stern rule which soon afterwards succeeded, caused the Saxon-English to look back with regret to the milder sway of Edward, and assisted to procure these honours to his memory.

His decline was rapid. At christmas, 1065, though indisposed, he was able to dedicate the church of St. Peter, at Westminster, which he had caused to be rebuilt; but on the day following the epiphany, he was declared to be unwell, and died the day after, without leaving any children to succeed him. This was the main circumstance in the remarkable concurrence of events, which brought England under the Norman yoke.

Harold II.

Edward the Confessor died childless. His intention had been to appoint his nephew Edward, the son of Edmund Ironside, as his successor in the throne of England. With this view, in 1057, he sent for his nephew, who died soon after, leaving a son, Edgar Atheling, a weak-minded youth, quite unfit to reign. From this time, Harold, and William duke of Normandy, each hoped to obtain the English crown. The Norman and English historians differ in their accounts of an event which followed. Some of the latter relate that Harold, in a fishing excursion, was driven by storm to Normandy, while others assert that he proceeded thither to procure the release of two relatives. It is added that he here fell into the power of William, and was compelled to take an oath that he would assist the duke in obtaining the throne of England. The Norman historians, on the other hand, state, that Harold was sent by Edward to announce his intention to appoint William his successor; and that a storm placed Harold in the power of the count of Ponthieu, from whom he was delivered by William's interposition, and then he made a solemn oath that he would support that prince's pretensions. A curious trait of the superstitions of the age, is recorded in connexion with this transaction. Harold, having pledged himself by his oath, William drew aside a covering, and showed him that this promise had been made upon repositories containing the relics of saints, at which Harold was struck with alarm, considering that his oath was thereby rendered more solemn than he had designed it should be. What shall be said of a superstition which considered the touch of a box containing dead men's bones, by a party engaged in taking an oath, as rendering the obligations of his promise more binding than they would have been, had it been made simply as an appeal to the heart-searching and almighty God, whose word spake into existence the earth and all that it contains! The Norman account is preserved, not only in the writings of historians, but also in a curious piece of needle-work, executed in coloured worsted, said to have been wrought by Matilda the consort of William, and her attendants. It is about two feet wide and 212 long, exhibiting, in a series of compartments, the principal events, from Harold's taking leave of king Edward in order to proceed to Normandy, to the battle of Hastings. It is called the tapestry of Bayeux, having been preserved in the cathedral of that city.

It is difficult to decide between the conflicting statements just noticed, and this may be left as one of the events in the English annals, respecting which it is difficult to elicit the truth. In other respects the rival princes were nearly on a level. Each had been favoured by Edward; each was related to him by marriage; each claimed the crown by virtue of a bequest from that prince. Perhaps we may not be wrong, if we conclude that Edward was

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most inclined to favour William, but felt that Harold was most popular with the English nation.

It is certain that Harold's measures were the most prompt. Edward was buried on the day after his decease, and on the same evening, Harold caused himself to be crowned by Stigand, archbishop of Canterbury. He obtained the crown, but soon found it to be lined with thorns.

A powerful enemy appeared in Tostig, his own brother, whose heart was still inflamed with resentment for the conduct of Harold in assisting the earl of Morcar against him, and who thought this a favourable opportunity for gratifying these feelings. He was foremost in attacking the English monarch, but after plundering the coasts of Sussex and Lincolnshire, he was defeated by the earls of Mercia and Northumberland, and took refuge in Scotland, where he endeavoured to persuade the king of that country to attack Harold; failing in this he went to the court of Norway, in which he was more successful.

William in the meantime was proceeding with measured steps. He sent an embassy to Harold, demanding the crown, reminding him of his solemn oath, and threatening to support his claims by force. He was anxious to strengthen his demand by an appeal to the moral feelings of the nation; but Harold endeavoured to meet him on his own ground, declaring that the oath was extorted, and therefore could not be binding. William then proceeded to collect a powerful body of troops, and to build vessels for their conveyance. He further sought to gain the popular opinion, by obtaining a consecrated banner from the pope. It appears that his ambitious designs were urged forward by the entreaties and representations of Tostig; thus the history of the Norman conquest affords another instance of the fatal effects of family contentions. The visit of Tostig to the king of Norway has already been noticed.

The Norwegian monarch shortly after appeared at the Tyne with a numerous army; being joined by Tostig, he entered the Humber, and proceeded towards York. The northern earls gave the invaders battle near that city, on the banks of the Ouse; the former were defeated, and took refuge within the walls of the city. Harold had stationed his troops on the southern coast to meet the approach of William, and hastened by forced marches to meet the north-men. He arrived before he was expected, and sought to obtain his brother's aid by offering him the earldom of Northumberland. Tostig inquired what the king of Norway might expect. "Seven feet of ground, or perhaps a little more, as he is a tall man," was Harold's reply, little thinking that this would be all that remained to himself in a few days. A battle ensued, in which the king of Norway and Tostig both fell, with many of their followers, and Harold permitted the survivors to depart.

We cannot read the history of this period without being struck at the rapid succession of important events. On the 20th of September, 1066, the king of Norway defeated the northern earls; on the 25th he was himself defeated and slain by Harold, and on the 28th William landed at Pevensey. We must also notice another circumstance which shows how the best human arrangements may be made to fail, when it is the Divine will that they should come to nought. Harold had especially provided against the threatened Norman invasion, both by sea and land; but the army destined for this purpose had been hastily called northwards; and just before, on September 8, the fleet which was in readiness at Hastings and along the coast of Sussex, was obliged to disperse to obtain supplies of provisions; and Harold's attention being otherwise engaged, he omitted to give directions for re-assembling his naval force. Thus, when William reached the English shores, he found them unprotected by the naval or military forces which had for some time awaited his arrival. The Norman fleet had been ready to sail in August, but contrary winds detained it in port till the Saxon fleet had been dispersed. During this delay, some of the vessels were wrecked, and a few of the knights who had joined the Normans left the army before the expedition sailed. But all being prepared, and the wind becoming favourable, William proceeded on his voyage, with nearly 1000 vessels, crowded with troops and horses. He led the van, and having soon outsailed the rest of the fleet, was obliged to wait their coming up. On their arrival at Pevensey, they landed without opposition: their leader stumbled and fell as he touched the shore. His attendants were disposed to consider it as a disastrous omen; but a soldier who assisted

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the prince to rise, saw his hands soiled with mud, and exclaimed, "Fortunate general! you have already taken England. See! its earth is in your hands." They marched to the neighbourhood of Hastings to procure supplies; and fortifications were raised to protect the shipping. Here William heard of the defeat of the Norwegians; and on being counselled to construct defences for his army, he expressed his desire for an early battle.

Harold was at York when informed that the Duke had landed. His ardent mind, flushed with recent success, forgot all measures of prudence; and though repeatedly warned and counselled by his brother Gurth, a man experienced in military affairs, who would have had him avoid coming to a decisive battle, at least for some time, he thought only of hastening into Sussex, and driving the invaders back into the sea. He urged his march towards London, but many of his troops had fallen in battle, and the rest were displeased with their prince for keeping the spoils of the battle-field to himself. Only a small body of soldiers accompanied him, and he would not remain more than a week in London for recruiting his army. Impatience, presumption, and false security, marked all his proceedings. He again weakened his army by manning 700 vessels to form a fleet, which he sent round to the coast of Sussex to intercept William if he should retreat.

Having taken the Norwegians by surprise, Harold expected the same success with the Normans; but their leader was too much on the alert to be thus attacked; consequently when the English army halted at the place called Battle, the Normans knew of their approach. The night was spent very differently in the two camps; the English passed it in carousing, the Normans in acts of devotion, and at day-break, William heard mass and received the sacrament. We must not for a moment suppose that such prayers could be acceptable to a just God, whose curse is denounced against every one that seeketh to rob his neighbour. He often makes use of one evil man to correct another, and he did so in this instance.

The duke then proceeded to arrange his troops, wearing round his neck some of the reliques on which Harold had sworn. While arming himself, his coat of mail was at first put on reversed; and some present viewed this as a fatal omen; but William at once showed his disregard of such follies, saying calmly; "If I believed in omens I should not fight to-day, but I never believed in them, or those who deal in such superstitions. In every affair which is my duty, I commit myself wholly to my Creator." He animated his soldiers by an impressive address, and led them forward to battle. The Normans' word was, "God help us;" that of the English, "The holy cross." Duke William's army was divided into three lines; the light troops, the heavy-armed foot, and the cavalry. The English infantry were arranged in a compact and wedge-like body; they were mostly armed with battle-axes. For a time the Normans could make no impression upon the English mass, and the line of invaders already wavering, was dismayed by a report that the duke had fallen. It was a critical moment; William, energetic in the pursuit of an earthly crown, (such diligence, alas! is seldom manifested in efforts to obtain a heavenly one,) threw off his helmet, rallied his followers, and led a furious charge upon the Saxons, assisted by Odo, his half-brother, who was bishop of Bayeux. The dense body of the English was still unbroken. William then tried a stratagem which has been often successful in similar situations. A body of cavalry charged and feigned to retreat; part of the Saxons left their ranks to pursue, but they were intercepted by the Normans, who repeated the stratagem. A desperate band of twenty invaders then threw themselves into the opened ranks, and slew the bearer of Harold's standard. The contest continued to rage with various success, for, till the invention of gunpowder, a hard-fought battle generally consisted of a number of single combats. It was sun-set, and still the victory remained undecided. Harold was surrounded by the remains of his unbroken phalanx. As a last effort, William ordered his archers no longer to aim directly at their foes, but to point their arrows upwards, that they might fall with force upon the hindmost ranks. Many thus drew their bows at a venture, but one arrow went forth charged with a commission against Harold, like the Syrian shaft that struck Ahab; the arrow pierced his eye, and he was mortally wounded. Gurth and Leofwin, his brothers also fell. The Norman horse again rushed forward to the charge, and the

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Saxons, dismayed by the death of their leader, gave way. The invaders hastened to the pursuit but were checked, till a final charge headed by William in person, secured the victory.

Such was the battle of Hastings, which decided the fate of Saxon England, already weakened by the contests of its leaders. The hand of an all-controlling power disappointing the schemes of man, was remarkably manifested in every circumstance connected with the engagement. William was an able general, and his army well-disciplined, but the least reflection shows that an especial Providence opened the way for him to succeed to the English throne, and that had he been suffered to pursue his own plans, he would probably have returned to Normandy a discomfited fugitive; perhaps without being able to land in Britain. Again, had Harold been permitted to survive that hard fought day, a second battle would have followed, in which William must have opposed his diminished forces to an increased number of Saxons. It is unnecessary to recapitulate the various circumstances already noticed, in which may be discerned a combination of events, such as can seldom be traced in history. So far as human reasoning may be used, Harold fell a victim to his own vain presumption, which was heightened by his success against the Norwegians, and that event, which, on the 25th of September, appeared to go so far to secure him on his throne, led to the loss of his kingdom and life within three weeks. Even the records of holy writ, scarcely present a a narrative which shows more distinctly that though "a man's heart deviseth his way," it is the Lord's counsel that alone shall stand.

The particulars of other battles have not been noticed in these pages, but the battle of Hastings, is an event memorable in the history of the world, for its moral and religious, as well as its political effects. England now came under another government, which brought it in connexion with the rest of Europe. It was no longer a country exposed more than any other to repeated invasions, a field for the contests of surrounding half-civilized tribes, but it was called to take a prominent and leading part in the affairs of the neighbouring nations. The Saxon laws, language and manners were modified by others introduced by the conquerors, and though for a time the results were bitterly deplored by the vanquished, yet we may trace the hand of God in those events, which prepared England for its present commanding and responsible situation; and whatever might have been William's intentions, it was the design of the Most High to produce these results from the ambitious contests of the Saxon and Norman chiefs.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. VI.—*On Conversation.*

(Concluded from page 247.)

5. *Be careful in introducing topics of conversation.*

There are some people, who move in a sphere so contracted, and the range of their thoughts is so narrow, that you can anticipate what are to be the topics of conversation, what stories you must hear repeated, and where the circle will return into itself. If you allow yourself to have favourite topics, you will insensibly and surely run into this habit. Nothing can be more tiresome and unwelcome than such a talker. The same round is to be passed over, the same compliments repeated, the same jests broached.

Some will go out of their way to harp upon topics which they suppose particularly agreeable to you, and thus flatter you by talking upon what they suppose you are particularly pleased with; just as if they were to invite you to dine, and then load your plate with some odd food, of which they supposed you were particularly fond, though they and the rest of the company loathed it. It is worse than insulting you, because you have all the mortification of the insult, without the power of resenting it. If, for example, a man knows me to be a calvinist in my religious opinions, and spends his breath, every time he meets me, in lauding John Calvin, or in praising the puritans, when I know, that in his heart he despises both, I do not thank him for taking all this pains to tickle me. If he sincerely desires information on these, or any other subjects with which he supposes me to be acquainted, he does me a kindness by giving me the opportunity to communicate what I know; but if the subject be dragged in, and that frequently, few things can be more nauseous. The

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proof which was given to one who indulged in this practice was severe but just. A man supposed his acquaintance particularly fond of conversing about the characters drawn in Scripture, and took every opportunity to bring these upon the tapis. "I affirm," said he on one of these occasions, "that this Samson was the strongest man that ever lived, or ever will live." "It is not so," said the other, "it is not so: you yourself are a stronger man than Samson." "How can that be?" "Why, you have just lugged him in, by head and shoulders!"

Conversation is an intellectual feast; and you do not wish to have a little table spread in the corner for yourself alone, but to enjoy the feast in common. Remember, then, that the treatment which would be disagreeable to you, will be equally unpleasant to others; and be careful to avoid a practice very common, but which always gives pain.

As a topic of conversation, introduce *yourself* as little as possible. We are all in danger of this; but, probably, the danger increases with our age. "It is a hard and nice subject for a man to speak of himself," says Cowley; "it grates upon his own heart to say any thing of disparagement, and upon the reader's ears, to hear any thing of praise from him." It is especially dangerous to speak of yourself, if your circumstances are such that you are, in any way, tempted to ask for aid. A beggar will be relieved, if his wants are real, and known; but if he takes pains to expose his sores, those who would otherwise befriend him, turn away in disgust. Say as little about *yourself*, *your* friends, *your* deeds, as possible; for if you say any thing, it is supposed to be done for the purpose of challenging admiration or pity. A good writer recommends his readers not to talk about themselves, unless they are of some considerable consequence in the world. But this rule is unsafe. For who is there that is not, in his own opinion, of consequence enough to be the subject of conversation?

6. *Beware of trying to be witty.*—If not exceedingly careful, you will be in danger of repeating old jests as if new, and, perhaps, of appropriating to yourself, as your own, what was said generations before you were born. You have heard, or have read the *bon mot:* the circumstance of reading or hearing it has escaped your mind, while the jest remains. It is better to pass for a man of plain, common sense, in ordinary conversation, than to attempt to be brilliant or facetious at an expense which you cannot well bear for any length of time. Few can deal in this commodity without feeling their need of borrowing; and he who is in the habit of borrowing, will soon cease to remember that what he freely uses is not his own.

While upon this subject, I may say that, if you are tempted to indulge in humour and wit, you are beset in a weak and dangerous spot. Wit, and the faculty of producing smart sayings, may be cultivated. They are so; and I have known a company thrown into shouts of laughter by sallies and strokes which were taken to be impromptu, but which would have been welcomed with coolness, had it been known that they were studied and arranged in private. This must always, more or less, be the case with smart sayings; and the great talent displayed, is in passing them off as if they were the creations of the moment. There are two special dangers in the indulgence of wit: the one is, that it is impossible to flourish a tool so sharp without wounding others. Strive against it as much as you please, your best jokes, and keenest arrows, will be spent upon men and upon living characters. This will cause enmities and heart-burnings. He who tries to be a wit is almost sure to have enemies. And when you hear of a man who "had rather lose a friend than a joke," you may be sure that he will soon cease to be troubled by the officiousness of friendship. Every man knows that he has peculiarities and weaknesses of his own; but they are a part of his nature; and he cannot, and will not, love a man who wounds him through these. These weaknesses are ours; and though we may feel ashamed of them, as some persons are of their "poor relations," yet we do not like to have them ridiculed. We repel the man who feels so conscious of superiority, that he may sport with the characters of others. He may excite the laugh, and he may be flattered for a while, but it must be among those whom he has tacitly promised to spare. The second danger of trying to be a wit, is, that you injure your own mind. No one can be a wit without assiduously cultivating peculiar and odd associations of ideas. The thoughts must run in channels unknown to general minds. Every thing at which you look must be invested in a strange light; and the

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mind soon becomes habituated to eccentric associations. The result will be, that the mind ceases to be a well-balanced instrument of acquiring or communicating information. And the man who sets out to be a wit, will probably succeed so far as to be second-rate, and useless for every thing besides. The character of a witling, as drawn by the pen of a popular writer, is true to the life. "He is morever the most self-conceited man in Spain, though he spent the first sixty years of his life in the grossest ignorance; but, in order to become learned, he employed a preceptor, who has taught him to spell in Latin and Greek. Besides, he has got a great number of good stories by heart, which he has repeated and vouched so often, that at length, he actually believes them to be true. These he brings into conversation; and one may say, his wit shines at the expense of his memory." It is important, also, to remember, that he who says a great many brilliant things, says a vast many that are weak and foolish; for pearl-divers always find that the waters which yield the most sparkling pearls, yield also the most shells. The best that can be hoped for, is, that the few witty things that are said, may be retained and repeated, while the worthless may be forgotten.

"Silva," said one of the archest among them, "we shall make something of thee, my friend. I perceive thou hast a fund of genius, but thou dost not know how to use it to advantage. The fear of speaking nonsense hinders thee from talking at a venture; and yet, by this alone, a thousand people now-a-days acquire the reputation of wits. If thou hast a mind to shine, give rein to thy vivacity, and indifferently risk every thing that comes uppermost: thy blunders will pass for a noble boldness; and if, after having uttered a thousand impertinences, one witticism escapes thee, the silly things will be forgot, the lucky thought will be remembered, and the world will conceive a high opinion of thy merit. This is what every man must do who aspires to the reputation of a distinguished wit."

7. *Be careful, also, in conversation, not to make any display of knowledge or superior learning.*—No company like to confess that they are ignorant; and when one makes a parade of his learning, it is a silent invitation for them to acknowledge his superiority, and to confess that all the rest are ignorant. No invitation scarcely could be more unpleasant. I once knew a student do his utmost to be popular in the social circle, but without success. It was difficult to discover the reason; but a single evening explained the whole. He quoted Latin and talked in Greek, and took great delight in tracing things up to their sources; thus, for example, he took great pains to show the company that the term *comedy* had somewhat lost its original meaning, for it was composed of κωμη, *street*, and ωδη, *song*, meaning a street-song, which they used to act in a cart in the streets of the city. This was all true, but the pedantry was insufferable, and is no evidence of learning, since half an hour spent over a good dictionary would produce learning enough to torment a circle the whole evening. He who is really a scholar, will make but little noise about it. The half-educated physician, who is constantly afraid that you will suspect him of ignorance, is the man who uses the hard technicalities of the profession, and turns even the precise terms of the pharmacopœia into bombast. It is probably for this reason, also, that pedantry is so odious. If you meet a man who spouts Latin, and bores you with Greek, you may generally suppose that his learning is about as deep as is the courage of the impudent house-dog, who barks loudly whenever you pass his master's house. If you are among students alone, the case is altered; but, in mixed companies, the most clever remark is seldom welcomed, if it comes in an unknown tongue.

8. *In all your conversation, be careful to maintain purity of thought.*—All approaches towards what is indelicate, will be at once discountenanced by all good society. Indeed, you can find none who are pleased with it. *Double entendres*, and the like, are very disgusting in company. The reason is obvious. None love to have so much disrespect shown them as must be, when you take it for granted that they will be pleased with such conversation. It is a downright insult to a man of pure mind and pure morals. And never have I known any thing but disapprobation expressed and felt, on some occasions when things thus improper have been introduced. Your recitals of facts, anecdotes, and all that you say for the purpose of enlightening or amusing others, should be pure in language and pure in thought.

How are anecdotes and stories to be used? They are of great importance

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and value, when properly used, and worse than useless when employed improperly. You have known men, of all professions, who are always relating anecdotes and telling stories. Their fund seems inexhaustible when you first become acquainted with them; but, on further acquaintance, you will find the stock really limited, and that the same things are repeated and laughed at many times every year. One is noted as "an old story-teller;" another is remarkable for keeping the company in good humour, or in shouts of laughter by the hour together. And yet these individuals are not, and cannot be, as a general thing, very highly respected. At the same time, stories and anecdotes are facts which illustrate important principles, and cannot well be dispensed with. How shall you avoid Scylla, and not fall upon Charybdis? I answer, You may and ought to use stories and anecdotes. They are very important; and you cannot interest, and instruct, and impress without them. You may make abundant use of them; I had almost said, you cannot make too much. But there are two important cautions to be given here.

1. That you use the fact just as it occurred. Do not add or take from it in the least, for the sake of embellishing or making it more striking and to the point. You belie history, if you add or diminish aught. Some men cannot repeat a fact in the shape of an anecdote without so distorting and discolouring it, that you would hardly know it to be the same thing. The habit is bad; for you will soon be unable, if it be allowed, to state an interesting fact as it occurred.

2. The second caution is, Do not tell stories, or repeat anecdotes, merely to amuse by them. Their use is to illustrate what you are talking or writing about. When they are used otherwise than to illustrate, they are out of their place.

In these remarks I hope I shall not be understood to advise that you be in the habit of tedious minuteness in all your relations of facts and anecdotes. This is intolerable. It is like trying to eat some of our small fish, slow in process, and when you have done, you remember the bones while you forget the meat. A man in haste would not thus dine, if he could well avoid it.

Keep your conversation clear of envy; and to do it, the heart must be kept clear. Be cheerful in all your conversation. It can be made a habit, and will always render you agreeable. We have so many weaknesses, so many crosses, and so much that is down-hill in life, that we love to meet a friend that is cheerful. The veriest cripple, and the sourest of men, love to pause and forget themselves, while they listen to the prattle and the cheerful shouts of the group of children. The cultivation of cheerful tones, and a cheerful manner of conversation, will add to your own comfort, and also to that of all with whom you associate. The hares of the sensitive Cowper were his evening companions; and he informs us that their cheerfulness and frolicksomeness beguiled his hours of sadness.

The following are the rules, much abridged, which the judicious Mason gives to the student, in regard to conversation.

(1.) Choose your company for profit, just as you do your books. The best company and the best books are those which are the most improving and entertaining. If you can receive neither improvement nor entertainment from your company, furnish one or both for them. If you can neither receive nor bestow benefit, leave that company at once.

(2.) Study the character of your company. If they are your superiors, ask them questions, and be an attentive hearer; if your inferiors, do them good.

(3.) When the conversation droops, revive it by introducing some topic so general that all can say something upon it. Perhaps it will not be amiss to stock your mind beforehand with suitable topics.

(4.) When any thing is said new, valuable, or instructive, enter it in your memorandum-book. Keep all that you can lay your hand on that is worth keeping; but reject all trash.

(5.) Never be a cipher in company. Try to please, and you will find something to say that will be acceptable. It is ill manners to be silent. Even what is trite, if said in an obliging manner, will be better received than entire silence; and a common remark may often lead to something valuable. Break a dead silence, at any rate, and all will feel relieved and grateful to you.

(6.) Join in no hurry and clamour. If a point is handled briskly, wait till you have seen its different sides, and have become master of it. Then you may speak to advantage. Never repeat a good thing in the same company twice.

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(7.) Remember that others see their foibles and mistakes in a light different from what you do; therefore be careful not to oppose or animadvert too freely upon them in company.

(8.) If the company slander or are profane, reprove it in words, if that will do; if not, by silence; and if that fails, withdraw.

(9.) Do not affect to shine in conversation, as if that were your peculiar excellency, and you were conscious of superior ability.

(10.) Bear with much that seems impertinent. It may not appear so to all, and you may learn something from it.

(11.) Be free and easy, and try to make all the rest feel so. In this way, much valuable thought may be drawn out.

To these I would add, Never get out of temper in company. If you are ill treated, or affronted, that is not the place to notice it. If you are so unfortunate as to get into dispute with a loud, heated antagonist, keep cool, perfectly so. "It is cold steel that cuts," and you will soon have the best end of the argument. The sympathy and respect of the circle will always move towards him who is cool under provocation. "If a man has a quarrelsome temper, let him alone. The world will soon find him employment. He will soon meet with some one stronger than himself, who will repay him better than you can. A man may fight duels all his life, if he is disposed to quarrel." What is usually understood by dispute, namely, something in which the feelings are strongly enlisted, and in which there is strife for victory, ought never to be admitted into company. The game is too rough. And discussion, when it approaches that point, should be dropped at once.

I cannot close without reminding my reader, that the power of communicating our thoughts and feelings by conversation, is one of the greatest blessings bestowed on man. It is a perpetual source of comfort, and may be an instrument of great usefulness. The tongue is an instrument, also, of vast mischief. It is our chief engine for doing good or mischief. The gift brings a vast responsibility upon us. The emotions of the soul, when expressed in language, will always affect others, more or less. If they are rightly affected, good is done; if improperly, evil is the result. You will never pass a day without having a heavy responsibility rest upon you for the use of this gift. Every word is heard by Him who planted the ear; and for every word you are bound over to give an answer at the great day of accounts. A man of piety, with a cultivated mind, with a fund of ready knowledge, with manners and habits that make him welcome wherever he goes, with an influence which cultivation always gives, such a man can do much for the good of man, the honour of his God, and for his own future peace, by the manner in which he uses his powers of conversation. His words, his tones, will pour delight into the soul of friendship; they will form the character of the little prattler who listens to him; they will pave his way to high and glorious scenes of usefulness; or they will fall heavy on the ear of affection, and will roll a deep night of sorrow back upon his own soul. Remember that every word you utter, wings its way to the throne of God, and is to affect the condition of your soul for ever. Once uttered, it can never be recalled; and the impression which it makes, extends to the years beyond the existence of earth.

SCRIPTURE EXPLANATIONS.

TAKING OFF GARMENTS.

"He laid aside his garments, and took a towel, and girded himself," John xiii. 4.

The common people of the east wear a loose shirt, large trousers, long jacket, and a girdle round the loins. Others add a waistcoat, and a flowing robe, under the girdle. Over all is a loose mantle, (the coat of Scripture,) with short but wide sleeve, and open in the front, though capable of being wrapped round with the arms, in cold weather. This cloak is the full dress, and is usually laid aside in the house, when a person wishes to be at his ease. It is also very inconvenient to work in the wide undergarments, and hence the peasants and servants do not adopt it. But, in taking it off, the girdle must necessarily be first removed. The word "garments" in the quotation just given, being in the plural number, would seem to apply to both the outer and the inner robes. Our Saviour then girded himself with a towel; having taken off his own girdle; and after washing his disciples' feet, took off the towel, and wiped them with it.—Verse 5.

"And David was girded with a linen

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ephod," 2 Sam. vi. 14, and Michal said, "How glorious was the king of Israel, who uncovered himself to-day," ver. 20, &c. This uncovering is already satisfactorily explained. David took off his robes, and girt his under-garments with a linen ephod; (for a description of which see Exod. xxxix. 5.) Now, the great men of the east will not let even their feet be seen whilst they are sitting with their legs under them. King David had assumed the costume of a working man, having only put the priest's girdle over it, but without the sacerdotal coats. It was this, and the act of dancing, (and a dancing man is looked upon as a silly fool in the east,) that offended Saul's daughter, who had been brought up in all the regal pride which prevailed in the court of her father.

"Gird up the loins of your minds," 1 Pet. i. 13, may refer to the tightening of the girdle, which is generally left somewhat loose at times of inactivity but braced up for exertion and labour.

GREENLAND ELOQUENCE.

The following is the lamentation of a father over his son; the only specimen preserved of Greenland eloquence, and taken from the relation of M. Dallager, who dwelt some years in the land as a factor:—"Woe is me, that I see thy wonted seat empty! Vain are thy mother's toils of love, to dry thy garments. Lo! my joy is gone into darkness; it is crept into the caverns of the mountains. Once, when the evening came, I went out and was glad; I stretched out my eager eyes, and waited thy return. Behold, thou camest; thou camest manfully, rowing, and vying with the young and old. Never didst thou return empty from the sea, thy kajak brought in the never-failing load of seals and sea-fowl. Thy mother, she kindled the fire, and boiled; she boiled what thy hand acquired. Thy mother, she spread thy booty before many invited guests, and I took my portion among them. Then were thy seals produced, and thy mother separated the blubber; for this thou receivedst shirts of linen, and iron barbs for thy spears and arrows. Thou espiedst the shallop's scarlet streamer from afar, and joyfully shoutedst, Behold, Lars cometh! but now, alas, it is over! When I think on thee, oh could I weep like others! for then might I soothe my pain.

What shall I wish for more on earth? Death is now become a most desirable thing. But then who is to provide for my wife, and the rest of my children? I will still live a little while."—*Carne's Lives of Eminent Missionaries.*

WHAT IS FAITH?

Faith in Christ implies not only a hearty belief of the Saviour's doctrines, but a whole dependence on the Saviour's person, as our Prophet, Priest, and King. It requires a careful use of the means of grace, but forbids all trusting in the means. We must read the word of God with care, yet not rely upon our own ability, to make us wise unto salvation, but wholly trust in Jesus, as our Prophet, to open our dark understanding, and direct us by his Spirit into all saving truth. We must watch against sin, and pray against it too; yet not rely upon our own strength to conquer it, but wholly trust in Jesus, as our King, to subdue our will, our tempers, and our affections, by his Spirit; to write his holy law upon our heart, and influence our conduct to his glory. We must be zealous of good works, as zealous to perform them as if our pardon and a crown of glory could be purchased by them; yet wholly trust in Jesus, as our Priest, to wash the guilty conscience in his purple fountain, and clothe our naked souls in his glorious righteousness, thereby receiving all our pardon and our title to eternal life. The life of faith is thus expressed by Paul: "Run with patience the race set before you, looking unto Jesus:" looking unto him with a single eye continually; and looking so by prayer and faith, as to receive supplies for every want. Faith is the master-key to the treasury of Jesus; it opens all the doors, and brings out every store. A heart well nurtured in this precious grace, finds rest in the gospel. In time of danger, sickness, or temptation, it flutters not, nor struggles hard to help itself, but "stands still, and sees the salvation of God." The eye is singly fixed on Jesus; the heart is calmly waiting for him, and Jesus brings relief. Faith calls, and Jesus answers, "Here I am to save thee!"—*Berridge.*

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THOUGHTS ON DISCRETION.

PRUDENCE or discretion is a quality of inestimable worth, and constant practical utility. It is absolutely essential to success in life, and we do not pass a day, or scarcely an hour, in which it is not called into requisition, or in which some practical inconvenience does not result from its absence.

Illustrations of this sentiment abound in common life. It may be interesting to collect a few examples under the several particulars in which discretion or practical wisdom is expected to exert its influence.

1. *In regard to Health.*

Discretion should regulate our practice as to diet, clothing, exercise, repose, each of which must be materially conducive to, or destructive of our health. It is by no means necessary that we should be continually studying the wholesomes and unwholesomes, or consulting the barometer every time we wish to take a breath of air; but common sense will dictate that every one who wishes to preserve his health, must adhere to the simplicity of nature. It may be set down as a rule, that whatever on the first trial would seem monstrous or disgusting to a person in health, is unnatural; and though habit may reconcile to its use, it is in some way or other injurious. Even depraved man is not deprived of natural instinct: that instinct never fails to excite repugnance against strong liquors or incongruous mixtures, the first time of tasting them, and no subsequent habit can render them harmless. Discretion would restrain a man from venturing on such dangerous ground. But many a man has suffered himself to be drawn away in this snare, until (to say nothing of the moral tendency of the habit) he has become a martyr to disease.

The health of thousands is sacrificed to the indulgence of the appetite. Every public dinner, and too many private dinners, where not a thought of excess or intemperance is admitted, afford illustrations of this proof. If two things were taken into consideration, a very moderate degree of discretion would work an entire change in the table habits of many, who do not set themselves down for fools. These two considerations are, the size of the human stomach, and the chemical actions of different substances upon each other. A gentleman who had greatly injured his health by the ndulgence of his palate, and yet would not admit that he had ever exceeded the bounds of moderation, was at length convinced and cured by the following expedient of his physician. He directed the attendants of the gentleman to provide a vessel that would contain several gallons, and for one day, whenever their master ate or drank, to put into this vessel the same quantity of every article. He then called on the gentleman, showed him an exact model of the human stomach, explained to him its texture, and liability to injury by distension or oppression, by the application of hot spices or liquors; interested him in several chemical experiments, by bringing together incongruous mixtures of acid and alkali, grease and liquid, solid flesh and ardent spirit, and explaining their operation on each other. He then showed him the vessel and its mass of heterogeneous contents, the counterpart of which had been thrust into his own digestive apparatus. The gentleman was appalled, and convinced. He commenced and persevered in a course of temperance bordering upon abstinence; and he enjoyed, in consequence, a long continuance of health and activity.

But there are other ways in which health is sacrificed to want of discretion. The heir to an extensive estate, (Sir C. Willoughby, of Baldon, Oxon,) a fine vigorous young man, within a few days of coming of age, and entering on the possession of his property, having overheated and fatigued himself at cricket, lay on the grass, intending only to repose himself a few moments; but he fell asleep, and remained so an hour or two. His life was the price of this act of indiscretion; and the bells that were to have proclaimed and congratulated him on his entrance into the possession of his spacious domains, sounded his summons to the tomb of his ancestors.

The greatest indiscretion is often practised in respect of damp beds, or clothing. It is especially to be deplored that this is often chargeable upon the heads of families, who ought to be peculiarly characterized by the opposite quality. No mistress of a family ought to rest satisfied, when a visitor is expected, or has arrived unexpectedly, with charging the servants to be sure that the bed is well-aired, but should make it a matter of personal investigation. Indeed, even this is far from being so safe and satisfactory as the simple rule of never suffering a bed to become damp. It may

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be easily prevented, by causing each spare bed to be slept in two or three nights in every week. This should be done on regular days, otherwise there will be a danger of its being forgotten or deferred, and there is no security through a longer interval. The number of valuable lives sacrificed to this species of indiscretion would almost exceed belief. As one instance out of many, it was not long since announced in a religious periodical, that an amiable and excellent young minister, who had consecrated himself to the missionary work, and was about to embark for the appointed field of labours, had fallen a victim to the carelessness of some family manager, who had permitted him to sleep in a damp bed; and that two other missionaries visiting England had sustained serious illness from the same cause. A somewhat similar instance occurred a few years since. A young minister, having taken a severe cold, was advised to take a dose of James's powders. He did so. The medicine produced powerful perspiration, and gave complete relief. He rose in the morning comparatively well. The linen in which he had slept was literally wet with the perspiration, and ought to have been changed or thoroughly dried; but this needful precaution was disregarded, and the young man got into the damp bed, which struck a sudden chill to him, and brought on a rapid consumption, which soon terminated his mortal career.

Some invalids, or persons of delicate health, and some mothers in respect to their children, are sadly indiscreet in encountering bleak, damp, or evening air, or venturing abroad in the first deceitful sunshine of spring. This is done sometimes through mere heedlessness; sometimes from determined hardihood. In either case, the mistake has often been attended with fatal results. It was once said, by an aged eminent physician, to a very young mother, and deeply impressed on her mind, "Go home, go home directly! Never bring an infant out in an easterly wind." It was a cheerful, sunshiny day, the infant was well wrapped up, and the mother had no idea but that the air would be beneficial to it; but long experience and observation convinced her of the propriety of the old doctor's caution, and led her to believe, that in nine cases out of ten, the distressing alarms of croup or inflammation, which so often prove fatal to infants, have been preceded by improper exposure to cold or damp. Several instances press upon her recollection. Early in the spring, when the air was mild, and the aspect of nature inviting, but before the sun had gained sufficient ascendancy to dry the ground, a child of two years old was permitted to run on the grass, and perhaps to sit down or stoop to gather daisies. It was in consequence seized with rheumatic fever. After suffering excruciating pain for many weeks, if not months, it in some degree recovered, but the limbs were enfeebled and distorted, and to the present day it is but a helpless cripple.

A mother, being invited to a party of pleasure, and unwilling to forego the gratification, took her infant with her. It was a clear moonlight evening when she carried home the sleeping babe, wrapped up in her cloak, but not so effectually as to exclude the keen air from its tender bowels and chest. In a few days it fell a victim to inflammation and convulsions.

It was at that doubtful season, when there seems to be a contention between the bleak winds of March, the showers and sunshine of April, and the blighting mildew of May, that the sound of drums and trumpets was heard. Instantly, many a window was thrown up, and many a head thrust out with eager gaze. Among the rest, at the three open sashes of a bow window, appeared Mrs. L., with three children, just recovering from the hooping-cough, and her servant with a beautiful babe of six months old, which had escaped the infection. The object of attraction was a regiment of soldiers, passing with a fine band of music. The music was heard perhaps the distance of a mile from the town, its approach along a straight road eagerly watched, and its passage traced till fairly out of sight. This must have occupied twenty minutes, or more, during which time the indiscreet mother exposed herself and family to the gusts of air coming in every direction. The very next morning, the curtains of the bow window were drawn, and the shutters below were closed, for in the night the babe had been carried off by the croup. The other three children had a severe return of the hooping-cough, of which one of them died about a fortnight after.

1. *Discretion is especially needed in the government of the tongue.* The tongue is a very useful, but by nature

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a very unruly member. It requires the restraint both of common prudence and of Divine grace.

There is a danger of speaking foolishly and frivolously. "Vain thoughts lodge within us," and it is but to open the door of the lips and give them utterance, and they become disgraceful to ourselves, and injurious to others. A wise man knows how to pick and cull his thoughts for conversation, by suppressing some and communicating others; whereas the indiscreet man lets them all indifferently fly out in words. Oh, the number of silly unmeaning things that some people say! the empty flatteries, the silly jests, the mere idle talking for talking's sake. How truly did the apostle call it "foolish talking and jesting, which are not convenient!" How weighty are the observations of the wise man; "In the multitude of words there wanteth not sin!" "A fool uttereth all his mind; but a wise man keepeth it in till afterwards;" till he has had time, according to the good maxim, to "think twice before he speaks once," and to satisfy himself that it is worth saying. A young lady with a very pretty face, but a head full of emptiness and vanity, was continually letting out her vagaries, to the disgust of her sober friends; the general topic of her conversation was the young men she had met in different parties, or to whom she expected to be introduced in parties to which she was invited. She affected to speak of them all with great contempt; one she called a stupid brute, another an awkward clown, a third a conceited dandy, a fourth a methodical old book-worm; but it was very evident that not one would have met a refusal, had he offered her his services as a partner for life. It happened that the latter of these gentlemen had actually been taken with her pretty face, and sought opportunities of increasing his acquaintance with her. He met her several times; but it happened to be in the society only of persons so very far her superiors both in rank and age, as completely overawed her; and as no young companion was present, who might have set free the inexhaustible stores of her tongue, on this occasion she had the advantage which circumstances sometimes thrust upon a fool, the reputation of being accounted wise, because he holds his peace. The gentleman thought highly of her, and concluded that she was treasuring up for her own improvement, all the sensible conversation of others. At length he had made up his mind to commit himself to a direct offer, and called at the house where she was visiting, with that intention. Most fortunately for him, he found the young lady alone, had the full satisfaction of hearing her talk nonsense for an hour or two, when he took his leave, and soberly resolved to remain in single blessedness, until he should meet with as pretty a face, connected with a larger portion of mind, and free from so fearful a redundancy of tongue. Poor girl! by her want of discretion she has defeated herself in the grand object on which, above all others, her heart is set, and which would form, above all others, the most delightful theme for her busy tongue, the prospect of being married. "As a jewel of gold in a swine's snout, so is a fair woman without discretion." Discretion should restrain persons from improperly communicating affairs, whether their own or those of other people.

There are many affairs which belong only to the parties concerned, and ought to be confined to them. But some persons are very fond of talking of affairs to those who are no way interested in them; not with a view of seeking counsel, or in any way doing good to themselves or others, but generally for the sake of displaying themselves, their own, or their family's greatness or cleverness; or their discernment in finding out, or being in some way possessed of a secret. By such indiscretion the best-laid projects have been defeated, without any malicious intention. The friend of a worthy young tradesman, having just heard that one in the same line of business was about to leave, called on him to apprise him of the circumstance, and to offer his assistance in enabling him to take the premises. The matter required a little deliberation; and the young man requested his friend to examine the present state of his affairs, to ascertain whether they would justify his entering on an enlarged sphere. This occupied an hour or more. Then the wife of the young tradesman was called in to join the consultation. The transaction excited the curiosity of a young relative, who happened to be in the house. She meanly listened at the door, and caught a confused idea of what was going on; just enough to enable her to inform her confidential friend that Mr. —— was leaving the place, she believed he was

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likely to fail, but that she was not quite sure; however she could say for certain, that Mr. —— was going to take to his business. The confidant had another confidant, to whom it was quickly communicated, so effectually, that before the young man and his friend could arrange and present their honourable proposals, the distorted report had reached the retiring tradesman, who indignantly rejected all treaty, and charged the applicant with having basely originated a report to his disadvantage. Being a man of hasty and implacable temper, he could not be induced to listen to any assurances or explanations, but resolved to bring in another person, and that in a way the most injurious to one whom he conceived to have injured him. He was a rich man, and he spared no expense to gratify a vindictive spirit. This trifling affair issued in the ruin of a deserving young man, to whom it was intended to prove, and might have proved, most advantageous, but for the indiscreet babbling of a silly girl.

A somewhat similar case occurred some years since. Among the passengers in a stage-coach was a very loquacious lady, who gratuitously informed her fellow-passengers that she was subpœnaed to give evidence on a trial, at the —— assizes. A gentleman and lady in the coach seemed determined, if possible, to convey a tacit reproof, by turning away from a conversation in which they had no concern, and making their remarks to each other on some other subject; but another gentleman encouraged the lady to proceed, and, affecting total ignorance of the parties and the affairs in dispute, led her on to inform him the nature and extent of her own evidence, and all she knew of other witnesses. What was her surprise and consternation on entering the court, to find that her fellow-traveller was the lawyer employed on the other side, and that he had made such good use of her indiscreet communications, as to have procured counter evidence to almost every particular! She had the mortification of being held up to public ridicule in court, and of knowing that her friend lost his cause through her folly.

Discretion in the government of the tongue is necessary to restrain the utterance of hasty, petulant expressions, in a moment of irritation. For want of this, a slight disagreement, even between near friends, has sometimes been magnified and perpetuated into real enmity. It is a maxim of the ancients, that "a man should live with his enemy in such a manner as might teach him soon to become his friend; and with his friend in such a manner, that if he became his enemy, it should not be in his power to hurt him;" a maxim well worth the attention of those who are apt to give way to extravagant expressions of either fondness or resentment. "A fool's wrath is presently known;" but a man of understanding knows how to restrain those little expressions, which do but irritate at the time, and which often leave a bitterness behind them that often precludes a cordial reconciliation, even though both parties are convinced of the foolishness of the quarrel—but here has been the bar, "He said so and so of me, which I can never forget"—"I am sorry I said it, but I cannot eat my own words. Having said it, I must abide by the consequences." The more intimate knowledge the parties have previously had of each other, the more bitter, probably, will be their reproaches and sarcasms, and the more difficult to gainsay them; and thus, as the wise man observed, "A brother offended is harder to win than a strong city; and their contentions are as the bars of a castle." "The discretion of a man deferreth his anger;" and the holy influence of the principles of the gospel is as strikingly seen in this as in any particular. "The servant of the Lord must not strive, must be no brawler, must speak evil of no man; must not suffer the sun to go down upon his wrath; must put away from him all bitterness and wrath, and clamour and evil speaking." But "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

(To be completed in our next.)

TRUE DELIGHT.

THE note of the cuckoo, though uniform, always gives pleasure, because we feel that summer is coming; but this pleasure is mixed with melancholy, because we reflect that it will soon be going again. This is the consideration which imbitters all sublunary enjoyments. Let the delight of my heart, then, be in thee, O Lord, the Creator of all things, with whom is no variableness, neither shadow of turning. —*Bishop Horne.*

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JUDAISM.—No. I.

THE jews are in all respects a singular people. Their national character and history must be admitted to be most extraordinary. At the time of their greatest prosperity, they were a comparatively small nation; and their territory even in the reigns of David and Solomon, was of very limited extent; yet no such authentic and complete record has been preserved of any people, as of the descendants of Israel. Their origin can be most satisfactorily traced; the early portion of their history is as accurately, and even more minutely narrated, than the later period; and the whole extends through a space of more than two thousand years; nor is there any one people whose history is so intermingled with that of the world at large. The egyptians and the phenicians, the assyrians and the babylonians, the medes and the persians, the greeks and the romans, are all intimately connected with the jews. And more, there is no history, however fabulous, which presents us with narratives so remarkable as here come to us, evidently wearing the authority of truth.

The religious system of the jews is of Divine origin; and consequently, as no two systems can at the same time possess Divine authority, it was entitled to exclusive regard, during the period appointed for its prevalence. This is a point which deserves the most careful investigation; for if the claims of judaism can be fairly set aside, we have no Divine revelation at all. The Old Testament Scriptures necessarily stand or fall with the system they unfold, and christianity itself would be divested of its authority if the religion of the jews were proved to be only "of men."

Now, it is either true that judaism was only one of the many systems which prevailed during the period of its existence, or that it was separate and distinguished from them all, by its Divine origin and character. If then it can be shown that it was unspeakably and immeasurably superior to all the systems with which it was contemporary, as well as to those which arose after it, and which, consequently, had the benefit of borrowing from its institutions; its claims will be thereby greatly justified.

Before we proceed to the comparison of judaism with other systems, it is important to make a few preliminary observations, explanatory of some of its leading peculiarities.

The nation was composed of twelve distinct tribes, who to the period of their union in one commonwealth seem to have had their separate "heads," or chiefs, or princes. When they became one people, *they were placed under the immediate authority of God himself, as their ruler*. On this account their national polity has been called a theocracy. Their laws were given to them by God, through the ministry of Moses, and were of perpetual force and obligation. The judges who administered the laws are represented as holy persons, and as sitting in the place of God. Mark the instruction given to them. "Ye shall not respect persons in judgment: but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's." Deut. i. 17. It is commanded; "If a false witness rise up against any man to testify against him that which is wrong; then both the men between whom the controversy is, shall stand before the Lord, before the priests and the judges." Deut. xix. 16, 17. In cases of special difficulty, an appeal was to be made directly to God himself, by urim and thummim; and it was further promised that his will should be intimated, from time to time, by the ministry of the prophets. Nay more, "God bound himself by promises and threatenings to reward them with prosperity, victory, and plenty, if they kept the law of Moses, and to punish them with defeat, and other public calamities, if they disregarded it." The history of the jews is in this respect altogether peculiar. God has often punished national sins, and rewarded national integrity; but there is no other case in which the vicissitudes of defeat and victory, elevation and depression, have been visibly and evidently connected with obedience and with transgression. The covenant into which God entered with them is thus recorded: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation," Exod. xix. 5, 6. In unison with all this, the determination of the jews in the days of Samuel to have a king, is declared to amount to a virtual rejection of Jehovah as their supreme Ruler and Head; and this notwithstanding the special provision which the law itself had made for this case; and the prohibition to the king to

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rule, except according to the law of God. "They have not rejected thee," said God to Samuel, "but they have rejected me, that I should not reign over them." The very constitution therefore of the jewish polity, is peculiar to itself, and necessarily gives in our view somewhat of strangeness to the entire history of the people.

The special design of their national organization was also peculiar; to maintain and perpetuate the knowledge of the one true God, in opposition to all systems of polytheism and idolatry. The case was thus stated to them by Moses: "Ye stand this day all of you before the Lord your God; that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob: for ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them; lest there should be among you, man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations," &c., Deut. xxix. 10, 12, 13, 16—18.

In this single circumstance, we have an explanation of much that is peculiar in the system of the jewish religion. One great end was to be gained, and to this every thing is made subservient. Along with the fullest declaration of the Divine spirituality, we have a chosen seat of worship; a temple constructed according to a Divine pattern; an order of priests; a pompous ritual, and many costly services; in fine, every thing adapted to neutralize the temptations to idolatry, by which a people so situated, and so characterized as the jews, were peculiarly liable to be ensnared. Their religious system was so interwoven with their entire polity, that it could not be separated without endangering their national existence. Every day had its religious service; and every month its solemn festival. The ceremonial law followed them into every relation, and guided them under all circumstances. "They could not lie down, nor rise up; they could not tarry at home, nor walk abroad; they could not plough their lands, nor reap their harvest, without being reminded of the exclusive claims of Jehovah. Besides these general mementos of his supremacy, there were three annual festivals which required the assembling of their whole male population in one place, for special services of worship; and there was every thing in these festivals to keep alive, and even to increase the impression of the Divine glory. The same end was kept in view in the various prohibitory clauses of the mosaic law. Many, we might say all of them which involve no direct moral principle, relate to certain superstitions of the heathen nations; being designed to preserve the holy separation of the jews, from idolatrous customs and practices. Such, for example, is the prohibition to plant groves; and the command, "Thou shalt not seethe a kid in its mother's milk." In the same great design of judaism, we have the reason why idolatry was made a capital crime, to be always punished with death. It was a direct infraction of the national covenant, and tended to defeat the whole design of their national existence; it was nothing less than a denial of Jehovah, and high treason against him before all the nations of the earth. He had so separated them to himself, "by mighty signs and wonders," as to fix on them the eyes of all mankind, he had so proved to them his great power and love, as to supply them with the strongest inducements to trust in him, and serve him; and therefore, the guilt of their idolatrous apostacy was most aggravated.

Further: *the institutions of judaism were adapted to the peculiar circumstances of the people.* This should be borne in mind when we form our opinion of the system. It was not designed for the world, but for one nation. It was not meant for a nation raised to the highest pitch of civilization and refinement, but for a people just escaped from a state of degrading captivity. It was not intended for a commercial population, but for an agricultural peasantry. It was not constructed for Britain, but for Palestine; and regard is had in the entire disposition of its parts, to its precise object as a whole. Let us briefly notice some of the circumstances to which the mosaic law has reference. *Climate* is regarded. This shall be considered in noticing the prohibition

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of lighting a fire on the sabbath-day. *The fertility of the soil* is calculated upon. "The israelites had to give three-tenths of their produce to the public service; one to the levites, another to the sacrifice-feasts, and a third (which, however, only took place in later times) to the king." *The character of the country and its geographical position*, are also taken into account. Commerce was a thing unknown to the children of Jacob; but the fertility of the land, and general salubriousness of the climate, rendered it eminently favourable to agricultural prosperity. Its central position made it accessible to all nations. In such a mountainous country cavalry was not necessary for a defence: it was expressly prohibited. Respect is had to *the mode of life*. "A commercial nation could not subsist under a law prohibiting the interest of money, as did the law of Moses; but to a nation of husbandmen, such a law was not unsuitable." *Prevalent notions of honour, and forms of crime*, were not overlooked. On the contrary, special regulations are made in regard to them, which are scarcely applicable, even in their spirit, under other circumstances. *The semi-barbarous habits* of the people, are met by minute directions, and prohibitions against cruelty, which must have become obsolete, long before the jewish polity ceased to exist. *Peculiar diseases*, to which the people were subject, originated other parts of the mosaic law. Such laws, as those respecting the leprosy, would be altogether useless in this country; they were highly important in Judea. Other points of illustration might be adduced; these are sufficient to show that it is not on mere abstract and general principles, that the character of judaism can be satisfactorily explained.

Again: *The restrictive character of judaism* ought always to be remembered, when we proceed to investigate its claims. It was the religion of one people, designed but for one country, and intended for temporary duration. Its prominent services were solemn commemorations of certain great facts of national history; and implied in all who engaged in them, an equal degree of interest in these facts. The passover was a highly suitable service for the jews, but it could never have been so for devout egyptians, if there were any such. The religion of the jews demanded an equal measure of pecuniary support from all the people. The equal partition of the land rendered this equitable, but it prevented the extension of the system to other nations. Equal opportunity to attend to its services, was also implied, and the limits of the Holy Land rendered it possible to repair from all parts to Jerusalem, three times in a year; but by no possible means could this be rendered universally practicable in other countries. Further: Solemn responsibilities were devolved upon the people. "To them were committed the oracles of God;" and on them it was incumbent to sustain their separated character, and to endure the jealousies and contempt of all nations for the truth's sake. They had an adequate motive to this, in the promise of the Messiah, who was to be raised up from among them; and it had the effect of keeping them together as a people, notwithstanding all their internal dissensions. But this motive could not have operated beyond the national boundary.

From this it is evident that judaism in its very nature was a *temporary system; preparatory to another, which should fulfil its pending anticipations, and consummate its partially dissolved designs.* In its very nature, the religion of Moses could not continue. It was the "shadow of good things to come." In the Messiah of which it spake, all its arrangements ultimately centered. Moses in the law spake of Him, and avowed that when he should come, it would be to introduce another system, which would demand universal reception. Accordingly we find some of the laws of Moses altered by himself; and new regulations introduced for Canaan in place of others which were given in the wilderness: for instance the permission to kill and eat flesh in all their gates, Deut. xii. 15. 16. comp. Lev. xvii. 1—4. At a later period, David arranged the priests and levites in courses for the better discharge of their duties; and Solomon gave a degree of splendour to the worship of the temple, which never was contemplated in the tabernacle. And, not to advert to other considerations, the ministry of the prophets was employed to increase the stores of Divine revelation, and give a higher tone to the entire spirit of the jewish religion. Especially did their ministry keep alive the great hope of the nation, and prepare the way for the incarnation of the Son of God.

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Let these general considerations then be borne in mind, as we proceed to investigate the Divine claims of judaism. They will at least furnish a key to some difficulties, and aid the general inquiry. If in looking at them, we are impressed with the supremacy of Jehovah, whose "way is in the sea, and his path in the great waters;" and are ready to inquire, why a system so carnal, and a process so apparently circuitous were adopted, to bless the world with a knowledge of his mercy; we must be at least equally impressed with the proofs of his wisdom and grace, which meet us on every hand, in the character and arrangement of the system itself. The propensity is a strange one, which leads us to suppose that the ways of God in his government of mankind should be free from all difficulties, whilst in the most obvious of the works of nature, his glory rises far above our utmost conception. Nor should it be forgotten that the revelation of his grace had been twice slighted and corrupted, perverted and despised, when he separated the family of Abraham unto himself. It was not a question, whether mankind at large would retain the knowledge of God; they had proved that they would not. Justice might have abandoned the world to the ignorance and folly it had chosen; it was mercy that interposed, by other means, to save it from its righteous desert. In any other case, infidelity itself would admire the wisdom and grace of the whole procedure.

Our next point is, *The apparent agreement of judaism with other contemporary systems.* This must be reserved for another paper. J.

HINTS ON THE NEW POOR LAW.—No. VI.

The operation of the New Poor Law, upon the able-bodied pauper, is generally supposed to involve a greater and a more severe change than upon any other class; but here many well-meaning persons have formed conclusions without inquiry, and have listened too much to those who are interested in making misrepresentations.

The evils which had crept in under the old law, were very great. It was originally designed to provide for the helpless, and to restrain the idle, but, by a mistaken course, within the last thirty years, in many parts of the country, the able-bodied labourer was paid a part of his wages from this common fund, without regard either to the performance of his work, or his character; the farmer thinking that he thereby saved money, as this part of the wages of his labourer, was contributed to by others as well as himself. But the farmer has dearly paid for this fancied saving. Wherever this system has been adopted, the labourer has been encouraged to become thoughtless and improvident; and what is worse, to become careless and indolent, therefore dishonest to his employer, and unkind to his family; and the farmer has found that three or four pauperized labourers, at half the fair rate of wages, are less useful than one independent labouring man of good character. The more wretched the pauper could make himself and his family, and the less valuable he was to any one master, to that extent he could claim, and did receive a larger portion of the pauper weekly allowance. He was obliged to keep to his own parish, or he had not this premium upon his idleness; and if there were too many labourers in one district, and any of them attempted to settle in another, they could not live on the small amount usually paid by the employers, and they were almost hunted back to their own neighbourhood, lest they should obtain a settlement, or become chargeable where they desired to work and dwell.

In his own parish the pauper was at home, but unfortunately for him and for the community, the advantages of parochial aid usually were to be obtained by a perpetual wrangling with the parochial authorities, and by a system of deception. Where strictness was exercised on the part of the parish officers, this caused perpetual heart-burnings and discontent, and the great mass of population in an agricultural district, were made to feel themselves a class of beings different from independent labourers. In those places which were called "good parishes," the pauper found that to be vicious, insolent, and helpless, gave him superior advantages; and that in the workhouse he had opportunities for the indulgence of bad habits and evil appetites, which he must have given up, if he attempted to be honest and independent in a cottage of his own. All these statements have been abundantly proved by the most respectable testimony, and are fully recorded in the evidence on the poor laws,

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and in the reports of the commissioners; and those who read these pages will, on inquiry, find, that such was the case in their own neighbourhoods. The evils brought on by this state of things, were rapidly increasing, and in more than one place, the cultivation of the land was abandoned, and the wretched labourers were left in helpless misery.

The statements in a little pamphlet by the Rev. J. H. Gurney, entitled, "The New Poor Law the Poor Man's Friend," show that the old law did much to injure the character of the poor man, and to deprive him of those habits of industry, and those honest principles, without which no man, whether high or low, rich or poor, can be happy; while the new law makes it felt that comfort must be purchased by industry, and by exercising forethought. Also a man is set more at liberty to take his labour where it is best paid for; it cuts off the bickering and jealousy from unequally dispensed parish relief, and promotes a healthy and moral feeling. And in many places the labourer already receives higher wages. There can be no doubt, this will be generally the case in time, with all who make themselves valuable to their employers; and are not those who are most serviceable entitled to the best remuneration? All who prefer being wretched and idle must remain within the walls of the union-house, and there will be compelled to perform a due portion of labour.

Surely this brief summary of the principles and effects of the New Poor Law, as contrasted with the Old, shows that it is not to be regarded as unkind or unmerciful, even to the able-bodied. It is true, that there is much difficulty in passing from a bad system to a good one; and for a time, some will be pressed hardly upon, but a surgeon is not blamed if he cannot perform a difficult operation to preserve the health and life of his patient, without occasioning some pain; and this change has in general been made in such a manner as to give an opportunity for the parties to prepare for it; or, at any rate, the workhouse is open to receive their destitute paupers and families, and necessary support is afforded there, till they are able to do better for themselves.

This brings us to what has been so loudly complained of—the separation of husband and wife, parent and children. It has been represented as a main enactment of the new law, directly contrary to the law of Christ, and the precepts of the apostle, and as a punishment where no crime has been committed, affecting equally the pious and the profligate.

One feature of improvement in this age of education, it may be hoped is, that it is not so easy now as formerly, to impose upon the people at large, by false and unfounded statements, and high-sounding assertions. It is true that a false impression may as readily be made, but the effects are more easily and sooner removed, when the truth is set forth.

In the first place, then, let it be observed, that the *new* Poor Law does *not* make any mention of the separation in question, or any reference to it. This regulation is one of the rules for the government of unions, and it has long been found necessary, and acted upon in all well regulated establishments, for the relief of the poor, and that not only in this country, but also in the United States of America, and in the countries on the continent of Europe, where relief is given to the destitute poor by law; and it is now universally required by the commissioners. In some of the ill-regulated houses, under the old law, the parties were allowed to be together, and where this was carried to any extent, it was proved by respectable and indisputable evidence, that fearful demoralization and profligacy had been the result. It would be impossible to provide separate rooms for those whose indolence, formed under the old law, would render an abode in the union-house a matter of choice, if no restraint or regulation was enforced. Details might be given here quite conclusive on this point: they are stated in the Evidence and Reports upon the Poor Law, but it would not be proper to place them in the columns of the Visitor.

The reference to Scripture is as erroneous, as that to the new law is unfounded. The words of our Lord, Mark x. 9, evidently refer to a divorce, not to a temporary separation. The words of St. Peter, 1. epist., chap. iii. 7, which have been quoted, state merely that the husband and wife are to dwell together "according to knowledge," as the affectionate advisers and protectors of each other, as those that have been instructed in that great system of wisdom and duty, the gospel of Christ. (See Doddridge and Shuttleworth.) Here it may be said, that if

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this preceptof Scripture was duly regarded, few, if any able-bodied paupers would be found. But the reference to Scripture is not merely erroneous. If it proved any thing it would prove that all husbands and wives are wrong, who separate at any time, however short the period; and that a large portion of all ranks, whose duties and avocations compel them to leave home for a time, are acting directly contrary to the law of God. Yet this sacrifice of domestic comfort is often necessary, not only for advancing, but for sustaining the situations in society, and even to procure support for the wife and family thus left for a time; and no one will venture to blame the commercial traveller, the member of parliament, the lawyer, and in some cases the missionary, (the soldier and the sailor might be also mentioned,) because they submit to the arrangements which their situations and callings, and frequently their afflictions, render necessary. Now, the utmost required from the able-bodied pauper is, to submit to the like temporary arrangement, as the necessary accompaniment of his relief from destitution.

The separation of the able-bodied paupers, does not in fact involve such lengthened separation as all the classes above mentioned unavoidably experience. A few weeks, and often a few days, is the longest period such persons are likely to remain in the houses. If accidental circumstances, or unexpected overwhelming misfortunes have left well-conducted able-bodied persons destitute, they will not find much difficulty or delay in obtaining some other situation, and the visiting committee of the union-house, will always be ready and desirous to assist them in making another effort; in fact it is for the pecuniary advantage of the union that they should not continue to reside in the house as paupers. And if they are persons of a contrary character, surely it will not be said that their abode in the union-house should be rendered desirable, and preferable to that of the independent labourer, who always must have much more care and anxietyupon his mind than those whose food and wants are provided for. This care and anxiety is alleviated by family intercourse and enjoyment, which surely ought to be forfeited by those whose indolence and vicious habits render them burdens upon the industrious rate-payers, who are often themselves nearly or quite as poor as the characters who consume a part of their little earnings.

Nor do I make these statements as matter of theory. I speak from practical observations, and can say, that the enforcement of this temporary separation of the able-bodied, is not only absolutely necessary, but advantageous to the parties themselves. In the union to which I have often referred, the guardians have not in any instance had to send able-bodied married paupers to the union-house, who had not by indolence or bad conduct rendered themselves destitute, and in no instance did the paupers thus admitted, continue long to be inmates. The regulations and discipline of the houses convinced these paupers, that it was better to exert themselves in an honest independent way, and they were assisted to make an effort. The result no doubt will be, that some are too far gone in the idle vicious courses encouraged by the old law, and they will always be burdens at intervals, but most, it may be hoped, will be led to change their wrong courses. Certainly in many instances where the offer of the house was made under these regulations, it has not been accepted, and the paupers have shown by their successful exertions, that it was quite unnecessary for them to be burdens to their neighbours.

Notwithstanding all that is often said about an over-supply of labourers, I do not believe that it exists. In a district wholly destitute of manufactures, and where there are said to be very many out of employ, and unable to get work, I am able to state, that I have not met with one who is steady, and civil, and master of his calling, whatever that may be, who is not regularly employed. A man who will not do a fair share of work, who advises others not to work too hard, who will keep "saint monday," and spend a large part of his earnings at the beer-shop, or who never will take pains to make himself a good hand at his trade, must not expect to enjoy either respect or comfort; and certainly he ought not to have it imparted to him at the expense of the industrious. It must be again stated, though it is painful to do so, that no instance has come under the observation of the board of guardians to which I refer, in which able-bodied paupers in health needed relief, who had not made themselves injurious to society by their bad con-

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duct. Confirmed indolence must be deemed a vice, and it is expressly denounced in the Bible as sinful, and deserving punishment. It is painful to be obliged to state that among those culpably indolent and careless, as to the performance of their work, are to be found some professors of religion, of whom it may be hoped that they are really in earnest in caring for their souls. Yet in this respect they are very inconsistent. They forget Newton's pithy remark, "A christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should aim to be the best in the parish." No real christian will complain of regulations which arouse him from a state of carelessness. Then let not the temporary separation of able-bodied married paupers continued to be misrepresented as contrary either to the law of God or the principles of humanity, while it must be admitted that the support given in a union-house, is such as the unfortunate and destitute may thankfully avail themselves of, rejoicing that they are not left to starve, as in heathen, and even in some, so called, christian countries. As to the sick labourer, whose illness is temporary, and such as to entitle him to relief, I believe it will be found that he is better off under the new law, and that more assistance is given under it, even at his own house than formerly. It never is for the interest of a union to break up a family establishment where temporary aid only is required, and humanity equally forbids it.

And if any Board of Guardians is found to be too harsh, and acting in an unchristian manner, does not the responsibility partly rest upon those who have withdrawn from the performance of these duties to society?

With respect to the separation of the aged well conducted pauper man and wife, I have already stated in a former letter, that the rules do not require their being divided, and where there are humane and honourable guardians, they are not parted.

It is not necessary to say much in this place, as to the separation of parents and children, it has been fully noticed in the letter which referred to that part of the subject. I may however here mention the case of a widow with three young children, who were among the earliest objects for relief before a board of guardians; they decided not to separate them, but to allow them to remain together, by the mother being employed in the children's house. The result was, that these children were more than commonly troublesome, and the visiting committee were very glad to find in a few weeks, that the mother was desirous to quit the house, and to leave her children behind her; and when she was gone, the children became as orderly as the others in the house. This separation, as already explained, involves no more than the sending of children to boarding-school by the other classes of society, while it procures for the children better training than a pauperized home would supply. It is unnecessary to ask, what school could be conducted with advantage to the children, if the parents were allowed to be inmates? The only instance that has occurred of resistance to this separation, in the union to which I refer, was from an able-bodied, but indolent man, who had long been a burden on the parish under the old law, and had many weeks' assistance given him under the new law, that he might provide himself with regular employment. This he neglected to do; and at last was received into the house with his wife and three children. He came in a state of intoxication, and threw himself upon one of his children, so as actually to endanger its life, refusing to go to the part of the building provided for men, and nipping the poor child that he might make it cry out, to attract the attention of passers-by. The training which the two eldest of these children, a boy about eight, and a girl about six years of age, were receiving at home, will be conceived, when it is stated, that they were allowed to remain a few days with their mother on her representing that they were unwell, and being permitted to play in a court near the road the next morning, they were found amusing themselves by throwing stones and brick-bats over a wall of some height, into the road, thus endangering the passengers.

This letter may be concluded by urging upon well-inclined, and especially upon christian persons of the middle ranks, that they should use the opportunity of doing good, presented to them by promoting loan societies, and even by private loans of money to respectable labourers or others, under temporary difficulties. Many a person of good character may thus be relieved and assisted,

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without the degradation of becoming a pauper, and in a manner which particularly teaches the value of maintaining a good character, and also excites proper feelings of thankfulness for the aid which is imparted. This course will do much to promote the beneficial working of the New Poor Law, as every thing which saves a person in health and strength, from resorting to parochial aid, tends to ameliorate society, and to promote family happiness. MOLUD.

A COTTAGE SCENE.

"IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High," Ps. xcii. 1.

Talk not of art! I love the forms of nature, for they are simple, fair, and beautiful. I condemn not the differing tastes of others, but an in-door or an out-door cottage scene has power to move me more than painting, sculpture, poetry and music.

How lovely is the landscape! How balmy the air! and how sweetly is the silence of this sequestered place broken by the melody of the rejoicing birds! Such a walk as this, revives the spirit, and bids the full heart offer up its thanksgiving to Him who has clothed, as with a garment, the heavens and the earth with beauty.

I know where I am now! we are not far from the dwelling of Jasper Bond, my dear, my christian friend. The spot is passing pleasant, but Jasper is one who looks rather to a heavenly than an earthly home. As a child far from home, he yearns for the dwelling of his heavenly Father! I hear a voice! let us draw a little nearer. These leafy bushes will screen us from the cottagers. Is it not a pleasant spot? My heart begins to beat and my pulse to play while I look around me. This is not the first time that I have visited this lovely spot.

Talk of painting! Here is a picture worth looking at. What think you of the cottage with the thin blue smoke rising up amidst the trees of the coppice? The winding brook yonder in the valley, and the peaked mountains in the distance, far as the eye can reach! What think you of the glorious sunset, and the sky of molten gold? Regard that simple, lively child, seated by its modestly attired mother, and see that aged man with a Bible spread open on the white deal table. The oak over his head was set by his father's father, and he himself gathered acorns from it in the days of his boyhood.

Here is nature, simplicity, beauty, colouring, and life, that the Rembrandts, the Raffaelles, and the Rubens of the day cannot approach. The glowing tints of the skies of Claude Lorraine are brick-dust, compared with yonder kindling heavens, rich with the beams of the setting sun. This is a picture that speaks to the heart as well as to the eye. No work of man can compare with the works of his great Creator.

Talk of music! Did you listen to the full-toned voice of the old man while he pronounced the dreadful judgments of the everlasting God; and mark his heart-fraught modulations, as he read of the matchless mercy of the Redeemer! And can you do otherwise than drink in the strains of praise that are, even now, bursting from the lips of the heavenly-minded throng. How sweetly do the shrill tones of those young lips, and the clear, soft melody of their mother, mingle with the rich, mellow, deep, and almost awful tones of the aged psalmster!

Talk of poetry! what, compared with Scripture poetry, is all the guilty homage of inflated rhymes paid to meretricious beauty and selfish vain-glorious heroism? what all the wild idolatry that is offered up to imaginary beings and fabled deities?

Here are high and holy thoughts in flowing strains directed to a high and holy purpose; for the Lord to whom they are addressed "is a great God, and a great King above all gods." Homer and Virgil and Milton may beguile us with their song, but the songs of the royal psalmist purify while they raise the heart, and when sung with the spirit and the understanding, they are more than poetry. One would think that the group had put up the prayer, "O Lord open thou our lips, and our mouth shall show forth thy praise." The cottage of Jasper Bond has peace within it; not the peace of quietude only, but the peace of God which passeth all understanding. It has a glory round about it, not the glory of the sun alone, but the glory of the presence of the Lord.

Again I say that a rural scene like this, wherein simple cottagers live, who

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love their and my Saviour, and who are employed in his service, while the lovely landscape glows around them, affects me more than painting, poetry, and music.

G. M.

"SHALL I ALWAYS BE KEPT AT IT!"

Some years have now elapsed since, in the hope of restoring health which was greatly impaired, I sought the invigorating breezes of the ocean. From the favoured spot selected for their enjoyment, a trip to Liverpool was easy, and I, therefore, roamed among its bustling streets, surveyed its capacious and noble docks, observed the changes which had been produced by its amazing growth, and visited its public institutions. A considerable part of a morning was spent in inspecting the asylum for the blind, where many useful arts are taught, and musical talent and taste are encouraged and cherished; and one circumstance that then occurred, I shall not easily forget. In a small room, belonging to the department in which twine is made, were two boys, I think, by themselves; one of whom was obviously well acquainted with what he had to do, the other as clearly a tyro of the lowest form, who had only a few days before been admitted within the walls of that useful institution. He was a stout lad, of probably twelve or thirteen years of age, with a countenance illustrating the saying, That the blind are usually cheerful, but with a certain expression in his face of cunning or roguishness. I observed him standing near the door, and apparently trying to unite two pieces of twine by a particular kind of knot; then he moved about in various ways, but it was obviously a sort of "mark-time" operation, like that of the recruits in St. James's Park, who put their legs in action, but make no progress. A colloquy was carried on meanwhile with the lad first mentioned, who stood very near. In the midst of it a blind man entered, perhaps the superintendent of this and other rooms; and not finding this knot tied as previously directed, he moved about the fingers of the boy to put him on the right tack, and then retired. Again I marked the face of his pupil; and as I looked, I could see that some thought had occurred, that some feeling was excited; for there was a sudden play about the muscles of his face, and, at the same time, an unusually rapid movement of the eyes. It soon had expression, in the inquiry, "Tom, when I can tie this knot, shall I always be kept at it?" And in that question there was much more than met the ear; for in this, as in other cases, the manner was important, and taken with its comment, the mental adjunct was perfectly intelligible. "If so, it shall be long enough before I learn the way how to do this work." He did not wish his habit of idleness to be conquered: he was afraid of being called to determined and constant exertions.

Here was human nature in one of its aspects: I have often thought of that poor blind boy, and I have thought of him as an entomologist does of a carabus, or a geologist does of a fossil-shell, as a specimen of many. Reader, wilt thou allow me to point thee to some of them? If so, perhaps in the mirror now to be raised thou wilt see thyself; whether this view will be flattering or otherwise, remains to be determined.

There is a strong bond in the world, cable-like, and even chain-like, and its name is habit. Sometimes it is good, ay, very good; at others evil, incalculably evil; and between these points there is a long range of degrees, too numerous and various for a present and specific enumeration. Without this, therefore, it may be observed, that habits considered bad are often assailed either from within or without: and that the cases are many in which, though an invasion of them may be contemplated or allowed, yet an entire relinquishment of them is determinedly resisted.

Take, for instance, the common practice of snuff taking, and of smoking, from the cigar to the clayey tube, against which valid objections may be urged on the score of cleanliness, economy, temperance, regard to the feelings of others, and of many other things, which will at once rise before the reader's mind, provided, however, he be neither a smoker nor a snuffer. Not that with a ruthless hand I would deprive an old man of his box, or his narcotic weed, when this would entail on him physical inconvenience, although one consequence of his habits is this, that his nose must be a dust-bin, and his mouth a smoky chimney, till he goes down to the grave. But I should not hesitate to attack the practice in many other cases, and what would then not unfrequently be the reply? Why, "Oh, I can do without any snuff-box, as I did

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when young Sly-boots there hid it for three days;" and then, as to the pipe, "I did not take a single cigar the other night when I went outside the coach into the north." "But as the advance is made, what a good thing it would be then, were you to give it up altogether:" the rejoinder shows that that is a totally different thing; a sort of an ascent of Mont Blanc, or a squaring of the circle.

In like manner, one friend after appealing to another, has said, "I wish, my dear sir, most sincerely, that you would fully admit all this, and clearly see that spirituous liquors are very rarely indeed required as a medicine by the human system, and that whenever they are not, they are exceedingly pernicious;" and then the response has been, "Well, then, to gratify you, and to prove the strength of my own resolutions, I will have none to-night, but as to giving up my tumbler of weak brandy and water, I should as soon think of eating my boiled mutton without turnips, or of having a day's walk when I am laid up with the gout."

It is easy to pass from the power of habit to other cases in which the feeling already described as in operation, may be detected. "Never do I yield in such matters," said Mrs. ——, (we cast a mantle over her name,) to her particular friend, at No. 8, alluding to a matrimonial tiff, which occurred just before her spouse started that morning in the stage for town. "Not but in many things I let him have his own way; you know me too well to doubt that: but though the thing in debate is of little consequence, if I were to submit here, I should be expected, perhaps required, to do so in all such cases, and that I will not for any man alive."

"O yes, sir," said a gentleman who shall be nameless, "it is not the subscription in itself I object to: I can give my guinea as freely as any of my neighbours; there are proofs enough, if you know all, that I am not a covetous man: but, sir, were I to comply with your request, I should be constantly beset by people, and therefore I must beg to be excused."

And to turn to a domestic scene. "My love," says a pious and affectionate wife, "there is a volume of Family Prayers, which I purchased to-day; in a few minutes we can have the servants in, and who can tell what a blessing may rest upon our household, if we regularly engage in the service of Him who is the God of all the families of the earth." But other tones fall on the ear, "You know, Emily, it is not the thing I object to; but what shall we do when I have my parties? Besides I have promised to show your cousin Sarah, whatever is worth seeing when she comes to town; and how can it be managed when we go to balls and to the theatre? And then, ——," but to close this statement by actually expressing the feeling in operation, "it would be a constant reproof to myself, unless, indeed, I became what you are—a change for which I am utterly unprepared."

What, then, are these, but cases analogous to that first cited: the knot may be easily tied, but the idea of being kept at such things gives birth to a difficulty, the surmounting of which is delayed as long as it is practicable. Let the blind boy be censured if you will, let the outcry be raised of the claims of justice and of gratitude, let it be said he ought to have done what was required, and that as promptly as possible; but, let the bearing of all this on similar circumstances be perceived and acknowledged.

When it is proposed that we should act, the question is, "Is it right to do so?" "Is it incumbent on me?" "Is this the proper time for regarding the obligation?" On the affirmation being given, action should be immediate, all delay is sinful, and one indulgence of procrastination may be the commencement of an interminable series.

Be concerned, then, dear reader, to confess the past sins of which you now stand convicted, and to guard against their future commission. You want first a new heart, and then its sanctified affections to be habitually in exercise. Then will you rejoice, not in any cessation or interruption of obligation to duty, but in its perpetuity; and then will you prove that, "to them who by patient continuance in well doing, seek for glory and honour and immortality, God will render eternal life." Q.

THE SIMOOM.

Among the dangers and severe inconveniences to which the traveller in Arabia is exposed, none is, perhaps, more to be dreaded than the simoom, or hurricane, of which the following account is given by a modern traveller:—

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The fifth day, after passing the night under the tents of El Henadi, we rose with the sun, and went out to saddle our dromedaries; but found them, to our great amazement, with their heads plunged deeply into the sand, from whence it was impossible to disengage them. Calling to our aid the Bedouins of the tribe, they informed us that the circumstance presaged the simoom, which would not long delay its devastating course, and that we could not proceed without facing certain death. Providence has endowed the camel with an instinctive presentiment for its preservation. It is sensible two or three hours beforehand of the approach of this terrific scourge of the desert, and turning its face away from the wind, buries itself in the sand; and neither force nor want can move it from its position, either to eat or drink, while the tempest lasts, though it should be for several days.

Learning the danger which threatened us, we shared the general terror, and hastened to adopt all the precautions enjoined us. Horses must not only be placed under shelter, but have their heads covered and their ears stopped; they would otherwise be suffocated by the whirlwinds of fine and subtle sand which the wind sweeps furiously before it. Men assemble under their tents, stopping up every crevice with extreme caution; and having provided themselves with water placed within reach, throw themselves on the ground, covering their heads with a mantle, and stir no more till the desolating hurricane has passed.

That morning all was tumult in the camp; every one endeavouring to provide for the safety of his beasts, and then precipitately retiring under the protection of his tent. We had scarcely time to secure our beautiful Nedge mares before the storm began. Furious gusts of wind were succeeded by clouds of red and burning sands, whirling round with fierce impetuosity, and overthrowing or burying under their drifted mountains whatever they encountered. If any part of the body is by accident exposed to its touch, the flesh swells as if a hot iron had been passed over it. The water intended to refresh us with its coolness was quite hot, and the temperature of the tent exceeded that of a Turkish bath. The tempest lasted ten hours in its greatest fury, and then gradually sunk for the following six; another hour, and we must all have been suffocated. When at length we ventured to issue from our tents, a dreadful spectacle awaited us; five children, two women, and a man, were extended dead on the still burning sand; and several Bedouins had their faces blackened and entirely calcined, as if by the action of an ardent furnace. When any one is struck on the head by the simoom, the blood flows in torrents from his mouth and nostrils, his face swells and turns black, and he soon dies of suffocation. We thanked the Lord that we had not ourselves been surprised by this terrible scourge in the midst of the desert, but had been preserved from so frightful a death.—*A. De Lamartine.*

SABBATH SANCTIFICATION.

God commands, "Remember the sabbath day to keep it holy."

Is this unreasonable? Surely not. One of the first ways, as we shall see, of hallowing the day, is, by then specially remembering Him. May not a father justly claim a special recollection from his children at certain seasons? I have known an affectionate father, when his boy was first going from home to a situation far remote, request that they should specially think of each other at a certain hour every evening. Surely our heavenly Father in great kindness enjoins, that while we never forget him, we should specially remember him one day in every week. Is this harsh? Far from it. For, to remember Him, is to think upon his character, to meditate upon his love, to believe his promises, to supplicate his grace. To remember Him, is the way to consult our own happiness. To remember Him, is to forget sin, vanity, the world, and to prepare for entering into his glory. In kindness, therefore, and love, God bids us sanctify the sabbath.

To remember God, our Maker, Redeemer, Sanctifier, is one eminent means of hallowing the sabbath. The pious recollection of God very much helps to sanctify the mind and soul of man; it excludes vain, foolish, and worldly thoughts; it suggests motives to duty, and topics of encouragement; it connects man with a higher order of beings and a nobler state of existence; it makes the heart a holy temple for the inhabitation of God. We should consider that sabbath mispent, in which no thought about God engages and occupies our

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minds. If a man did nothing on the sabbath—neither bought, sold, worked, nor played, yet, if he had no thought of God, no recollection of his Maker, Redeemer, Sanctifier, his sabbath would be misspent: it might serve for a brute; it is not the sabbath of man, a creature with body and soul; of man, a sinner, "sold under sin," Rom. vii. 14, needing a Redeemer; of man, a fallen, ignorant, unholy, miserable being, needing a Divine Teacher, Sanctifier, and Comforter. —*Hambleton.*

SABBATH READING.

The word of God is the grand instrument which the Holy Spirit employs in sanctifying men. "Sanctify them through thy truth," was our Lord's petition for his people, "thy word is truth," John xvii. 17. See the Saviour himself: on the sabbath-day he went into the synagogue, and read the prophet Esaias, Luke iv. 16, 17. See Paul at Thessalonica: three sabbath-days he reasoned with them out of the Scriptures, Acts xvii. 2. So at Antioch, Acts xiii. 15, "After the reading of the law and the prophets, the rulers of the synagogue sent unto them." Observe the commendations given to the noble bereans: "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," Acts xvii. 11. If on other days, surely they neglected it not on sabbath-days. I do not lay down rules as to the order and method, the time and circumstances of reading the Scriptures on the sabbath. There is a christian liberty to be used in all this. I wish not to make the day a task-day, or a day of bondage, but a day of pleasantness and peace, of spiritual edification and solid profit to your souls. And what can be more pleasant or interesting, to a mind at all awakened and renewed, than to read and hear the contents of that wonderful Book, which is not only the most venerable of all books for its antiquity, but the most precious in its contents? The Bible is the only book which can rightly claim a Divine origin: it alone reveals a man to himself, showing him his thoughts, and all the workings of his heart; it alone explains the moral history of our race, and holds up a mirror of our past history; it alone teaches things to come; it alone reveals the way of salvation through Christ. Would you all practise the other methods of sanctifying the sabbath? you must not forget this. Would ye have right thoughts of God? the Bible must be your guide. Would ye have motives, topics, encouragements in prayer? the Bible must supply them. Here, therefore, is a pleasant and profitable method of sanctifying the sabbath: the diligent and prayerful study of your Bible.—*Hambleton.*

MISTAKES ABOUT RELIGION.

Is it not an unquestionable fact, that religion, considered as an intellectual subject, is, in a great measure, left to a particular body of men, as a professional concern? If so, the fact is as much to be wondered at as deplored. It is wonderful that any mind, and especially a superior one, should not see in religion the highest object of thought. It is wonderful that the noblest theme of the universe, the knowledge of our Creator; that a subject so vast, awful, and exalting, as our relation to the Divinity, should be left to professed theologists. Religion is the property and dearest interest of the human race. Every man has an equal concern in it. It should be rescued from all who would seize upon it as their particular profession. Men of the highest intellect should feel, that, if there be a God, then his character and our relation to him throw all other subjects into obscurity; and that the intellect, if not consecrated to him, can never attain its true use, its full dimensions, and its proper happiness. Religion, if it be true, is central truth; and all knowledge, which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. To this great theme we would summon all orders of mind: the scholar, the statesman, the student of nature, and the observer of life. It is a subject to which every faculty and every acquisition may pay tribute; which may receive aid from the accuracy of the logician, from the penetrating spirit of philosophy, from the intuitions of genius, from the researches of history, from the science of the mind, from physical science, from every branch of criticism, and, though last not least, from the spontaneous suggestions and the moral aspirations of devout but unlettered men.

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SAXONS AT TABLE.—FROM AN OLD DRAWING.

ANCIENT BRITONS AND SAXONS.

Manners and Customs of the Anglo-Saxons.

THE manners and customs of the Saxons in England, present a very interesting field for research, which able writers have successfully explored. Much that may still be included among the habits and principles of English society has been derived from this source; and we cannot but feel surprised at the appearance of such qualities among the immediate descendants of a race of ignorant and barbarous pirates; for such were the first Saxon adventurers. It is not, however, difficult to discover the leading causes of this change. The Romans had civilized Britain, and left its inhabitants in a condition of comparative refinement, and social order; which, in the ordinary course of things, would probably have become eventually a state of corruption and degeneracy, as was the case in some other parts of the Roman empire. But the stern and rugged habits of the Saxon tribes imparted a new character to the nation, while the conquerors also underwent some change. They became land-owners, and were thus drawn off from the ferocious course of life hitherto pursued by them. New arts, new luxuries, and new ideas, became familiar to their minds, and brought them into the closest intercourse with the Britons. The descendants of the conquerors and of the conquered gradually were blended into one mass, but the former still remained as the aristocracy of the country. They were too much engaged in matters of warfare to attend personally to the cultivation of their lands; the districts allotted to them were therefore parcelled out among their native dependants, who were, in fact, their slaves. But we cannot pursue this subject in the manner it deserves, and must confine ourselves to a brief account of the polity and arts of the Anglo-Saxons. In the pages of Strutt, Fosbroke, Turner, and Henry, the reader will find ample and accurate information, collected from numerous sources.

One feature worthy of remark is the place held in society by the Saxon females. They were not the degraded, helpless beings found in eastern countries, but took a fair share in all the duties of life, especially in the nurture and instruction of the young. The general acquirements of both men and women, however, were very limited at this period. The little learning which then existed, was almost wholly confined to the clergy; laymen sought only to increase their bodily powers, and were careless as to

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mental improvement: in some instances even kings were unable to write their names. When Sigebert in the eighth century, and Alfred in the ninth, promoted the establishment of schools, and the education of the higher and middle ranks, they gave a new turn to the habits of society. The monastic system, assuredly, was fraught with numerous evils, yet its establishments were places of education for many youths, and inspired a taste for other pursuits than those of the unlettered barbarian, or the uninstructed boor.

Hence, the latter ages of the Anglo-Saxons produced a considerable number of books which have been preserved to our times; and the incidental circumstances they relate, with the graphic illustrations they contain, impart considerable information respecting the points now under consideration. Many curious particulars have been preserved in a book of dialogues written by archbishop Elfric for the instruction of youth, resembling the conversations and vocabularies used in modern education, and containing much information relative to the state of arts and manners at that period.

The food of the Anglo-Saxons consisted of both vegetable and animal substances; a mixture which shows a progress from the rude habits of nomadic tribes, and that the population was not so abundant as to press in ordinary years upon the means of subsistence. We do not speak of seasons of famine which were at this period very frequent, from the constant recurrence of wars, with other causes, such as the imperfect state of agriculture. Fish, particularly eels, are mentioned as a frequent article of diet. In one instance, it is stated that 60,000 were annually supplied to a single monastery. Oxen and sheep are often noticed, as well as the wild animals abounding in a country still partially covered with woods; but swine were the chief article of food with a Saxon landowner, as the abundance of woody pastures afforded peculiar advantages for rearing vast herds of these animals. In some, chiefly the northern parts, horseflesh was not rejected, but ecclesiastical regulations discountenanced its use. When animal food was scarce, and perhaps at all times, bread, made frequently from the coarser sorts of grain, formed the principal food of the lower classes. Milk, cheese, butter, eggs, and honey, are mentioned as articles of diet; beans and other vegetables are noticed: the reader will bear in mind that potatoes were unknown in Europe till within the last three centuries.

The spices and condiments of cookery which are brought from the east, were then expensive luxuries, but salt was very generally used. Till later improvements produced fodder for the cattle, it was needful at the beginning of winter to kill most of the animals wanted for provision during that season. The baker's trade is spoken of as one of no small importance, and required considerable ability. A Saxon baker is described as saying, "Without my craft every table would seem empty, and without bread all meat would become nauseous. I strengthen the heart of man, and little ones could not do without me." This reminds us of the psalmist's words, "bread which strengtheneth man's heart:" and let us not forget the declaration of our blessed Lord, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The engraving on p. 389 is taken from an old drawing in a rude style, representing a party of Saxons of rank seated at table. It shows that our ancestors were not ignorant of the use of a table-cloth. Two servants are shown kneeling, and respectfully presenting spits with pieces of meat, from which the company are about to cut slices into plates, or rather platters; another guest holds a fish in his hand: forks were not introduced till long afterwards.

The manners at table were what we should call rude; and, after a feast, the floor often presented a disgusting appearance from the bones and other remains of the feast. The lady of the house usually presided at the dinner-table; the word *lady*, is by some considered to be derived from the Saxon term, laef-dien, or bread-divider.

The Saxons cannot be exempted from just reproach for drunken habits. The reader has seen many instances of excess recorded in the preceding pages; and we may add that the Saxon mythology exhibited their deities as passing most of their time in drunken revelry. The corrupted christianity which the nation was brought to profess, rather countenanced than suppressed the sin; and even the provision for the convents, which is incidentally noticed, included more than a sufficient quantity of stimulating liquors, though we read of severe

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ecclesiastical laws on this subject. We have seen Dunstan countenancing a scene of excess, by compelling the king to be present; and when this was the case, it was of little use that a priest had been forbidden to drink at the place where ale was sold. The Scripture denounces a woe to those that tarry long at the wine; and can we suppose that this does not apply to those of whom we read, "When all were satisfied with their dinner, and the tables were removed, they continued drinking till the evening?" and it should be remembered that the usual dinner-hour was then at noon. Ale was the national drink, and there were several sorts of this malt-liquor; wine was used as a foreign luxury, though not in common; mead was a favourite drink; this fermented liquor, made from honey, appears to have been generally introduced at feasts. Other favourite and choice liquors are mentioned in the accounts of feasts; pigment was wine enriched with honey and spices; morat was made from honey with the juice of mulberries; cider, then as now the produce of apples, was a Saxon drink. The guests usually drank from the same cup; and as disputes sometimes arose as to the quantity which each person had taken, king Edgar caused the drinking vessels to be marked, so that no one might take more than his share. The custom of pledging arose in these times; it seems to have been an assurance to the person about to drink, that he should not receive any injury while his attention was devoted to the cup. The form still exists at many of our public feasts, though the cause has happily passed away; but at a period when Saxons and Danes mingled together at table, the latter end of a feast was often the beginning of a fray.

The cookery seems generally to have been plain. Joints and pieces of meat from the larger cattle, and the smaller animals whole, were the usual forms of serving food. These articles were roasted, boiled, baked, and broiled upon the coals; sometimes boiled in vessels; but the term seething, by which boiling is understood, probably sometimes meant a method of dressing food like that practised by the South Sea Islanders, where the meat is placed in heated pits, which are then closed up, and the cookery thus performed by steam rather than by fire.

The sketches of habitations, contained in the Saxon manuscripts, represent buildings differing in several respects from the Roman edifices, and approaching nearer to the old cottages and farm-houses still common in our island. They were framed of timber, and the walls covered with plaster or clay. The unplaned walls, and unfitted joinery work, were, in the houses of the rich, concealed by hangings of needle-work, or painted cloth. The need for such protection is exemplified in the history of Alfred, who was compelled to invent horn lanterns, to screen from the wind the candles, by burning which he marked the lapse of time. These hangings were often expensive, and used only on particular occasions. Remains of similar articles of a later date may still be seen in some old houses. The furniture was clumsy, yet often of expensive materials, and costly workmanship; sometimes ornamented with silver, and gold, and ivory. Chests were the usual repositories for clothes and other valuable articles. The vessels used at table were often expensive. The rich drank from cups, and ate from dishes of precious metal, curiously wrought; while horn and wood were the materials employed by the middle and lower ranks. Glass was little known, though becoming more frequent in the latter times of the Saxons. The cottager, or little tradesman of the present day, possesses in his glasses, and earthenware cups and plates, comforts with which the nobles of former times were unacquainted.

The dress of the Anglo-Saxons has been delineated in the engravings already given. The clothes of both men and women were more loose and flowing than those now worn; woollen was the more common material, though linen was frequently used. Silk was very little known. The shoes were of leather, and stockings were seldom worn. St. Cuthbert is described as wearing his shoes the whole year round, without removing them from his feet; but this he probably did from thinking, like the devotees of later date in romish and heathen lands, that personal discomfort was necessarily connected with a high profession of sanctity. Most people were accustomed to wash their feet daily, especially after travelling. The painted representations in Saxon manuscripts prove that the Saxons were fond of showy colours in their dresses. In one book, St. Matthew is represented in robes of a variety of colours, purple, yellow, green,

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and red, and the other evangelists are attired in a similar style. In other drawings we see expensive furs, also gold and silver ornaments, for both men and women; a jewel which belonged to Alfred is still in existence. The modes of arranging the hair were as numerous and fantastic as in later times; it was usually worn long, though the clergy were ordered to cut theirs short, and this was the subject of frequent ecclesiastical disputes.

Horses were kept for riding, and their trappings were often splendid. Carriages were very uncommon; the roads did not afford facilities for travelling in vehicles, and the ancient drawings show that those then used, were not attractive either from the elegance of their outward appearance, or their convenience for passengers.

Much need not be said as to the amusements of the Anglo-Saxons. They gradually lost their taste for the brutal and often bloody combats and exhibitions common in their heathen state, and adopted the more quiet sports and pastimes found among all nations as they advance in civilization. Hunting was the favourite amusement of the kings and nobles, and the open woody state of the country was favourable to field sports. Jugglers' tricks, and pastimes which required dexterity and skill, are often represented in Saxon drawings.

The system of government which prevailed in the latest and best times of the Saxon kings, had much influence in forming the national character, and may still be traced in much of our polity. At first, here, as in every rude state of society, the kings were elected by the chiefs and priests; by degrees attention to hereditary succession became general; but a son or a nephew was frequently set aside, for a more powerful chief, whether related to the deceased or not.

The coronation oath of Ethelred II. has been preserved in a manuscript, now in the British Museum; it speaks of the king as "chosen by the bishops and people," and as "pledging himself to rule with justice and mercy." The public service at the coronation has many evident references to Scripture history and principles, and distinctly seeks the blessing of Him by whom alone kings reign. The queen was also crowned; she was not considered as a mere eastern sultana, but took her share in the cares and honours of her royal husband. The monarch's household included a number of officers, whose names, if not their duties, have been preserved to the present day. The Anglo-Saxon monarchs had considerable privileges and powers, but they were evidently supreme chiefs among other rulers, and not such monarchs as the despot lords of eastern tribes, or even the father-kings of olden times. Their authority gradually increased, being supported by the popes; but it varied with the personal character of the sovereigns, and we find that even the latest and most powerful princes were controlled by the influential nobles.

The preface, at the commencement of Alfred's code of laws, is well worthy of notice: — "I, Alfred, king, gathered together, and have commanded to be written, many of those things which our forefathers held which pleased me; and many of those things that liked me not, I have thrown aside with the advice of my witen, and other things have commanded to be holden." The power of Alfred was as great as that possessed by any prince who preceded or followed him; but we see he exercised his power as a constitutional king. The Saxon book of constitutions thus speaks of a king and his duties:—"The king should be in the place of a father to his people; and in vigilance and guardianship, a viceroy of Christ, as he is called. It belongs to him and all his family to love christianity, and shun heathenism. He should respect and defend the church, and tranquillize and conciliate his people by right laws; and by him happiness will be increased. He loves right, and avoids what is not so."

In the witen, or witenagemot, we may trace the origin of the British parliament. It was both the legislative and the supreme judicial assembly of the nation, and at once afforded energy of action, and a wholesome check to the rulers of the land. The Anglo-Saxon government was not like that of the Medes and Persians, formed upon laws which altered not, bound by antiquated rules, no longer expedient or beneficial; but the Anglo-Saxon constitution admitted those changes which are continually rendered necessary by the progress and alterations of society, and the peculiar circumstances of a country ever mutable. Turner has well remarked, that such an institution, open to the petitions of every class, speaking the collected sentiments

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of every rank, able to interfere to suppress evils, and especially assimilating itself to the public mind, from the constant accession of new members, the choice of whom, from time to time, connects them with the people by whom they are selected, is, he speaks with reverence, "the nearest human imitation of a superintending Providence, which our necessities or our sagacities have yet produced or devised."

It is obvious that a system like that of the British parliament, must have been matured by a long succession of years, after many a tempest which shook the fair tree to the very roots. We cannot now exactly ascertain how the witenagemot was called together, but some of its members were persons who were not of noble birth, nor raised to that rank by royal favour, and others were in some manner chosen by freemen of various classes. They were all assembled at the king's summons, and in the place he directed: the authority of the witen is often mentioned together with that of the monarch, in treaties, military preparations, and other matters of national concern. The interference of this council as to the Godwin family has been already stated. It is necessary to add, that in cases where civil dissensions prevailed among the nobles, this assembly unavoidably became an arena or place, where different factions contended for power, as in the parliaments of later days.

(This portion of English history, to be completed in our next.)

HINTS ON SELF-IMPROVEMENT.—No. VII.

On Exercise.

It must be plain to every reader, in the very outset, that the hopes and prospects of a student must depend very much upon his health. If the powers of the body be palsied or prostrated, or in any way abused, his mind must so far sympathize as to be unfitted for making progress in study. You may let the system run down and lose its tone by neglect, and, for a time, the mind retains its activity, as the fires created by some kinds of fuel burn brighter and brighter till they sink away at once.

You may be poorer, you may have had but small advantages heretofore; but above these, by industry and application, you may rise. But if your health be gone, you are, at once, cut off from doing any thing by way of study. The mind cannot, and will not accomplish any thing, unless you have good health. Resolve, then, that, at any rate, so far as it depends upon yourself, you will have the *mens sana in sano corpore*, "a sound mind in a healthy body."

It is frequently the case that the student, as the fields of knowledge open before him in all their boundless extent, feeling strong in his buoyancy and elasticity of youth, sits down closely to his books, resolved to stop for nothing, till his scholarship is fair and high. The first, the second, and the third admonitions, in regard to his health, are unheeded, till, at last, he can study no longer, and then, too late, he discovers that the seeds of death are planted in him.

The more promising the student, the higher his aims; and the stronger the aspirations of his genius, the greater is the danger. Multitudes of the most promising young men have found an early grave; not because they studied too intensely, but because they paid no attention to the body.

It may, no doubt, be true, that the man who sits down to study, and gives his whole soul to it, without much, if any, regard to health, may, for a time, improve greatly. He may pass over the ground fast, and appear a prodigy of genius. But it is almost certain that such a one will soon reach the limits of his attainments; and, if he does not speedily find his grave, he will soon be too feeble to do any thing but drag on a discouraging existence.

It is impossible for any man to be a student without endangering his health. Man was made to be active. The hunter, who roams through the forest, or climbs the rocks of the Alps, is the man who is hardy, and in the most perfect health. The sailor who has been rocked by a thousand storms, and who labours day and night, is a hardy man, unless dissipation has broken his constitution. Any man of active habits is likely to enjoy good health, if he does not too frequently over-exert himself. But the student's habits are all unnatural; and by them nature is continually cramped and restrained.

There can be no room for doubt, in the mind of an attentive observer, that one cause why many promising young men sink into a premature grave, is, that they try to do so much in so short a time. By this I mean, that they feel

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that the great work of disciplining and storing the mind must be done before the age of twenty-five, and they therefore sit down to their books with an intensity of application that cannot but endanger life.

There are several difficulties in the way of your taking regular, vigorous exercise.

1. *You do not now feel the necessity of it.*

We take no medicine till necessity compels us; and exercise to the student is a constant medicine. You are now young; you feel buoyant, have a good appetite, have strength, fine health, and good spirits. Time flies on downy wings. Why should you teach yourself to be a slave to exercise, and bring yourself into habits which would compel you every day to take exercise? It seems like fitting yourself with a pair of heavy crutches, when you have as good legs to walk with as ever carried an emperor. Let those who are in danger of the gout, or of falling victims to disordered stomachs, begin the regimen; but for yourself you do not feel your need. No, nor will you feel it, till probably you are so far gone, that exercise cannot recover you. On this point, you must take the testimony of the multitudes who have gone over the ground on which you now stand, and who understand it all. They will tell you, that it is not at your option whether you will take exercise or not; you must take exercise, or give up all your prospects.

2. *You feel pressed for time, and therefore cannot take exercise.*

You have such a pressure of studies, or you labour under some peculiar disadvantages, that you really cannot find time to exercise. Let me tell you that you miscalculate on one important point. If you will try the plan of taking regular, vigorous exercise every day, for a single month, you will find that you can perform the same duties, and the same amount of study, much easier than without the exercise. The difference will be astonishing to yourself. The time spent in thus invigorating the system will be made up, many times over, in the ease and comfort with which your mind pursues study.

3. *You do not feel interested in your exercise, and therefore do not take it.*

Many schemes have been devised, by which a student may take regular exercise, and, at the same time, be interested in it. The manual labour system has been greatly extolled. The gymnastic system was no less so. In the latter, I have never had any confidence; and, though I would not speak decidedly against the former, inasmuch as it may, in certain cases, do good, yet I must say that I do not believe it will prevail, in our systems of education, to any great extent. Judging from experience, I decidedly prefer walking to all other exercise for the student. Buchan urges it as the best possible exercise, as it calls more muscles into motion than any other which is not positively painful. The advantages of this mode of exercise are, that it is simple. The apparatus is all at hand complete. It is in the open air, so that the lungs can, at once, receive the pure air of heaven, and the eye gaze upon hill and dale, upon trees and flowers, upon objects animate and inanimate. The very objects of sight and sound cheer and enliven the mind, and raise the spirits. Another advantage of walking is, that you can have a friend to walk with, and unbend the mind, and cheer the spirits, by pleasant conversation. This is a point of great consequence; and it can be attained only in walking. You hear the same sounds, you see the same objects, you relieve the way, and the fatigues of exercise, by conversation. For this reason, you should seek, in most cases, to have company in your walks. Once try the method of walking with a friend regularly for a few weeks, and you will be surprised at the results. At those periods in which study is not required, be sure and take long walks, and lay up health for days to come. I once knew two students who invigorated their constitutions astonishingly by this simple process. During one summer, they walked above two hundred miles in company, counting no walk which was under five miles. In a short time, you will feel so much at home in the exercise, that you will not inquire what weather it is, but, Has the hour for walking arrived?

4. *The habits of the student make any bodily exertions fatiguing; and therefore you neglect exercise.*

There is no need of going into the physician's department, and assigning the reasons why, by disuse, the body soon comes to a state in which we feel it a burden to make exertions. The fact is unquestionable. You may go to your books, and shut yourself up in your

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room for weeks almost constantly, till the idea of walking two or three miles will almost fatigue you of itself. The muscles, the joints, the whole frame shrinks at the thought of moving. The limbs will ache in a few moments, and the will has not the power to enforce obedience. Every day you put off the habit of exercise, the difficulty becomes greater; so that he who has not regular times for taking exercise, will soon cease to take any. Nothing can make it pleasant, or even tolerable, but the constant practice of it. You cannot snatch it here and there, and find it an amusement, as you can take up a newspaper; for it will be a burden. Many have, now and then, taken what they call "a dish of exercise;" and when over, they felt worse than when they took none; indeed, it nearly made them unwell; and so they sagely conclude that exercise does not agree with them. Like the Indian, who put a single feather under his head on a rock, which made him wonder how any one could sleep on a whole bed of feathers, they wonder how they do who take exercise daily. Exercise is pleasant or otherwise, not in proportion to its being light or heavy, but to its regularity. The habits of the mind, and more especially those of the body, will for ever forbid your enjoying the luxury and the benefit of it, unless it be regular. Keep this in mind, and it will probably account for much of the unwillingness which you may now feel to taking exercise.

Exercise, then, to be a blessing to you, must be qualified by the following rules:—

(1.) It must be regular and daily. Nature has planted hunger within us, so that we shall daily need supplies, to meet the wastes of the body. But, without exercise, the system has not the power to appropriate these supplies, and reduce them, so that they become nutriment. Be as regular in taking exercise, as you are in taking your food. There can be no good excuse, so long as you have feet, which, in a few moments, could give you the best of exercise.

(2.) It should be pleasant and agreeable. The tread-mill would afford regular and powerful exercise; but it would be intolerably irksome. It might give you iron sinews, but the soul would be gloomy and cheerless. It is of the first importance, that you take pleasure in the exercise. Walking is good, but not if you must walk as a mill-horse. Riding is good, but not if you had to ride a wooden horse. Be sure in your hour of exercising to cultivate cheerfulness. "Writers, of every age, have endeavoured to show that pleasure is in us, and not in the objects offered for our amusement. If the soul be happily disposed, every thing becomes a subject of entertainment."

(3.) It should relax the mind. Philosophy can teach us to be stubborn or sullen when misfortunes come; and religion can enable us to bear them with resignation; but to a man whose health and spirits are good, they never come with their full power. We should aim to keep both the mind and body in such a condition, that our present circumstances may be pleasant, and the future undreaded. But this cannot be done if the mind be always keyed up like the strings of the musical instrument. The mind that attains the habit of throwing off study and anxiety, and relaxing itself at once, has made a valuable acquisition.

I should be sorry to have my remarks construed as tending to discountenance any manual labour by which the student or the professional man may benefit himself. Many illustrious men have alternately followed the plough, harangued in the forum, commanded armies, and bent over their books. The patriarchs and the distinguished son of Jesse were shepherds, as were Moses and some of the prophets. Paul, though no mean scholar, was a tent-maker. Cleanthes was a gardener's labourer, and used to draw water and spread it on his garden in the night, that he might have time to study during the day. Cesar, as every student knows, studied in the camp, and swam rivers holding his writings out of the water in one hand. Of Gustavus Vasa it is said, "A better labourer never struck steel." It is by no means certain that these men would ever have been as distinguished for mental excellence, had they not endured all these fatigues of the body. If you can feel as cheerful and happy in the garden, the field, or the work-shop, as you can while walking with a companion, it is to be preferred to walking. But that regular daily exercise which is most pleasant to you, is that which, of all others, will be the most beneficial.

Permit me to say, in a word, that no student is doing justice to himself, to his friends, or to the world, without the

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habit of a uniform system of exercise; and that for the following reasons:—

[1.] Your life will probably be prolonged by it.

The Creator has not so formed the body, that it can endure to be confined, without exercise, while the mind burns and wears out its energies and powers every moment.

[2.] You will enjoy more with than without exercise.

This remark is to be applied only to those who take exercise daily; and to such it does apply with great force. Every one who has formed this habit will bear ample and most decided testimony to this point.

[3.] You add to the enjoyment of others.

A cheerful companion is a treasure; and exercise will make you cheerful.

[4.] Your mind will be strengthened by exercise.

Were you wishing to cultivate a morbid, sickly taste, which will, now and then, breathe out some beautiful poetical image or thought, like the spirit of some most refined essence, too delicate to be handled or used in this matter-of-fact world, and too ethereal to be enjoyed, except by those of like taste, you should shut yourself up in your room for a few years, till your nerves only continue to act, and the world floats before you as a dream. But if you wish for a mind that can fearlessly dive into what is deep, soar to what is high, grasp and hold what is strong, and move and act among minds; firm, resolved, manly in its aims and purposes—be sure to be regular in taking daily exercise.

"We consist of two parts, of two very different parts; the one inert, passive, utterly incapable of directing itself, barely ministerial to the other, moved, animated by it. When our body has its full health and strength, the mind is so far assisted thereby, that it can bear a closer and longer application; our apprehension is readier; our imagination is livelier; we can better enlarge our compass of thought; we can examine our perceptions more strictly, and compare them more exactly. By which means we are enabled to form a truer judgment of things; to remove, more effectually, the mistakes into which we have been led by a wrong education, by passion, inattention, custom, example; to have a clearer view of what is best for us, of what is most for our interest, and thence determine ourselves more readily to its pursuit, and persist therein with greater resolution and steadiness."

JUDAISM.—No. II.

In comparing the religion of the jews with other and contemporary systems, it is impossible not to observe, that there are some points in which they somewhat resemble each other. There are some general truths of a religious nature, which may be more or less clearly traced in all systems. Such, for instance, is the *existence of one Supreme Being.* The mosaic economy declares the essential and unchanging glory of Jehovah, as the only true God; discards as altogether unreasonable, and denounces as in the highest degree sinful, the doctrine of a plurality of gods; and avows its chief design to be, the maintenance of His claims, to whom supremacy of existence and authority belongs. This doctrine, although grievously corrupted, still retained a place in all pagan systems. Particular countries had their own presiding divinities; but where many gods were worshipped, the supremacy of *one* was acknowledged. In the less popular theology of the heathen, that of the philosophers and the schools, this truth was even more clearly avowed. Cicero says, "That we ought, above all things, to be convinced that there is a Supreme Being who presides over all the events of the world, and disposes every thing as sovereign Lord and Arbiter: that it is to him mankind are indebted for all the good they enjoy: that he penetrates into, and is conscious of whatever passes in the most secret recesses of our hearts: that he treats the just and the impious according to their respective merits: that the true means of acquiring his favour, and of being pleasing in his sight, is not by employing riches and magnificence in the worship that is paid to him, but by presenting him with a heart pure and blameless, and by adoring him with an unfeigned, profound veneration."—*Cic. de Leg.* lib. ii. n. 15, et 19.

In the religion of all nations, prior to the introduction of christianity, *the offering of sacrifices* was an act of solemn worship. Some animal, or some production of the earth, was offered upon an altar, by some person whose proper duty it was to make the offering, as an act of religious service.

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Sometimes this was done as an expression of gratitude for mercies received, or deliverances wrought, or victories obtained; sometimes to deprecate judgments which were feared or threatened, and so to propitiate the Deity; and sometimes as a part of the regular service of the temple. They were also resorted to in solemn confirmation of covenants between contracting parties. Every where we meet with altars, on which the offering was laid, and the victim sacrificed; with priests, or men separated to the special services of religion; and with places, either groves or trees, or buildings erected for the purpose, where these services were performed. The kinds of offerings differed in different countries; and the modes and forms were very various; but the practice itself was general. Judaism, and paganism in its several forms, thus far resembled each other.

Similar points of agreement may be traced in the ceremonies connected with these several systems: as, for instance, in the distinction of clean and unclean meats, and of clean and unclean beasts for sacrifice; the rites of personal purification; tithes and offerings for the support of the officiating priesthood; festivals, or seasons of public rejoicing, accompanied with an increased number of religious services; vows of special service, on particular occasions; and, to some extent, circumcision.

If, from this circumstance, that there is a considerable and even striking resemblance, in some points, between the religion of the jews and the various systems of the heathen, it should be concluded that judaism has no higher claims than they possess, such an inference would be altogether hasty and unjust. In the first place, many of the pagan systems with which judaism is thus compared, we might say most of them, and these the most generally prevalent, were of more recent date than judaism; it is, therefore, rather to be concluded, that they borrowed their rites and ceremonies from it, than that they actually originated them. And, secondly, such conclusion would be difficult, nay, impossible, to reconcile with the early facts of human history, and the essential principles of human character.

As the mosaic dispensation did not claim to be the first Divine institution of doctrine and worship, so neither is it presented to us as in every respect new. On the contrary, it claims to be regarded as one in a series of dispensations, by which God has successively directed the religious services of mankind; and many parts of it were adopted from the previous dispensation: it was, in fact, the extension of that principle of vicarious expiation which was recognised from the fall itself, in the appointment of animal sacrifices; with the adaptation of it to the peculiar circumstances of the jewish people, and the special designs of their separation from all other nations. Almost every thing which is peculiar to the religion of the jews as distinguished from that of the patriarchs, consists either in prohibitions of conformity to the heathen, or regulations which were essential to preserve their distinct national character. The declaration of the Divine will is more explicit, and the revelation of his glory is more complete in the law of Moses, than in the more ancient dispensations; and the whole, both in obligation and privilege, is especially restricted to one section of the human family; but the doctrines are those which had been known from the beginning, and the ritual is a modification of that which had been observed for two thousand, five hundred, and fifteen years; or, according to the computation of Dr. Hales, for three thousand, seven hundred, and sixty-five years. We are thus cast back upon a period, when mankind were "of one language and of one speech;" when they dwelt together as one family; and when the institutions of God were as familiar to them all, as their modes of life were similar, and their mutual intercourse uninterrupted. Such circumstances were favourable for the preservation of the Divine institutions from general corruption. The dispersion of mankind by the confusion of tongues, supplies a rational and every way satisfactory solution of the fact, that there is a general similarity between the prominent outlines of judaism, and the various pagan systems which were contemporary with it; and this is the only solution of which the fact really admits. If the mosaic record, concerning the time and circumstances of the dispersion, be discarded as unworthy of credit, this fact remains the same. There was a time, whether Moses has accurately fixed it or not, when mankind began to range themselves in separate communities, and to assume a distinct national existence.

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Previously to this time—whether in "the plains of Shinar," or elsewhere, affects not the question before us—they lived together. In the very remotest periods of their separate localities, we find them distinguished by similar articles of religious belief, and similar forms of religious worship. Who will venture to deny the common origin of these? Such denial comes at least with an ill grace from those who admit their similar dialects of speech to have sprung from a common stock.

It may therefore be assumed that the points of resemblance between the religion of Moses, and the systems of the heathen, are satisfactorily accounted for. Judaism is avowedly of the same origin with the religion of the first ages, and the corresponding peculiarities of other systems must be referred to the same source. Of the religion of the patriarchs, the books of Genesis and Job supply interesting information, and the simplicity, purity, and fulness of the system which these writings portray, give to it a decided superiority over all others, even at the time when they were least corrupted; and prove, that its claim to be the true source of whatever is good in the rest, is well founded. If any man, with impartial mind, will compare, for example, the theology of the patriarchs as delineated in the books above named, with that of the ancient egyptians, as it may be gathered from Herodotus, Plutarch, and other heathen writers, he must confess the truth of our statements. The character of God, as drawn in these portions of the Holy Scriptures, commends itself to our confidence and esteem. He is made known to us as the Creator and Governor of all things; as everlasting, omniscient, almighty, holy, just, and true; as a Being of supreme authority, and boundless benevolence; kind to all, long-suffering even to sinners, and faithful to those who fear him, even though he sometimes tries them. His glory is emphatically his own; he is one, and besides him there is no other; all good is referred to him, and nothing evil originates from him. There is no similitude, no likeness, no resemblance; every thing shows us that he is a pure and spiritual being. But the gods of the egyptians were beasts of the most idle and contemptible kinds, as crocodiles, serpents, cats, &c. "It is astonishing," says Rollin, "to see a nation which boasted its superiority above all others with regard to wisdom and learning, thus blindly abandon itself to the most gross and ridiculous superstitions, and to read of animals and vile insects, honoured with religious worship, placed in temples, and maintained with great care, and at an extravagant expense." Diodorus affirms that in his time the expense amounted to no less than 100,000 crowns, or 22,500*l.* sterling. "To read, that those who murdered them were punished with death, and that those animals were embalmed and solemnly deposited in tombs assigned them by the public; to hear that this extravagance was carried to such lengths, as that leeks and onions were acknowledged as deities; were invoked in necessity, and depended upon for succour and protection — are absurdities which we at this distance of time can scarcely believe; and yet they have the evidence of all antiquity." The great deities of the egyptians were Osiris and Isis; and the bull Apis. Speaking of this last mentioned, the same eloquent historian says: "Magnificent temples were erected to him; extraordinary honours were paid him while he lived, and still greater after his death. Egypt then went into a general mourning. His obsequies were solemnised with such pomp as is hardly credible. In the reign of Ptolemy Lagus, the bull Apis dying of old age, the funeral pomp, besides the ordinary expenses, amounted to upwards of 50,000 french crowns, or above 11,250*l.* sterling. After the last honours had been paid to the deceased god, the next care was to provide him a successor, and all Egypt was sought through for that purpose. He was to be known by certain signs, which distinguished him from all other animals of that species; upon his forehead was to be a white spot, in form of a crescent; on his back, the figure of an eagle; upon his tongue, that of a beetle. As soon as he was found, mourning gave place to joy; and nothing was heard, in all parts of Egypt, but festivals and rejoicings. The new god was brought to Memphis, to take possession of his dignity, and then installed with a great number of ceremonies."

Philosophers, not satisfied with reasons which were too trifling to account for such strange absurdities as dishonoured the heathen systems, and at which they themselves secretly blushed, have, since the establishment of christianity, supposed another reason for the worship which the

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egyptians paid to animals; and declared, that it was not offered to the animals themselves, but to the gods of whom they are symbols. Plutarch, in his treatise, when he examines professedly the pretensions of Isis and Osiris, the two most famous deities of the egyptians, says as follows: "Philosophers honour the image of God wherever they find it, even in inanimate beings, and consequently more in those which have life. We are therefore to approve, not the worshippers of these animals, but those who, by their means, ascend to the deity; they are to be considered as so many mirrors, which nature holds forth, and in which the Supreme Being displays himself in a wonderful manner: or, as so many instruments, which he makes use of to manifest outwardly his incomprehensible wisdom. Should men, therefore, for the embellishing of statues, amass together all the gold and precious stones in the world, the worship must not be referred to the statues; for the Deity does not exist in colours artfully disposed, nor in frail matter destitute of sense and motion." Plutarch says in the same treatise, "That as the sun and moon, heaven, earth, and the sea, are common to all men, but have different names according to the difference of nations and languages; in like manner, though there is but one Deity, and one Providence which governs the universe, and which has several subaltern ministers under it, men give to this Deity, which is the same, different names, and pay it different honours, according to the laws and customs of every country."

Every one must perceive, however, that these reflections, had they even universally prevailed, are by no means sufficient to excuse the absurdity of the egyptian idolatry. But they did not universally prevail, nor even to any considerable extent; and they are themselves the result of that clearer light which the later portions of Holy Scripture had served to diffuse. The present views of the heathen respecting their senseless idols, furnish a true representation of the heathen mind in all ages.

Take this comparison in another particular. "The egyptians believed that, at the death of men, their souls transmigrated into other human bodies; and that, if they had been vicious, they were imprisoned in the bodies of unclean or ill-conditioned beasts, to expiate in them their past transgressions, and that, after the revolution of some centuries, they again animated other human bodies." But what saith Job? "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not. Till the heavens be no more, they shall not awake, nor be raised out of their sleep." "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The more fully the religion of the patriarchs is compared with that of the heathen nations, the more evident will be the fact of its decided superiority. Traces of the truth may be every where met with, which, like rays of light, point to the sun from which they emanated, and thus serve to establish our general position.

Most of the pagan systems, however, of which we have any knowledge, are of a more recent date than judaism itself; and it may be questioned whether we can rightly view any one of them, except as under great obligations to the religion of Moses. The residence of the israelites in Egypt could not but contribute to perpetuate and even extend the outlines of Divine truth, or at least to check the onward progress of error and idolatry; and the events connected with their departure were too striking not to leave a powerful impression of the greatness of Jehovah, who executed vengeance upon the gods of Egypt. Nor could the attention of the surrounding nations fail to be arrested to the "peculiar people," who received the law on Mount Sinai, and obtained the land of promise by the mighty hand of their God who was with them. Indeed, the entire history of the jews, from the moment when they came out of Egypt a distinct nation, to the final dissolution of their polity, A. D. 70, was so ordered by the providence of Jehovah as to keep the eyes of the world upon them, and upon that religious system for the sake of which they

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enjoyed their separate national existence.

Having traced at some length the influence of judaism in our papers "On the Traditions of Revelation," we shall not further pursue it here. We have only to observe, that whilst truth compels us to refer whatever is really good in the systems of paganism to a much purer source than human invention, the decided superiority of judaism, even to those systems which had all the advantage of its direct and indirect influence, is so great as to leave no doubt that its claims are valid:—that it is what it professes to be, "the law of God."

In contrasting judaism with paganism, we shall confine our attention chiefly to the boasted systems of Greece and Rome; both because they may be supposed to have derived all the benefit of its influence, and because they are the most fully known, and were the most generally received, and for the longest period. The mythology of Greece may be traced back for about ten centuries before the christian era; and Rome was founded more than seven hundred years before Christ.

It is truly affecting to observe with what rapidity errors in every form, and superstitions of the most degrading kind, have always spread amongst men; and how comparatively feeble has always been the influence of the truth in checking their progress, and counteracting their baneful tendency. Only by great and seasonable interpositions of the Providence and Spirit of God, has any deep impression ever been made in favour of truth and piety, of purity and love. If such researches as the present have no other valuable result, they serve to teach us the truth of what is written in the Scriptures concerning the depravity of our nature. "Man feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Moral means may abound. They may be pressed upon the attention of men, as in the case of judaism, with an almost irresistible force; but "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Except a man be born again, he cannot see the kingdom of God." It is wise to ponder these truths; and, cherishing a deep and humbling sense of our sinfulness, which will yield to nothing short of a Divine power exerted immediately upon our nature, to be thankful for the economy of redemption which conveys to us "the promise of the Spirit," and to cry mightily unto God, "Create in me a clean heart, O God; and renew a right spirit within me." J.

"THE PROPER STUDY OF MANKIND IS MAN."

"*Know thyself*," was the wisest maxim of the wisest philosopher of the wisest pagan nation of antiquity. "Know thyself" is inculcated by all the prophets and apostles of all the ages of Revelation. And whilst the wisest man of the wisest nation in theology taught as his first maxim, "That the fear of the Lord is the beginning of wisdom;" and whilst the Saviour of the world taught that "it is eternal life to know the only true God, and Jesus Christ whom he commissioned," both concur in inculcating the excellence, and in teaching the utility and importance of self-knowledge. Our origin necessarily engrosses the first chapter of self-knowledge, and here the Bible begins. This volume, replete with all the wisdom and knowledge requisite to the happiness of man during every period of his existence, in time and to eternity, wisely and kindly opens with the history of man's creation, and closes with his eternal destiny. To this blessed volume we are indebted for every correct idea, and for every just sentiment on this subject which are to be found in all the volumes, and in all the intellects on earth. Destroy this book, and along with it all that has been deduced, borrowed, or stolen from it, and man is not only a savage in disposition, but as rude and ignorant of his origin as the beasts that perish. This assertion is made with a full knowledge of all that is claimed by sceptics, and alleged by unbelievers, from the days of Celsus down to the present period. J.

ON THE BALANCE OF CREATION, AS EXHIBITED IN THE ANIMAL KINGDOM.

By the balance of creation, as applied to the animal kingdom, is meant the preservation of a due numerical ratio between the multitudinous parts of which it is composed, and among which there is a mutual dependence, in order that each race may be maintained and continued within given limits, which it is not permitted to exceed; but which pro-

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vision is made for it not to fall short of. In this law consists the harmony of nature, which, in this point of view, may be compared to a self-adjusting machine, ever preserving within itself a due bearing and relationship between its several components. But what are the means which the great Author of nature has appointed to preserve this balance, and maintain this harmony in creation? Destruction and renovation are the two great principles upon which the whole depends. Whole races live at the expense of the destruction of others, and these in their turn are victims to races of greater strength or ferocity. Some races feed exclusively upon vegetable aliment, some upon animal food, and others upon both, indiscriminately. Some are weak, timid, and weaponless; others are strong, but peaceful; others, again, are cruel and ferocious. The weak and the timid fall by thousands, to glut the appetite of the sanguinary; nor do the strong and peaceful escape; and the ferocious destroy each other. Yet, unless where man interferes, or accidental causes operate, no race becomes annihilated, no race becomes unduly reduced; if reduced for a time, it regains its appointed importance. But, it may be asked, how does it happen that the timid and defenceless, if thus destroyed by thousands, do not become extinct, and so leave the ferocious to prey upon each other, till, the smaller yielding before the stronger, the whole becomes at length blotted out of creation, the few last survivors perishing for lack of food? The question is rational, and this event would, more or less, universally come to pass, were it not for the self-adjusting power to which we have alluded. As it is, no races of animals occupy ground that will not maintain them; the feeble are not too numerous for their due supply of herbage, nor the savage so numerous as utterly to annihilate them. Premising all this, we may proceed to observe, that the self-adjusting power we have alluded to, consists in a variety of wisely-ordered rules, by which provision is made for every natural exigence. Where, indeed, man steps in, the case is different; he has extirpated races, or driven them from their native haunts, appropriating the soil and its products to himself; his dominion is over all living things, and wherever he has pitched his tent and colonized the earth, there has he altered the existing condition of the lower animals: some, he utterly destroyed; witness, for example, the dodos, and, we might almost say, the aurochs, which barely linger in some remote forests of eastern Europe: of others, he has contracted the bounds of their habitation; witness the lion, the elephant, the antelope, the wolf, the bear, the beaver, and many more. In our review, then, of the present subject, we must leave man out of the question.

Now, there is a rule more especially observable in the two higher classes of animals, namely, mammalia and birds, by which it is regulated that the smaller, the more weak, defenceless, and obnoxious to destruction an animal is, the more rapid is its numerical increase, and the greater its ratio of re-production. Exceptions to this rule most certainly occur, but they are exceptions to be accounted for upon solid grounds. The rabbit, in its wild state, the prey of weasels, polecats, foxes, wolves, eagles, hawks, and other predatory animals, produces five or six young at a birth, and that, four or five times in the year. The increase of the mouse is yet more remarkable. On the contrary, the elephant produces a single young one once in two or three years, but thousands of rabbits will live in a square mile of fertile territory, while a single elephant would in a short time exhaust the foliage of the most luxuriant wood within that compass, and soon perish for food. The lion produces three or four young once in eighteen months or two years; the ocelot and the smaller of the feline tribe, the same number yearly; but the prey of the lion consists of the larger animals, as the zebra, the buffalo, and the antelope; while the others prey upon animals like the rabbit, and upon birds. Now, the ratio of increase in the larger animals is not only less than in the small, but the actual number of species is far less also. How multitudinous are the species of small animals which inhabit the plains, the hills, and the forests; they teem on the earth, they are destroyed by thousands, and their re-production is in due proportion; every vacancy made among their numbers is immediately replaced; the loss and the renovation keep pace together. In every country the numbers of predatory animals, individually speaking, will be in a given proportion to the animals on which they prey: where these are numerous, numerous will be their foes; where they are few, few or none will be their foes.

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When their numbers decline, then will the number of their enemies decline also. When a supply of food, be that food animal or vegetable, decreases, the territory becomes vacated; some departing to more auspicious districts, others worn down by age and hunger, perishing, none rising up to take their place. Hence, the elephant and the buffalo require an immense tract of wooded and luxuriant country; the antelope, large plains, especially when the plains are not fertile; but the rabbit or the marmot, with a circumscribed boundary, would multiply and thrive, where the elephant, the ox, or the antelope would starve. The lion requires a domain well stocked with the larger game; the smaller creatures escape him easily, and birds he cannot attempt to take; but the ocelot, or the wild cat, agile alike on the ground and in the trees, will live in luxuriance, where the lion would not gain any thing like a due subsistence. But if the lion would starve where the ocelot would live well, so would the ocelot, in turn, were the only animals around it elephants and buffaloes. Thus is the numerical ratio of species, and of the individuals of species, and of their increase, in proportion to the nature and abundance of their food; thus is the re-production of such as are naturally the prey of others, in due proportion to their destruction; and thus is the increase of the destroyers, and of those upon which they prey, in counterbalancing accordance. It sometimes happens, as in the instance of the lemming, which inhabits the rocky mountainous territories bordering the frozen ocean, that a most extraordinary increase takes place, and accumulates uninterruptedly from a deficiency of natural enemies, or the inaccessible nature of the locality. In this case the overplus population, for which there is at length no longer a due supply of food, migrate from their native fastnesses, pouring down like a torrent upon the more favoured districts, destroying vegetation as they proceed. But here exposed to the attacks of a multitude of enemies, from whom they were previously safe, their hosts became thinned, and at last are altogether annihilated; but the race is not destroyed, for a number sufficient for their native territory to support, and no more, still remaining in their original strong hold, will in due time send out another swarm of migratory adventurers to share the fate of their predecessors.

Let us now turn from mammalia to birds. Birds, as regards our present purpose, may be divided into such as are strictly carnivorous, namely, eagles, hawks, owls, &c.; into such as are fish-feeders, pelicans, cormorants, guillemots, &c.; such as are insectivorous, taking insects either on the wing, on the ground, or on the trees; namely, swallows, warblers, woodpeckers, &c.; and such as are feeders upon grain, fruits, and vegetable matters almost exclusively; namely, all the gallinaceous birds, the parrots, &c. Besides these enumerated, many groups are omnivorous, feeding indiscriminately upon animal and vegetable food, as the raven, &c.: others, as some of the duck tribe, feed upon shell-fish and aquatic vegetables; while others feed upon reptiles, fishes, and small animals, as the heron, the spoonbill, the stork, &c. The carnivorous birds are general destroyers of their race, as well as of small mammalia; but the number of species which this order (the raptorial) includes, bears no comparison to the aggregate of species included in the other orders combined; There are few raptorial birds, comparatively, indigenous in Europe, and their ratio of individual increase is small. The larger never produce more than three, nor the smaller species more than four young ones annually, while the birds on which they more especially prey, increase at least in full proportion to the havoc made among them. The partridge lays fifteen or sixteen eggs, the pheasant ten or twelve; the sparrow and small woodland birds, five; but rear two, three, or even four broods annually. The pigeon lays only two eggs, but breeds four or five times annually. The water fowl, such as ducks and geese, lay twelve or fourteen eggs; the grouse and ptarmigan as many.

If we turn to the oceanic fish-feeding birds, how numerous, how multitudinous are they! their liquid magazine teems with their prey; it is a treasury which they cannot exhaust. Fishes are not only the prey of birds, but the prey of each other; yet so astonishing is their increase, that neither the efforts of man, nor of birds, nor of themselves, (mutually destroying each other as they do,) perceptibly diminish their numbers. The oceanic birds are less liable to the assaults of eagles, hawks, and other birds of prey, than any other group; and they live in harmony among themselves. Hence, to keep up their numbers, (and great their

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numbers are,) it is not necessary that their annual increase should be at all remarkable; on the contrary, it is below par. The guillemot, the razor-bill, the great auk, and the puffin, lay only a single egg; the cormorant, three or four; the gannet, (of which thousands frequent the Bass-rock and various precipitous islets round the British coast,) a single egg only. The eggs of the terns and gulls are three or four in number; the petrels lay but one. The law is very different that obtains among the true granivorous birds, whose flesh is coveted alike by man and rapacious animals; we allude to the gallinaceous tribe, of which we have already spoken. Among the mammalia, the largest even of the vegetable-feeding animals produce but one at a time. Among birds, on the contrary, the largest bird known, namely, the ostrich, has a numerous progeny; the same may be said of the emeu; yet one would think that from their size these giants of the feathered race were but little obnoxious to the attacks of ferocious enemies. When old, this may be the case, but the young of the ostrich are the prey of the various smaller kinds of feline animals, and of eagles and hawks; and, doubtless, the young of the emeu are slaughtered by the more ferocious species of opossums. Of the morass birds, which pick up insects and worms from the mud and soft earth, into which they plunge their bills, (such as the woodcock, snipe, sandpipers, tringæ, &c.,) the eggs are four in number. The coot lays from seven to ten; the lapwing and plover, four, like the snipe. In all these instances, and we might go on through a whole ornithological series, we shall find the increase, in every instance, adjusted to the ratio of annual diminution. And further, as it regards the great principles of geographical distribution, it is to be observed, that where the larger animals of one group exist, there also exist larger animals of an opponent group, while in regions where the feebler alone are found, there are found only the smaller of their natural enemies. Thus, for example, among mammalia, we find the largest terrestrial species concentrated, as it were, between the inter-tropical and warmer latitudes. It is there that the elephant, the hippopotamus, the rhinoceros, the tapir, among herbivorous animals; and the lion, the tiger, and the leopard, among the ferocious, exist. The same law holds good among the reptiles: there the boa and the python are a terror to man and beast; there, the crocodile, the alligator, and gavial, revel in the water; there are the hugest of the tortoise race; and so, with certain modifications, it is among birds. The eagle ranges over every portion of the globe; the golden eagle is found alike in northern Europe, and in central India; but the ostrich, the cassowary, the rhea, are confined to the hotter regions; the wild peacock graces the woods of India; immense bustards dwell on the plains of that luxuriant region, and the kora bustard, the largest of the tribe, traverses the wilds of Africa. How great is the annual destruction among fishes and insects! but how great is their counterbalancing increase! In the "Philosophical Transactions," for 1769, Mr. Harmer published some "Remarks" on this subject, from which we extract the following

TABLE.

	Weight of Fish.		Weight of Spawn.	Number of Eggs.	Season in which the Eggs are deposited.
	Oz.	Dr.	Grains.		
Carp.....	25	5	2,571	203,109	April 4.
Cod-fish.....	0	0?	12,540	3,686,760	December 23.
Flounders	24	4	2,200	1,357,400	March 14.
Herrings.....	5	10	480	36,960	October 25.
Mackarel.....	18	0	1,223½	546,681	June 18.
Perch.....	8	9	765½	28,323	April 5.
Pike.....	56	4	5,100½	49,304	April 25.
Roach	10	6½	361	81,586	May 2.
Smelt.....	2	0	149½	38,278	March 21.
Sole	14	8	542½	100,362	June 13.
Tench.....	40	0	000?	383,252	May 28.

In the roe of some species of *gadus*, nine millions of eggs have been counted.

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Nor is this extraordinary fecundity the only remarkable circumstance respecting fishes, connected with our present subject; their natural term of existence is very protracted, and as, after a certain period, they breed annually, the aggregate of the offspring of a single fish which may escape the thousand dangers to which it is liable, will amount to an almost incalculable number. "Few accurate observations," says Dr. Fleming, "have been made to determine the age of fishes. The element in which they reside is supposed to preserve them from the pernicious influence of sudden changes of temperature; the slowness of the process of ossification, the coldness of their blood, and the tardiness of all their primary movements, are considered as indicating a lengthened existence. Accordingly, we find the age of the carp has been known to reach to 200 years, and of the pike, 260. The marks, however, by which the age of fishes may be determined, remain yet to be discovered." If then the carp lives 200 years, begins to produce even so late as the tenth year of its life, and produces, on an average, 203,109 eggs yearly, that is, for 199 years, what, reader, will be the product? Reckon it up, and then pause, to admire the wisdom of that law, which, in a creature, the common prey of other fishes, of otters, and various other mammalia, of many birds, and of man himself, thus provides against the extirpation of the species! Granting the same age to the codfish, (and it is, most probably, of very far longer duration,) and what then will be the aggregate? The mind can scarcely take in the idea! Here the balance of creation is maintained, indeed, by the ratio of increase, by dint of numbers!

As extraordinary is the increase which takes place in insects. Although appointed as the food of thousands of birds, to say nothing of reptiles, mammalia, and fishes, are their hordes perceptibly thinned? Does not the air teem with them? After the vast destruction among them, multitudes, countless multitudes, still remain to play their allotted part—to fulfil the design of their existence. How wisely, how wonderfully is the plan of creation ordered! amidst all this scene of destruction and renovation, there is no clashing of the intricate parts of their vast machine, but all goes on in harmonious accordance. The eye of God is over it all, and not a sparrow falls to the ground without his permission. We, who can only see in part, and know in part, are too apt to see evil where there is good; to consider that as confusion which is really order; and to condemn, where we ought to admire. The great principles upon which the animated tribes of our globe preserve their respective balance, are those, as we have said, of destruction and renovation, modified in a numerical point of view, by various rules which infinite wisdom has ordered. And all this scene is acting, moment by moment, around us; we are ourselves actors in it; the stream of time is bearing all living things onwards, all are fulfilling their destiny. Much there is yet to be cleared up, much yet remains dark and mysterious; but until the veil is drawn aside, let us humbly bow before the God of all worlds, whose power is everlasting, and whose mercy endureth for ever.

M.

THE SYMPATHY OF CHRIST.

It was not a temporary character which the Lord Jesus assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour; they survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history, I hear it in the parting words to his mother from the cross, I see it in his unaltered form when he rose triumphant from the grave, I perceive it in his tenderness for the scruples of the unbelieving Thomas, and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and endearing as ever. We have a Priest on high, who is touched with a fellow-feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal, and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a Friend who bears the form of the species, and knows its infirmities, is there to plead for me.—*Dr. Chalmers.*

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BALSAMODENDRON, GILEADENSE.

BALM OF GILEAD.

"And, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt," Gen. xxxvii. 25.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22.

"They traded in thy market wheat of Minnith and Pannag, and honey, and oil, and balm," Ezek. xxvii. 17.

The last clause in the second of these passages, is not translated with sufficient accuracy; since a reference to the appropriate meaning of the terms there used, intimates to us, that a state of convalescence, rather than a recovery, is pointed at. It is not true, in physic, that a medicine will at once recover a patient, where the disease is serious, be it chosen with ever so much skill and happiness. Medicine well applied advances the process of restoration, which is the literal import of the terms here used. It makes the sick man better, but not well, without some expense of time and patience.

Between things spiritual and things natural, a beautiful analogy may often be discovered; and it frequently happens, that the more we labour to understand each of them respectively, the more complete and interesting this analogy becomes. In the instance before us, the exhibition of medicine does not at once restore the body to its original condition of health; neither does the grace of God, when applied to the heart, or spiritual part of a man, suddenly recall it to its pristine state of holiness. He who, in moments when the motions of sin are becalmed, and the allurements of the world are less enticing, should think that his health is entirely recovered, would be lamentably mistaken. But though, in dealing with ourselves, we are not allowed to look for perfect health of soul in this world, yet

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the process of restoration should be advancing; and as the work of conviction lays open new ramifications of the disease, the blood of Christ, that true balm of Gilead, applied to the conscience, should work in us increasing symptoms of returning health and amendment.

The words *minnith* and *pannag* in the third passage cited above, are solitary terms, and therefore somewhat ambiguous in their explication. The whole passage might perhaps stand thus: "Judah, and the land of Israel, these were thy merchants in choice wheat, and balsam, and honey, and olive-oil, and balm of Gilead."

What particular kind of balsam, or sweet odour, was understood by the word *pannag*, might form a matter of curious speculation and conjecture. But in this acceptation, ancient versions and commentators explained it. The Vulgate have rendered *minnith* by *primo*, or chief, which is supported by the etymology of the original word, implying choice or kind, and doubtless the best.

The balsamodendron has been lately separated from the amyris, of which it was formerly a part, by a reference to one mark of distinction, which would be obvious and interesting to every eye. In all the genuine species of amyris, the leaves are punctured with pellucid dots, so that, when held up between the eye and the sun, the light is seen darting through a countless number of lucid specks. But in the balsamodendron these pellucid dots are wanting. The generic character consists in a calyx, with four permanent segments; a corolla, with four linear or narrow petals; stamens eight, that is, twice the number of petals and calyx segments: they are inserted into a ring-shaped disk. The drupe, or fruit, is marked with four seams or sutures, and contains two cells, with one seed in each.

In the amyris, there is only one cell in the nut, which forms another mark of easy distinction between that genus and the balsamodendron.

There is another tree which yields the balm of Gilead, namely, the balsamodendron opobalsamum, which is a native of Arabia Felix. In this the leaves are composed of several pairs of leaflets, with an odd one at the end; whereas in the gilladense, the leaflets are ternate, or present themselves in threes.

The opobalsamum, is called the balsam of Mecca, and often confounded with the balsam of Gilead, inasmuch as both the trees grow near Mecca.

Judea was famed for nothing more than for the balsam, which, in the time of Alexander, was valued at twice its weight in silver; and though in the days of Pliny, the produce of the balsam had been greatly increased by propagation, still it appears from calculation, that when sold in the exchequer at Rome, the trees being considered as government property, the price amounted to rather more than twice its weight in silver, which is a remarkable fact, for increase of quantity has generally a tendency to lower the price of articles in commerce. But such was the pre-eminence attached to it, that the number of purchasers outstripped the augmentation in the annual produce. In this particular it resembled the spiritual balm, which loses none of its preciousness by extension. For were every inhabitant on the face of the globe made a partaker of the "benefit," the blood of Christ, which cleanseth from all sin, would not be lowered the least degree in the estimation of each individual believer.

The high price of this balsam opened a wide door for fraud, and every art which cunning, stimulated by the hope of gain, could devise, was put in practice to increase the original quantity by debasing the quality. Thus we are told that about an English pint, sold by the treasury to the merchant for 300 deniers, was so far increased in mass by adulteration, that it fetched 1000 deniers in the return.

We are told, that it was customary to wound the bark by a cutting instrument made of bone, for if a metallic edge was applied to the tree it soon began to sicken, and die. There is no more mystery in this than can easily be accounted for. A knife or a hatchet would have divided those channels of communication through which nutriment is conveyed to the leaf, as these pass up and down in the bark; but a blunt instrument would bruise and rend some of the vessels for the emission of sap, while many would be left to carry on their important functions in ministering to the health and growth of the tree. It appears that the fruit was valued on account of its fragrance. Salmasius, who has written two bulky folios, now lying by us, to expose the faults of Salinus, a Latin writer on various subjects, is very angry with him for calling the fruit a *pomum*, or apple, and thinks he might

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as well have called a hazel-nut by that name. But we may observe, that the Latin writers were not accustomed, in describing objects of natural history or botany, to use their terms with much scientific precision. In language better defined, a berry holds naked seeds contained in pulp; a pomum or apple has its seeds within a membranous or filmy covering in the midst of a ripening pulp; in a drupe the pulp or fleshy portion invests a nut or stone, that is, a seed with a hard covering, as in the damson. In the balsamodendron the nut is clothed with a fleshy exterior, which constitutes it a drupe. Salinus was aware of the existence of this fleshy covering, and hence he called it by the nearest term at hand, a pomum; Salmasius had only heard of the nut, whence his displeasure at the impropriety of Salinus.

After the fruit, the bark, it seems, was most valued; then the wood. No part of the tree, therefore, was without its allotment of sweet perfume. Strabo, the prince of ancient geographers, gives the following account of the balm of Gilead tree. "There is a field near Jericho in Palestine, in which there is a nursery of balsam trees. This tree is a certain small, odorous, aromatic, and shrubby tree, not unlike the turpentine tree. When an incision is made into its bark, it yields a juice resembling viscid and tenacious milk, which, when received in shells, coagulates; it wonderfully cures headaches, recent inflammation of the eyes, and heavinesses; and what contributes much to the value of this medicine is, that it is found no where else but here." Book xiv.

HINTS ON THE NEW POOR LAW.—No. VII.

The letters which have been inserted in the *Visitor* on the subject of the New Poor Law, may now be closed with a few remarks, chiefly of a general nature.

The principal object kept in view in these communications, as stated at the beginning, was to call upon men of religious principles and humane feelings, not to withdraw from the office of guardian, under the mistaken idea that the duties of the office involved any thing contrary to the law of God, and opposed to honourable and upright conduct. This proposition led to remarks upon the provisions and enactments of the New Poor Law, illustrated by some facts and circumstances which have fallen under my own observation; and I trust it has been shown, that the office of guardian is a very important one, and that, in the right discharge of it, much may be done to promote the general interests of the community at large, and the individual welfare of those to whom its regulations and enactments refer. The unfounded allegations to the contrary appear now to have little effect upon the public mind, as the difficulties attending the introduction of such an important measure are passing away; and if the contents of my letters should have assisted in removing the misapprehensions of only one able and active mind, so as to induce its possessor to undertake the office, and faithfully to discharge its duties, the time and trouble will not have been misapplied.

It is, however, again desirable to caution against too sanguine expectations. Deeply rooted evils like those which have accumulated under the Old Law, cannot easily be eradicated; much time and patience in the application of remedies is necessary; but certainly good effects have appeared already, enough to show that the system, if properly carried out, will be very beneficial; to none more so than to the paupers themselves, and particularly to their children. These are strong additional arguments why the christian should *personally assist* in carrying forward the present system, thereby infusing the leaven of Bible principles into its administration, resisting all wrong conduct, oppression, and corruption. And let it be observed, that it never should be supposed there is any thing magical in the system, or that it can be a self-working machinery. All human measures need human operators, and as these are more or less attentive to their duties, so they may be expected proportionally to attain the objects they are desirous to effect. Even the best appointed and most skilfully constructed steam-engine will soon go wrong, if left to an indolent or incompetent engineer; and in the working of the Poor Law much difficulty must be expected from the demoralized state of a large number of those with whom it has to do.

Here I would express pleasure at finding that, although in the first election of guardians, in some instances within my knowledge, considerable efforts were made to choose them upon party principles, yet this line of conduct has tacitly been relinquished; and whatever the opinions

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of the majority of the boards may have been, few, if any, matters of a political character have been introduced into their proceedings. Wherever this has been attempted, I believe it has been very properly discountenanced. It is also satisfactory to find, that the chairmen of the boards are now selected from their being recognised as men of business habits, and respectable, honourable conduct, rather than on account of their rank in life, or political prominence in society. Let me not be misunderstood. If a person of rank or influence can and will attend properly and regularly to the duties of a board, it is desirable he should be its chairman; but if he is only to be expected when questions affecting patronage or local interests come forward, the office will not be found pleasant to himself, nor will he be able to discharge it with so much practical usefulness as a less elevated individual.

The right training of the children appears to be one of the most important matters under the new system; and it is satisfactory to find, that the commissioners discourage the system of parishes binding out with a premium. They say, and very truly, that by this means, even if a good master is found, the child of undeserving parents probably is put into a desirable situation, to the exclusion of the child of a hard-working, independent man, who cannot afford to pay so much by way of premium. Besides, the generality of applications for "parish 'prentices" have been from bad masters, whose main object was the sum of money given with them; and while the parish obtained a momentary relief, the child was made miserable, and very likely to be a burden in future years. Let the children be taught useful habits, and there will be no difficulty in getting them properly out into life, when they are able to earn their livelihood.

The new system has done much to remove the false idea of a superabundance of labour. I know instances of parishes, where there were tens, and even scores, of young men hanging about on a miserable parish pittance, corrupted and corrupting; and an opinion was abroad in the neighbourhood, of there being too many labourers. The New Law did not allow the continuance of the out-allowance, but offered maintenance and employment in the union-house. This induced these men to make efforts they had not previously found desirable. To use nearly the words of Crabbe:—

> "——— the unexerted strength,
> Long lost to action, is compelled at length
> Aside its slough of indolence to throw."

They have found work, some near, and some further off; no superabundance of labourers now exists; the idlers have vanished, and the industrious, independent labourer is receiving increased wages, which the farmer can well afford to pay, since the burden of the poor-rates is much diminished. It is to be regretted, that the farmer should ever be so blind to his own real interest, as to refuse a small well-earned addition to wages under such circumstances; and in the end he will find that, by "withholding more than is right," he forces a family upon the parish, makes them miserable, and thereby increases his own expenditure to a greater amount. The grasping, screwing principle is too much the favourite practice of many, and some try to make this New Law forward such views. Like every thing else, it may partially be abused, but its provisions, in the end, will punish the mistaken calculators. Thus in one parish, where, even under the New Law, the wages are still ground down, and some out-relief is still afforded from a mistaken feeling of kindness, the expenditure continues nearly the same, and, what is vastly more important, the general want is little diminished; while in another, where the relief in aid has been steadily refused, and where the farmers have given more liberal wages, there is a considerable saving in the rates; some two or three worthless characters are driven to their shifts, but the greater number of the labourers are better off, and the masters are better served. "Do as you would that others should do unto you," is the only principle which is really and permanently advantageous and beneficial to all parties.

I will now close the subject with a serious and earnest appeal to every christian church and community. Let your alms-giving not be diminished; think not that the New Law will justify you, as stewards, in withholding your substance, and refraining from personal attention to the poor of Christ's flock. It is more than ever needed; but let your efforts be more systematically and steadily devoted for their real benefit. I know professing christians of property and influence, who have spent hours in going from house

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to house, retailing unfounded statements of the sufferings of some poor pious person under the new system, and thinking that they showed "love to the brethren" by exciting opposition to the laws of the land. Now, had they made inquiry, they would have found that there was something peculiar in the case, that prevented the mode of proceeding, which they thought desirable, from being carried into execution; and much less time and exertion on their part would have raised sufficient assistance for the object, if really a deserving one, and then pauper relief under the law would not have been required. It is surprising and very painful to find the extent to which pauper aid has been sought by the members of christian churches; nay, even the piety of the person is often alleged as a reason for getting aid from the parish, instead of being used as a plea for help from christian brethren and sisters!

How different was the conduct of the early believers, even after the first days of that happy community had passed! Efforts were made by the christian churches to support their own poor brethren; this is done among the members of the society of "Friends," and in some other cases of christian communities. It would be very desirable that every church and congregation, professing to be devoted followers of the Lord Jesus, should support its poorer brethren, and account it a disgrace to their community, if any really pious member had to resort to the public fund for pauper relief. This would be found more practicable than at first may be supposed; and one essential benefit would be, the searching into character, and requiring a consistent walk from the poorest professor. There would be fewer attempts to obtain the favour or interest of influential persons by outward pretences, while the object really is, that their recommendations may be given for a share of pauper relief; the dispensers of the church aid would necessarily inquire more into the cases, and expose hypocrisy, and discountenance vice. Some churches are *poor*, but it will be found that such have fewer *pauper* members or attendants, than those where the number of richer and more influential leaders has rendered it easy for the poorer attendants to obtain pauper relief. While christians, as christians, remember their peculiar obligations, especially to the members of the "household of faith," let all persons devote at least the whole sum they save by the improvements in the Poor Law, to judicious plans of benevolence, which shall foster and not interfere with industry, and shall give no encouragement to laziness and improvidence.

However, I believe that a personal attention to the poor around us, does tend to quicken our attention to all other useful efforts, and will do much to promote that self-denial which is the proper source of christian charity.

Let our churches seriously consider this subject; it is very important at the present moment; and if, during a few years, the collections for foreign missions were diminished a few pounds, or even scores of pounds, by attending, *first*, to the claims of our own households, which, however, is not likely to be the case, in *the end* the result would be a large increase, from the improved state of moral and religious feeling which might be expected to result from such measures.

MOLUD.

A NARRATIVE OF THE LOSS OF THE EAST INDIA COMPANY'S SHIP, "THE CABALVA:"

WHICH WAS WRECKED, ON THE MORNING OF THE 7TH OF JULY, 1818, UPON THE CARGADOS GARRAGOS REEF, IN THE INDIAN OCEAN.—BY ONE OF THE OFFICERS.

IN giving an account of the misfortunes which attended the Hon. East India Company's ship, the Cabalva, it will be proper to mention some of the events that occurred on her passage towards India, and which appear to be connected with the subsequent shipwreck. The Cabalva was rated at 1200 tons, bound for China direct, under the command of captain Dalrymple. The ships company amounted to 130 men, including six officers, a surgeon, and surgeon's mate, seven midshipmen, and one passenger, who had been a purser in the service, and was proceeding to Canton. The cargo consisted of cloth, muslin, iron, lead, beer, stationery, and spanish dollars; besides smaller investments of watches, perfumery, &c.

We sailed from Gravesend on the 14th of April, 1818, and continued our course down the channel, in company with the East India Company's ship,

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"The Lady Melville," with a fair wind and hazy sky; the ship being in charge of an experienced, steady old pilot. On the 17th of April, at eleven o'clock in the forenoon, while we were sailing along very quietly, at the rate of seven miles an hour, the Ower-light vessel then bearing N. N. E., the ship touched the ground, slightly at first, but four or five smart shocks followed in quick succession. The pilot, alarmed at this sudden and unexpected disaster, turned pale, but immediately recollecting himself, ordered the helm to be put a-port, and we got into deep water, without being stopped. The carpenter reported, "Four inches;" shortly after, "Nine inches of water in the well."

A consultation of officers was held, to consider whether we should run into port for repair, or proceed on our voyage, and the latter, unfortunately, was determined upon; for the leak increased to fourteen inches an hour, and we were obliged to keep the pumps going day and night without intermission.

We continued our voyage with a fair wind, and spoke the "Scaleby Castle," off the Cape of Good Hope, which informed us, that the Ower-light vessel had been drifting in shore several miles, at the time we passed it, which at once explained the cause of our accident, and took away any blame that might have attached to the pilot, captain, or officers on that account.

A few days after, we parted company with the "Scaleby Castle," and "Lady Melville," in a gale of wind, which increased our leak to twenty inches an hour. A consultation of officers was again held, and it was determined to shape our course for Bombay, in order to repair the ship in dock; and as we had experienced contrary winds while endeavouring to go up the Mozambique channel, we took the outer passage, with the intention of going between the isles of Mauritius and Bourbon.

Wind and weather continued to favour us after having doubled the Cape; and on sunday, the 5th of July, we were, according to the ship's reckoning, close to the Mauritius, where captain Dalrymple intended heaving to, for two or three hours, in order to see his brother, a colonel in the army, who was stationed upon the island. We kept a good look-out on sunday night and monday morning, but the weather was hazy and rainy, and seeing no land, we continued our sail.

Tuesday, July 7th.—At four o'clock in the morning, the watch was relieved as usual, and I was called on deck to keep the morning watch, under the second officer. I received orders to keep a good look-out a-head, and having relieved the fourth officer, I stationed two men on the fore-yard, and one on each cat's-head, and mustered the forecastle watch, and walked the waist, expecting to receive orders for washing the deck.

It was now the darkest part of the night, being about an hour after the moon's setting, and as long before daylight; but the stars were glittering above us, the sky was cloudless and clear, and the wind moderate; and we were going under easy sail, with a breeze on the quarter, at the rate of seven miles and a half an hour. The people were lying down on the decks to sleep, and soon every thing was quiet, except the sea breaking against our bows, and the doleful shrieking of many birds, that were flying over our mast-heads.

I had been walking the waist nearly half an hour, looking at the serene sky and spangled firmament, and little aware how near we were to danger, when the men that were stationed aloft, sang out repeatedly, one after another, "Breakers on the larboard bow! hard a-port! hard a-port! it is too late! it is all over! hard a-port!"

I was immediately aware that there was no time to lose, and having repeated the words to the officer on the watch, I ran aft to the wheel. The helm flew a-port, the ship rounded to, she scraped along the rock several seconds, and then stopped at once with a shock that affected her whole frame; shaking the masts like a leaf, and spinning the wheel round like a top, till the helm was hard a-starboard again, which threw the man at the wheel clean over to leeward, and left him apparently lifeless; and as I never saw him afterwards, I suppose he was either killed upon the spot, or disabled from saving himself. One of the men likewise, whom I had stationed on the fore-yard-arm, was flung off, and either killed or drowned. Every body ran up from below; the last shock had thrown most of them out of their hammocks and cots; and, in a moment, the upper deck was crowded with people, most of them half-naked, presenting an awful scene of

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noise, terror, and confusion. The loud, commanding voices of the captain and officers were heard now and then, between a horrid confused noise of howling and lamenting, of crashing and parting beams, ribs, masts, and yards; and of the overwhelming surf that violently washed over all.

"Clear away the boats!" was the cry; but this was more easily said than done: a great many sung out, but few set to work; and the surf was knocking the ship about so dreadfully that it was with difficulty we could keep on our feet. "Cut away the main-mast; cut away the fore-mast; stand clear the masts." Every body secured himself as well as he could, full of anxious expectation; an awful silence ensued for a few minutes, then we heard the repeated blows of hatchets and tomahawks, and down they tumbled, masts, yards, and sails, with a tremendous crash.

"There goes the Cabalva," said I to myself, though still unwilling to give up all hopes, and continuing my work in cutting away the bowsprit, the anchor, and any thing that I thought would lighten the ship, and delay her total destruction. The breaking of day was hailed with three cheers, and followed with new vigour and hope, as a ship was supposed to be seen at a distance coming towards us: but the increasing light gradually dispelled the delusion, and what we had considered a friendly sail was only some craggy points of rock projecting through the water.

Some of the officers and sailors were engaged in clearing away the large cutter, which was at length, with great difficulty, effected; and as soon as she was afloat, a great number of active young people jumped into her, pushing back by force some weak and helpless wretches, and leaving them to shift for themselves. Capt. Dalrymple was asked to go in her, but refused. I crawled on the forecastle, and took a good hold round the best bower anchor stock, and kept a look-out for land, or ships, or any thing consolatory. The ship was now washed quite in two, the poop and forecastle being the only parts out of water, and over these the surf was continually breaking. I saw the captain, and most of the people that had been left, swimming to leeward of the wreck, between a variety of timber, ribs, yards, and spars, half afloat and half drowning. I saw at a distance the large cutter, with about thirty people in her, dancing over the surf with a wonderful liveliness, until she touched the rock, when a tremendous surf broke over her, and washed every person clean out, dashing them against the rocks. Soon after I saw Mr. Grant, the surgeon's assistant, a most amiable young man, and one of my best friends, striking out from the wreck with a great deal of courage, and trusting too much to his own swimming: he struggled with the surf for some time, till he was obliged to give up the unequal contest, and sank before my eyes.

While I was watching an opportunity to get a passage to the rock, which was not above 150 yards from the wreck, and seeing nothing but death and devastation around me, and mountains of water slowly rolling towards the wreck in regular succession, announcing their dreadful bursting by their white-crested tops; a sailor came up to me out of the cuddy, which was still mostly out of water, showing evidently by his unconcerned looks that he had taken some spirituous refreshment in the captain's cabin. He said to me, "It is almost time to be off out of this, don't you think it is, Mister ———?" "I do not know, Jones, what to advise you, but I shall weather it out here a little longer." "I must," said he, "get a chew of tobacco first, else I am sure I sha'nt live;" and down he dived into the wreck, and presently came up in the act of forming a quid in his hand, and struck out for the rock, saying, "Good bye, sir, here I goes." I could not help smiling, and followed him with my eyes, till he had reached the rock safely, assisted by a bale of cloth, which he picked up on his passage, and which kept his body from dashing against the rocks.

The number of people to leeward of the wreck was fast diminishing; some were drowned, and others reaching the rocks singly, or on spars, rafts, and pieces of wreck. Out of eighty or ninety who were left on board after the departure of the boat, I only saw twenty or thirty, and these nearly overcome with fatigue. Amongst them were captain Dalrymple, the fifth mate, and two midshipmen, apparently irresolute what to do. In contrast with the foregoing I heard three or four sailors making merry in the captain's cabin over some bottles of wine and brandy. My reflections on what I saw and heard, and on my own situation, were not very pleasant: but I

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kept myself as composed as I could, and recommended myself to the care of Him who rules the stormy waves, and who said to the raging sea, "Peace, be still."

In the meanwhile the long boat, which was large enough to hold all that were left behind, got clear of the wreck. The captain, the fifth mate, and about twenty men, and myself, sought safety in her, but she was soon stove to pieces, close by the wreck, against large pieces of timber, and every one then endeavoured to save himself as well as he could. Four or five were drowned in the attempt. Captain Dalrymple continued in the long boat until he was up to his middle in water. I likewise saw in the wreck of the boat, near the captain, a poor lad, who was making his first voyage, and who was the servant of our mess, sitting up to his middle in water, with one of his arms broken by the fall of some timber, bewailing his sad fate, and calling upon me for assistance: but alas, assistance was impossible, and he was presently washed over, and drowned.

Shortly after I had an opportunity of seeking safety on a large raft of booms, which was now breaking adrift from the wreck, and was enabled to pick up several fellow-sufferers, by heaving a rope's end to them to lay hold of. The captain with much difficulty reached this raft, and two midshipmen, with sixteen or twenty sailors, managed, by different methods, to get upon it; and we are now floating towards the rock. The spars unfortunately turned broadside to the surf, which rolled them about so furiously, that few could keep their hold: (and I lift up my hands with my heart to Heaven, with the utmost gratitude, when I think of my safe deliverance from so perilous a situation.) Several had their arms and legs broken, for every one tried to keep uppermost, and the stronger trod, without hesitation, on the bodies of their weak and maimed companions. But it is impossible to give an idea of the scene to one who did not witness it. For myself, every time I saw the surf coming, I let go the spars, and took to swimming till it was over, and then laid hold of them again. After twelve or fourteen succeeding surfs, the raft was thrown on the rock. Capt. Dalrymple, whom I particularly noticed, although it was not in my power to render him any assistance, was missed after the second surf, and never afterwards seen alive. Beloved as he was by all the officers and ship's company, for his generosity and kind usage to every one, his death was felt severely by us all; but at the time we were too much engrossed with our own safety to think much of our fellow-sufferers. Six or seven sailors shared the same fate as the captain. The rest reached the rock, quite exhausted and sadly bruised, where they found others sitting in a state of inactivity, lamenting over their unhappy fate, instead of trying to better their situation. We had left behind, on board the wreck, the fifth officer and five or six sailors, who shortly after came ashore (if such a term can be applied to rocks where we were covered to the middle with water) in the captain's cutter.

I got to the rock safe, but bruised all over, and naked, and received a hearty welcome from my companions in misfortune; and I experienced on this occasion, an act of kindness and attention from one of the sailors, of which I shall always retain a grateful recollection. This person's name was William Madden, and he had been one of my shipmates in a former voyage, when I was midshipman on board the "Marquis of Ely:" as soon as he saw me on the rock, he got me a draught of beer, and clothed me as well as he could, with what wearing apparel he could pick up.

All that were alive had now reached the rock, and some mutilated corpses were thrown up. The number of the drowned, including captain Dalrymple, and Mr. Grant, the surgeon's assistant, amounted to seventeen. The rest of the officers, and about a hundred and ten sailors, were safe for the present moment, although under constant apprehensions soon to perish in a more wretched manner even than their companions, either by being drowned at high-water, or starved for want of provisions.

It is impossible to give any thing like a true description of the scene exhibited on this coral reef, which, when the ship first struck, was almost completely covered with water, but which gradually rose out of the sea, as the tide was ebbing, and kept off the vehemence of the surf. It was covered with pieces of wreck, and the valuable contents of the Cabalva's hold, bales of cloth, casks, cases, trunks, chests, were strewed about in great abundance; the people were in a state of unruly confusion; nobody was acknowledged as head, but every one was his own master, and helped himself to his own

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liking; some to spanish dollars, some to gold watches and valuable trinkets; while others were regaling themselves over casks of brandy, beer, and wine, and thus disabling themselves from rendering any assistance either for the general good, or for their own safety; some plundering or destroying whatever came in their way; some attempting to build a raft, while others were trying to repair the boats; others again were wandering towards some low sand-banks which appear to extend along the horizon, to the N. W., for a distance of three or four miles; and the officers were busily employed in knocking in the heads of the spirit and wine casks, and endeavouring to establish some sort of order; but this was in vain, for most of the people were nearly drunk, and by no means disposed, or able, to do any thing for the common good. Meanwhile the water was again rising fast, and it was evident the rock would be overflowed in a short time.

Perceiving that nothing was to be effected where we were, I walked off, very much disgusted at the behaviour of our shipmates, directing my course to the sand-banks, without well knowing for what purpose, for they appeared as likely to be overflowed at high water as the rock which I was leaving. Five or six sailors followed me, each provided with a bottle or two of port wine; but not a morsel of any thing to eat was to be found about the rock. We walked on very slowly over hard uneven rocks, barefooted and up to our middle in water, and were fortunate enough to meet with a young shark on our passage, which was killed after half an hour's chase, and promised to make a good meal for ten or twenty persons. We dragged it along behind us, and arrived about noon on a little sand bank, four or five feet above the surface of the sea, about a hundred and forty yards in length, and about eighty in breadth, where part of our people were already assembled, exhibiting a most ludicrous and singular spectacle. Some of them were wrapped in pieces of cloth of the most glaring and brilliant colours, some in muslins and silks, and most of them wearing a sort of turban; but some of them, more tasteful than the rest, had bonnets or fancy caps, which had been sent out as private trade for the China market. They all had muslin, cloth, or beautiful furs wrapped round their feet, which had been much lacerated while wading from the wreck to the sand; and they were all provided with a fair allowance of cherry brandy or wine; the effects of which most of them had begun to feel. Some were asleep, some quarrelling and boxing, some skylarking, some catching birds, which appeared to be very much astonished at our arrival, and eyed us so closely, that we caught several before they began to be shy, or to understand what sort of new neighbours they had got.

Amidst all the various occupations which the people were following, none, I am sorry to say, seemed impressed with serious and suitable reflections, that in a few hours they might all possibly be washed into a watery grave. I spoke to several of the most steady-looking of them, in order to induce them to return to the wreck, and endeavour to save some provisions and water before the ship went totally to pieces; but they answered me in such fine and elegant terms, and made such long harangues, that I soon gave over the task, convinced that there was not a sober man amongst them. Tired, vexed, and bruised all over, I lay down on the sand, in order, if possible, to take an hour's rest till the noon-day heat was past, recommending myself to the protection of that gracious Providence, which had hitherto preserved me amidst so many dangers, and feeling most grateful that the virtuous and religious principles which had been instilled into my youthful mind, by the precepts and examples of kind parents and friends, had, through Divine grace, enabled me to avoid those evils into which most of my companions had fallen. And if any of those young persons who may read this narrative should ever be placed in similar circumstances, let me affectionately recommend to them to avoid the dangerous allurements of intemperance, and to place their trust in that Almighty Being, who kindly watches over those who rely upon him. I had a comfortable sleep, and when I awoke, I found almost all the ship's company assembled round me: they had brought from the wreck six or seven pieces of pork, three buckets of fresh water, and some dozen bottles of wine; the whole, together with the shark, and two or three lobsters, affording a grateful, though scanty meal, for upwards of 100 people. The large cutter had been hauled twenty or thirty yards upon the rocks soon after we had reached them, and the fifth officer, with

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eight men, had passed the night in her. The tide flowing in the afternoon, completely inundated the rock, and the wind drove every thing light and floatable over to the sand-bank, which was situated three or four miles to leeward of the wreck. We were all busily employed in picking up whatever useful articles we could meet with, but these were very rare, in comparison of the useless ones which came ashore; such as lavender water, perfumed soap, stationery, pomatum, muslin, &c. A fire was lighted by striking a razor against a piece of glass, with the assistance of some rags and some gunpowder which had been thrown on the rock quite dry. The people expressed their thanks for this blessing with three hearty cheers.

In the evening we built a tent out of a part of the wreck, and covered it with pieces of cloth; but as this could not contain more than thirty-five or forty people, the officers and all that went under the name of gentlemen before, now had the satisfaction to see their own servants, cooks, and sweepers, and sailors, taking possession of it: while they, with the weak and infirm, were shut out for the night, in rain and cold. Our constant apprehensions of being overflowed subsided partly after midnight, for we then observed the water to fall again, without having risen so high as we expected; and the morning was spent with less anxiety of mind, and more comfort, though we were exposed to heavy showers of rain till day-light.

Wednesday, July 8th.—What little provisions remained, were given in charge of the officers, with the consent of all the well-meaning people; and as we had had a very scanty meal on the preceding day, an early breakfast was served out this morning, consisting of a small slice of pork, about two ounces weight, and a dram of beer in a coffee-cup to each person. We then set out in different parties to make the most of the day: the strongest and heartiest of the well-disposed volunteered to wade back to the wreck, the forecastle and poop being still visible between the breakers, partly to get provisions and water, but principally to secure the large cutter. Another gang went to the adjoining sand-bank, where a variety of cases, casks, and pieces of wreck, were cast up. The weak, sick, and lazy, among the latter of whom I was sorry to see some who ought to have set a very different example, stopped at home, as well as some working hands, to erect a flag-staff, to enlarge the tent, and to spread a sufficient quantity of cloth out to the sun to dry against night. Mr. Sewell, the chief officer, was at the head of the party going to the wreck. We set out a little before low water, so as to be back again before flood. After having waded, for upwards of two hours, up to our middles in water, over hard uneven rocks, we fell in with the large cutter, with the people who had been left behind: she was loaded with arms, cutlery, oars, watches, dollars, wine, brandy, muslin, and cloth, with one drowned sheep, twelve drowned fowls, and a pine-apple cheese. Besides these articles in the boat, we collected others that were likely to be useful to us, and we got from the wreck four live pigs, and two live sheep, besides some drowned fowls, all of which we carried in regular procession homeward, where we arrived at about five o'clock, very much exhausted, and were received with great joy by our companions on account of our success. About six o'clock we assembled to dine upon a dram of beer, and a small portion of the drowned fowls; half a leg, or half a wing, being about the amount of each man's allowance. With this scanty fare, we found ourselves refreshed, and from the success of our day's excursion, our hopes and spirits began to revive. Our whole stock of provisions now consisted of five sheep, six pigs, twenty-four dead fowls, fifty pieces of pork and beef, a small keg of flour, three casks of beer, four dozens of wine, one dozen of cherry brandy, and five pine-cheeses; but no biscuits, and no water.

The party that had travelled to the adjoining sand-bank returned with twenty pieces of pork that they had picked up, but nothing else: they said they had left five or six of their companions on one of the sand-banks three or four miles from our encampment.

Farquharson, the caulker's mate, who had shown a great deal of courage and presence of mind on the morning of the wreck, and who was afterwards given over for lost, came to us late in the evening, to our great surprise and joy. He was among the first that saved themselves on the reef, and then waded on for the sand-banks directly. Without saying any thing to any one, he travelled on till night along a chain of low desert sand-banks, sometimes swimming

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from one to another, and sometimes making small rafts of pieces of the wreck that he met with, and thus shoving himself along with a pole. At length, finding himself completely exhausted and worn out, he cut open a bale of cloth that had washed up, and made up a bed for the night, intending to proceed on his journey in the morning. He had expected to have met with a sand-bank higher than the rest, and probably with some vegetation; but upon seeing at sun-rise no appearance of habitable land, and nothing but low desolate sand-banks extending to the N. W., he set out on his way back, and arrived at our tent about seven in the evening. He stated that all the sand-banks were strewed with pieces of wreck, and part of the cargo, but that he had not met with any provisions, and that our bank appeared to be higher than any of the rest.

An officer's watch was set at eight o'clock in the evening, partly to watch the motion of the water, to look out for ships, and to keep the fire in, but principally to guard the provisions. Our feet being dreadfully mangled by walking on the sharp coral rocks, we dressed them carefully with pomatum, and wrapped them in muslin, and by repeating this every evening, we were enabled to make excursions in the day.

Thursday, July 9th.—The night, though rainy and cold, was spent less unpleasantly than the preceding one, and at day-break every body went to work again, except the sick, lazy, and drunken. The carpenter and his mates began to repair the large cutter. The sail-maker, whose bag, containing needles, &c., had providentially been washed upon the sand, began to make sails; and the boatswain to make ropes, by twisting three pieces of muslin together. Strong parties went to the wreck, and to the sand-banks, while others were employed in erecting more tents and heightening the flag-staff. The chief mate, with a party, set out for the sand-banks, and I took a party to the wreck. On our arrival we found that the upper part of the fore-castle and poop was washed a hundred yards nearer to the rock. We went into the cuddy, which was still whole and out of the water, and saw, to our utter astonishment, a sailor lying flat on his face, and fast asleep, close by a cask of brandy that was nearly empty; we awoke him, but he was too far gone to speak, or move of himself; and we put him on a raft, which we had prepared for the purpose of floating home any thing we might be able to save. All that we met with was some sail-ropes, and two or three dozen of wine. Seven or eight men piloted the raft back to the tent, while the rest of us waited to take home the captain's cutter, which to our great joy was found near the wreck, although much damaged. On our way home we met with two sailors of the mutinous drunken set, both wading like ourselves up to the middle in water, and wrangling with each other: one had a hat full of watches, seals, rings, &c.; the other had a muslin belt tied round him, full of dollars, and wanted to bargain with his companion for a gold watch; but not being able to come to terms with him, he made a dive into the hat, and brought up a handful of valuables, the greater part of which fell into the water. This brought on a serious affray; they each put down their load, on a piece of the rock that appeared out of water, and set to for a regular fight. But we did not wait for the issue, considering watches and dollars the most useless things we could meet with; and probably before the contest was over, the waves had washed away the bone of contention.

The arrival of the captain's cutter occasioned much joy; and it was dragged up close to the tents for the carpenter to give her a thorough repair. We dined about six o'clock on our usual allowance of meat and beer, and found that in the course of the day the following articles had been collected from different parts: four butts of fresh water, four casks of beer, three dozens of wine, fifty pieces of beef and pork, a drowned pig, and some sails and rope.

The chief officer, who brought over a great many useful articles from the other sand-banks, stated that he had left behind him sixteen mutinous drunkards, and that he had buried five of our unfortunate ship-mates, whose bodies had been washed on the sand; and that one of them was very much like captain Dalrymple, so far as he could judge by the shape of the body and the flannel dress, the only marks of knowing him again; for, horrid to relate, the head had been cut off, and the fourth finger was wanting, on which finger he usually wore a valuable ring! This shocking account, so disgraceful to humanity, filled us all

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with horror, which was not a little increased on hearing that one of the wretches of the beer-island gang (for such was the appellation given to these sixteen drunken fellows, who had stationed themselves on this sand-bank, where several casks of beer had been driven) had bitten off the finger, not being able to possess himself of the ring in any other way. Many inquiries and searches were made after this ring; but it never was seen or heard of afterwards; and it is not improbable, that the inhuman delinquent had concealed it in the sand, and was not able afterwards to find it, as these fellows were constantly in a state of abominable intoxication.

Friday, July 10th.—The carpenter and sail-makers continued their work in repairing and fitting out the large cutter, for it was upon this that our main hopes rested. We determined the latitude and longitude of our situation by means of the nautical instruments that had been picked up from the wreck, and we ascertained that this shoal was what is laid down as the "Cargados Garragos Reef;" and we calculated that the Isle of France was the nearest inhabited land, bearing S. W. by S., distance 250 miles. It was then proposed to send the cutter, with a few hands and an officer, to endeavour to procure some assistance, and for her to proceed to the Mauritius, Bourbon, or Madagascar, as circumstances might render advisable. In the mean time, however, it was necessary to collect what provisions could be met with. Parties, therefore, set out in different directions, while some began to try their luck by fishing, and others employed themselves in repairing the tents, preparing the victuals, and making trowsers in the best fashion they could from the cloth washed on shore. And at this time the number of sick, lazy, drunk, and grumbling people in our party, had decreased from one-half to one-third of our numbers; some few had left us to join the beer-island gang. The chief mate and myself, with a party of sailors, set out for this distant sand-bank to see what useful articles could be picked up, and after two hours' walk, sometimes up to our necks in water, we arrived at the habitation of the mutineers. I could have hardly thought it possible that such an alteration could have taken place in the course of a few days, in any human beings, as had taken place in these persons. The appearance of our own party was uncouth enough, but still they seemed to retain something of the character of civilized beings; but the people that we found here appeared like savages in the rudest state of barbarism. Most of them had merely a piece of cloth wrapped round their waist, and a sort of turban on their head, the remaining part of the body being naked, and assuming a copper colour, partly from the rays of a nearly vertical sun, and partly from filthiness: every one had a large knife and a bottle of wine or brandy fastened to the cloth that went round his waist, and a cutlass, pistol, or musket, hanging round his shoulder, fastened to a broad stripe of cloth. They had placed about twenty casks of porter on their ends and ranged them in a semicircle, each cask making the back part of a little tent, in order to be handy for tapping, which was done by staving in the head, and the liquor was baled out with a globe-lamp. They had very few provisions, but had caught some fish, which they were frying over a fire when we arrived. It appeared that nearly the whole of their sand-bank was overflowed at high water, and that the sea came within five or six feet of their tents; but the gratification of drinking as much beer as they liked, made them forget all dangers, and their numbers had increased from sixteen to twenty-five.

We built a raft of some spars that we found along the beach, and loaded it with thirty pieces of pork and about three dozen of wine, that we picked up, and arrived at our own settlement about six o'clock in the evening.

Saturday, July 11th.—This day passed under similar occupations. Parties set out again in different directions; and fish-hooks having been made out of the inside work of watches and chronometers, and nets of strips of muslin, or irish linen, many fishermen were seen trying their skill in that way. The number of tents had increased to sixteen, and the people divided themselves into different messes, the same as on board, and every mess had a tent of their own. Two allowances of provisions were served out each day, one at seven in the morning, another at six in the evening, each consisting of about two ounces of meat, and a coffee cup of beer. The fourth officer was appointed steward-general, and he was fully employed from morn till night

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in cutting up the small portions of meat for each individual, (which he did with great integrity, without favour or affection,) and in taking care of the live stock, which now consisted of five pigs and five sheep. The former were fed chiefly on scented soap and pomatum, and for the latter, a bale of hay had most providentially been washed on shore, and as this appeared to be the only food we were likely to get for them, they were put upon short allowance as well as ourselves.

About five o'clock in the evening, all the parties returned from their excursions, after having been very unsuccessful, not having collected any useful article from the wreck, and the fishermen had caught nothing. While we were at dinner, which, besides the usual allowance of pork, consisted of some excellent soup, made from water-slugs and a little shell-fish that was picked up on the bank after the retiring of the water, we heard three roaring cheers outside the tent, and immediately ran out to see what was the matter; when we found that one of the sailors had been digging a hole in the sand, and fresh water sprung up, to the great surprise and joy of all. It was of a milky colour, and rather brackish, but a great blessing notwithstanding; though I am afraid few of us were so thankful as we ought to have been for this, and the various other merciful dispensations of Divine Providence, which we had so wonderfully experienced, and of which we ought, to the latest period of our lives, to retain a grateful remembrance.

Sunday, July 12th:—No sort of work was done to-day, and in the afternoon the people assembled round the cutter, when Mr. Ayres, the purser, delivered an address to them, to something like the following effect:—

"Fellow shipmates and companions in misfortune! When we look around us, and contemplate our situation; when we reflect how narrowly we have just escaped from a watery grave, we cannot, I hope, fail to feel and acknowledge to whom we are indebted for so gracious a preservation. The hand of an all-merciful God has been with us, and it is our duty, on this day, to humble ourselves before him, and to offer up our grateful thanksgiving for so merciful an interposition, and our fervent prayers for a continuance of his Divine protection. While we deplore the loss of our beloved commander, and of many of our shipmates, let us not repine at the decrees of Providence. It was the will of the Almighty that some should perish, as a warning and admonition to us who remain. But let us not be vain enough to imagine that it was from a degree of superior worth or virtue in us, that we have been spared; but rather that it was to allow us space and opportunity to repent of our past sins, and to resolve upon and effect the amendment of our lives. Let us acknowledge ourselves unworthy sinners, and turn our hearts unto God in spirit and in truth. 'If we say that we have no sin, we deceive ourselves; but if we confess our sins, God is faithful and just, and will forgive us our sins,' for the sake of his dear Son; and through his atoning sacrifice he will cleanse us from all sin. for 'Christ Jesus came into the world to save sinners.' Let our providential deliverance not only never be effaced from our minds, but let it serve to impress upon us an abiding sense of the mercies of Him who has snatched us from the jaws of death. And let our late and present sufferings work in us a true repentance, and lead us to that amendment of heart and life, and to that lively faith in our blessed Redeemer, that we may henceforth always be prepared for our latter end. And if our late misfortunes produce this effect in us, we may consider them as the most merciful dispensation that could befal us.

"Although it has pleased the Almighty to cast us on this desert shore, we have great reason to be thankful that he has provided, and continues to provide, for our daily wants, and from hence let us hope that he will provide for us, not only with present subsistence, but with the means of a speedy and safe deliverance; and finally restore us to our parents, wives, children, and dear connexions; for the Lord is loving unto every man, and his 'mercy is over all his works.' Let the mercies which we have experienced, be an assurance to us, that if we now turn unto God with all our heart and all our mind, he will not only save us from temporal death, but will bring us to everlasting life, by purifying our hearts by his Holy Spirit, and filling us with a lively faith in his blessed Son, our Saviour, Jesus Christ. Let us, then, unite cheerfully, with one hand and heart, in the great undertaking of our deliverance,

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which Almighty God appears so conspicuously to have placed within our reach. Let every man do his duty; let us be patient, unanimous, and of good cheer: and with united prayer for our common safety, let us launch our frail bark on the boisterous ocean, under the guidance and protection of that merciful and almighty Being, who stilleth the raging waves, and says to the billowy ocean, 'Peace, be still.' Let no disputes, nor differences of opinion disturb that harmony so necessary for our general safety. Let one heart and soul animate our whole company; and, above all, let us join in fervent prayer and supplications, for a safe voyage to our companions, and a speedy and happy deliverance to us all. And let us never hereafter lay down our heads to rest, without a grateful acknowledgment of God's mercies to us.

"I have now enlarged enough, and have only to entreat that what I have said may enter into your hearts, and that you will now, my fellow-shipmates, companions in misfortune, and joint partakers of the Divine mercy, join me humbly and devoutly in that prayer, which our Lord himself has commanded us.

"Our Father which art in heaven," &c.

(To be completed in our next.)

A COMBINATION OF HORRORS.

The following facts, communicated by professor Edgar, of Belfast, to the Temperance Penny Magazine, deserve general attention:—It appears, from the report of the parliamentary committee on drunkenness, that every twentieth family in the United Kingdom is engaged in the sale of intoxicating drink. Distilled spirit is sold by a very large proportion of these. If distilled spirit, then, be good and wholesome in its own nature, calculated to promote health and strength, and in no way dangerous to morals, as it ought to be before receiving public sanction as a customary beverage, we shall of course find among those engaged in its sale many proofs of its excellence. To enable all your readers to form a correct judgment on the subject, I now furnish a short sketch of the history, during three years, of several publicans, in a country district, in the north of Ireland, on the side of the same road, within the space of a mile.

No. 1. Had made money before commencing business in this place. His wife, once remarkably sober and correct, gradually became a drunkard. Her husband renounced the trade to save her, but too late; she persisted in selling every thing she could pilfer for drink. She is now confined in a madhouse.

No. 2. Got a certificate for selling spirits; never paid the gauger, and had his sign-board pulled down: got ten gallons of whiskey, and his wife and he drank at it till it was gone. He is now in gaol for stealing ducks.

No. 3. Mother-in-law of No. 1, whose wife is mad; also set up in this house, but had to pull down her sign-board in a very short time. She is an old whiskey-seller, and a great drunkard. She had a son who killed himself drinking, and her three daughters, still living, are all drunkards.

No. 4. Had 1100*l.* when he came to this place; lived nine years in it as a whiskey-seller, and, though latterly having no burden of a family upon him, he bequeathed only 264*l.* He was a drunkard. One of his sons was drowned through drunkenness, a second killed himself drinking, a third is living still, a drunken publican.

No. 5. Killed himself by drinking. He died in an awfully hardened state, railing against God and blaspheming. His father was a drunkard, his mother and four sisters are all confirmed drunkards.

No. 6. Both husband and wife sots. The wife died of drunkenness, and the husband was destroying himself and his property so rapidly, that he was compelled to assign over his whole property to trustees, and renounce the trade.

No. 7. The successor of No. 6, in the same house, is a thorough drunkard, and so is his wife. He is nephew to No. 1, whose wife is mad.

N. B. Near this house lives a woman who keeps a private bottle; that is, sells spirits without a license.

No. 8. Came to this house a sober, quiet man, but almost immediately became a drunkard. A christian who visited him on his death-bed told me, that at the very time he was asking him to pray for him, he railed at his wife for not bringing him whiskey fast enough, and he actually shrieked with frantic impatience for the maddening drink. He was found naked and dead on the kitchen floor in the morning, having made a last

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and ineffectual effort to reach the whiskey barrel. His wife was a desperate drunkard, but some time since she swore against whiskey; she still, however, continues to deal forth to others the poison which she has sworn on the holy evangelists not to taste herself.

No. 9. Had two wives who killed themselves by drinking. The second put a jug of whiskey to her head, behind the shop-door, while an acquaintance of mine was present, and drank such a quantity, that in a few minutes she was senseless. The first wife kept a bottle under her pillow, and lay in bed drinking till she died. At her death her husband had 800*l.*, two puncheons of whiskey worth 92*l.*, 25*l.* worth of rum, 25*l.* of cash in his drawer, and a well-furnished house: in three years his second wife was dead of drunkenness, and he was so drunk at her funeral as not to be able to accompany her corpse; and all his property was gone, so that with much difficulty he got off to America.

No. 10. Only about two years in the trade, yet a heavy drinker at night, though contriving, thus far, to keep pretty steady during the day. Two years since his wife was an active, well-proportioned little woman; now she is bloated and swollen.

No. 11. Does not let people sit in his house, nor his door be open on sundays. He says he is making nothing by the trade, and intends giving it up. He commenced the business a short time since, and has another trade.

No. 12. Not more than two years in the spirit trade, yet his wife is a drunkard, and so is he; and he is going rapidly to ruin.

No. 13. Only about a year in business, and seldom at home. He seems to have escaped hitherto.

No. 14. A raging, riotous drunkard, who has been often before courts of justice for assaults and various offences.

No. 15. A great drunkard: a publican for forty years: very poor and very wicked: had a tremendously strong constitution: one of the devil's decoys, who has buried many generations of his drinking companions. When he heard read from a newspaper that two glasses of whiskey at once with sulphur in the morning, were a grand preventive of cholera, he exclaimed with delight that he never heard so much good sense read out of a newspaper before. His wife would not let distilled spirits enter her lips. She had four fine daughters, who all followed her example, and did well; she had an only son, who did not, and is now a sot.

No. 16. The second husband of a woman who was once respectable and rich, but who, in the spirit trade, became a drunkard, though taking a religious periodical, and making a profession. She became horribly wicked and reckless. Her former husband would, in the latter part of his life, run to a whiskey cask, when he could steal an opportunity, draw a jug full, and drink at it till he fell senseless to the ground. The surviving husband is still a publican, and one night, when he was drunk, he gave his wife such a beating that in the morning she was dead.

In a rural district of five square miles, in the immediate vicinity of this mile of road whose spirit-selling history I have been sketching, where, for a considerable period, eighty-five persons took out licenses annually for selling whiskey, a respectable man, whose business was to inspect them, declared, that, without an exception, every man of them was a drunkard, and that at least thirty of their wives were drunkards also.

GERARD BURKE'S PRINCIPLE.

It is an easy thing to maintain good principles so long as they add to our advantage, but not quite so easy when they subject us to losses and inconveniences.

In a certain village it was a custom, that when any one killed a pig, he should send pig-puddings to his neighbours around, and no one in the whole village spoke so much in praise of the custom as Gerard Burke.

"I look upon it," said he, "that this excellent custom does a deal of good among us; it promotes good fellowship, and shows that we have a kindly feeling one towards another. The gammons and the flitches are all the sweeter, when our neighbours have shared the puddings; besides, those who help others, are sure to be helped in their turn. A kind-hearted neighbour is a credit to a whole neighbourhood."

Gerard Burke went even a little beyond this in his zeal to keep up the village custom, for he quoted a text of

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Scripture, in praise of liberality. "The liberal," said he, "deviseth liberal things; and by liberal things shall he stand."

Now, all this would have been very well, had it not been for one awkward circumstance, and that was, that though most of his neighbours kept pigs, Gerard Burke did not keep one; and, consequently, though he regularly came in for his share of their puddings, he never had any to divide among them in return.

This is a world wherein changes are continually taking place, and at last it happened, that Gerard Burke so far altered his plans as to get a pig.

Gerard had so long profited by the village custom, and so loudly spoken in praise of a liberal spirit, that every one expected him to be more bountiful with his puddings than other people. Christmas got nearer and nearer, and Gerard's pig got fatter and fatter; at last, the very morning came when the pig was to be killed, and the squeals of the struggling animal soon summoned the principal neighbours to the spot.

One praised the pig; another said he would make famous bacon; and a third would have it there would be rare puddings.

"Why, yes," said Gerard Burke, in a coaxing way, "and that reminds me of something that I wanted to say to you. There is nothing like good fellowship in a neighbourhood; nothing like living in peace one with another. The practice of giving away puddings, when a pig is killed, is an excellent custom, certainly, so far as the intention of the thing goes; but the worst of it is, that it does not work well. One thinks that his pig is far better than his neighbour's: and another will have it, that he never gets so many puddings as he gives away. Now, if every man keeps his own pig, and his own puddings, it will prevent a deal of ill-will and discontent. I have been thinking the matter over, and am determined to act from principle, for principle is every thing."

"True! true!" said old Michael James, winking his eye at his neighbours, "principle is every thing, sure enough, but how was it that you never thought of this principle till you had a pig to kill? To be plain with you, master Burke, it strikes me, that you are not inclined to fret much about your principle, so long as you can contrive to keep your puddings."

There are too many, who, like Gerard Burke, take up those principles that will best forward their worldly prosperity, instead of persevering, through good report and ill report, through gain and loss, in christian integrity, and godly sincerity.

HUMAN DEPRAVITY.

That the doctrine of human depravity commends itself to the conscience of every man, is manifest from this fact, that although there are many who deny the universality of the corruption of human nature, yet no one has ever ventured to present himself as an exception, as a person destitute of all bias towards evil in any respect. The arguments brought forward against it are always in behalf of others, who, if their own sentiments could be obtained, would, perhaps, be more likely to confess and bewail the plague of their hearts, than the persons who would make use of their virtues to bring discredit upon a doctrine, which, in their own case, they know to be true. And even when they would adduce examples of persons free from the contamination of this corruption, they are forced to abandon the Scripture standard of duty; a standard which, however, also commends itself to the judgment and consciences of men. The Scripture begins with declaring that, by duty or holiness, it means loving the Lord our God with all our heart, soul, strength, and mind; and loving our neighbours as ourselves; and then it asserts that no man who has not received the Scriptures, and been renewed by means of them, does so love God or his neighbour; and before any one can be prepared to rebut this doctrine, he must be able to produce instances of persons who have proved by their conduct, that they loved the Lord God with all their hearts, and their neighbours as themselves. But no such person has ever been seen among men, except our Lord Jesus Christ. Let those who deny this doctrine, find us a person bearing a character in all respects similar to his, and we shall believe them; but till this be done, we must plead guilty to the charge of universal corruption.—*Carlile.*

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THE PERAMBULATOR—No. V.

WESTMINSTER ABBEY.

It is said, "that a man may be known by the company he keeps," and it might be added, by the places he frequents, also; but, though this latter observation may be generally correct, it is scarcely applicable to the frequenters of Westminster Abbey.

The portals of this far-famed Cathedral are entered by persons of opposite characters; the rich and the poor go there, the gay and the grave, the learned and the ignorant, the infidel and the lowly believer in the gospel of Jesus Christ.

Here, on the sun-shiny days of summer, come people from the country, who, having visited London to see what is wonderful, naturally enough, come to Westminster Abbey. It is near the Parliament houses: it is a grand building: every body goes there: and they must give an account when they return, to those who have never wandered so far from home as London's "faire citie."

These are all valid and substantial reasons why the Abbey should be visited. They gaze around with holiday feelings; listen with good-humoured wonderment to the marvellous description of the attendant who describes the place, and quit the venerable pile in quest of another London lion.

> In blithesome mood they visit every spot,
> The royal palace and the Switzer cot;
> Enjoy with equal gust the glare and gloom,
> The scenes most lively, and the mournful tomb.

Now and then drops in the country manufacturer, to pass away the half-hour he has to spare, before he keeps his appointment in the neighbourhood. He enters with a somewhat impatient air; he regards with a hasty glance the monuments of the dead; his watch is frequently consulted; time flies apace, and "business must be attended to." He cuts a visit short that is a mere parenthesis in the page of his daily pursuits, and hurries off to receive the ready-drawn bill, and take the expected order.

Then comes the soldier, who has long been taught to think that bravery is the highest virtue, and that the effigied warriors, famous for the destruction wrought by them, have the fairest claim to an earthly immortality of renown: his bosom rises high at the sculptured implements of contention, the neighing warhorse, and the wreath of victory on the brow of the dying chieftain. Such would he be, and such the hatchment that he would desire to be erected over his mouldering bones, forgetful of the solemn and awful responsibility he incurs, and of the condemnation pronounced by Scripture on the sons of violence.

The learned student, deciphering the time-worn inscriptions; the antiquary honouring the very dust that covers the mouldering memorials of departed greatness; the man of taste, enthusiastically attached to all that is excellent in human effort; and the poet, with a mind rich in the knowledge of the impressive past, and the high-wrought creations of his imagination,—these wander from one marble group to another, ardently gazing on them all: and Roubiliac, and Bacon; and Flaxman, and Nollekins, and Chantrey, and Westmacott, by turns call forth their admiration.

Men from distant parts, of varied languages, and females in fashionable attire, and London parties, of both sexes, are frequently seen walking amid the long-drawn aisles, while one amongst the rest, gifted with speech, runs over a few celebrated names; praises the "pure gothic" of the place; and repeats a verse of Gray's elegy, which, though written in a country church-yard, is equally applicable to the ornamented Abbey of a crowded city:

> "The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the' inevitable hour;
> The paths of glory lead but to the grave."

Think not that I speak in derision or censure in thus glancing at the peculiarities of those who enter the Abbey of Westminster.

While noting down these reflections, I am standing among the living and the dead, and solemn feelings are gathering within me. The armed knight lying supine upon his tomb, his gauntletted hands raised in supplication; the pendant banners, once floating in the stormy blast of battle, but now hanging motionless: the piles of sculptured marble, commemorating the achievements of the illustrious dead, and the arresting inscriptions that point to the mortal dust mouldering beneath them—all speak the same impressive language, "Prepare to meet thy God." The pageantry of these costly monuments, however highly estimated, will soon pass away.

> "These little things are great to little men,"

but how pitifully poor, how unspeakably

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insignificant must they be in the sight of the High and Holy One, who sitteth on the throne of heaven! The polished marble, and gilded inscription, may be well-pleasing in the eyes of human beings, but "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Think not, because I thus speak, that I undervalue or affect to feel but little interest in works of art and human ingenuity; on the contrary, I am thrillingly alive to their magic influence, and have been gazing on some of these "breathing statues," with enthusiastic admiration. It is only to mark the distinction between what is acceptable to God and man, that I thus speak. Let us not regard those things which call forth the praise of men, as necessarily receiving the approbation of God. There is a greater glory resting round the lowliest turf, that covers the humblest disciple of the Redeemer, than that which gilds the hatchment of a hero, or the mausoleum of an unbelieving monarch.

It would be well if the country visitor and the soldier; the learned man, the antiquarian, and the gifted bard; the young and old; the citizen, and the stranger from a foreign clime, on visiting Westminster Abbey, would apply the often-quoted, but heart-searching inquiry:—

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honour's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death?"

For if these things cannot prolong for a moment the life that now is, they will have no influence on that which is to come.

Few persons of any reflection can visit Westminster Abbey without admiration of the exquisite specimens of human art and ingenuity that decorate the place, without feeling a reverence for the resting-places of so many illustrious dead, and a conviction of the transitory tenure of earthly greatness. While the christian visitant, in addition to these, carries his solicitude into an eternal world, and sighs while he thinks of many of those who have obtained earthly renown.

Though the grave is a more fit place for the language of humiliation than of praise, yet it does not appear unseemly to commemorate on the tomb whatever has been done by the sleeping inhabitant below for God's glory, or man's good. When the sculptor's chisel and the poet's pen are employed to make us love what is truly lovely, and reverence what is worthy of our best regard, according to the Scripture standard, they serve the cause of virtue; it is only when they pander to vice, and offer homage to the unworthy, that they call for reproof.

When sculptured monuments adorned with rhymes,
Perpetuate worthless names, and varnish crimes,
We blush that lagging time should move so slow
To rend their records, and to lay them low:
But when the sepulchre, of age or youth,
Commends the man of virtue, kindness, truth,
We gladly gaze, and heave an honest sigh
That marble is not immortality.

The fables of monkish writers respecting the Abbey, are better passed unheeded. Enough that Segbert the saxon is the supposed founder of the building; that Edward the Confessor and Henry III. both contributed to its execution; and that Henry VII. erected the splendid chapel which bears his name. It was thoroughly repaired and decorated by Sir Christopher Wren, the celebrated architect of St. Paul's, and a new choir by Keen, and an altar by Wyatt, have been added.

The portico called "beautiful," or "Solomon's gate," leading into the north Cross, and the elaborately decorated east-end of the Abbey, seen from the public street, are beyond all praise in point of workmanship.

I have been standing at the western door between the towers to take a general view of the interior; and the great extent, the stately pillars, the lofty roof, the galleries of double columns, the monuments, and the fine stained glass in the north, and the great west window, all have contributed to excite pleasing astonishment and admiration.

I am now standing in that wonder of the world, the chapel of Henry VII., where what before appeared surpassing is surpassed. The brazen gates, the elevated ceiling, wrought with wondrous skill and surprising variety, the double range of windows, the brown-wainscotted stalls, with their beautifully carved Gothic canopies; the brass chapel and tomb of the founder, the pavement of black and white marble; these, and the motionless banners of the chieftains, blazoned with illustrious names well known to victory and fame, are all striking in the extreme. Here the mouldering tenants of the tomb are all of

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"royal blood;" some connexion with royalty being indispensably necessary to secure a resting-place in this peculiar spot.

The ten chapels that are encompassed by the Abbey walls, all contain something which the lover of sculpture must admire. Now and then a solemn epitaph strikes the eye and the heart of the beholder, while not a few marble slabs offer up their unseemly incense of worthless flattery.

Monarchs, statesmen, judges, generals, admirals, poets, painters, and musicians, occupy their several spots of earth: death has assigned them all a dwelling-place.

Here lies the "chief lady of the bedchamber," there, the "greatest heiress in England," and yonder the "master of his majesty's buck-hounds."

Here is a monument that demands a pause, for beneath it reposes the mortal part of Matilda, wife of Henry I., who every day of lent walked barefoot from her palace to the church, wearing a garment of hair, washing and kissing the feet of the poorest people, and giving them alms! Such a one must have been very humble, or very ostentatious; let us hope the former.

The conductor has hastened onwards with a group of visitants, leaving me alone. I have written with my finger on the dust of a monarch's tomb, "Sown in corruption." This is a fit place for reflection. Here kings are crowned, and here they lie down in the grave, making corruption their father, and the worm their mother and their sister. Job xvii. 14. Here they obtain their highest honours, and here they sink to the level of the lowliest of their subjects.

There are some monuments among the many that throng this princely pile, this palace of Death, that usually attract the especial notice of the visitor. The magnificent one of John, duke of Newcastle, is a gorgeous assemblage of massive marble, that excites more surprise than it communicates pleasure.

The lofty memorial raised to the memory of John, duke of Argyle and Greenwich, is very costly, as well as those which commemorate the great earl of Chatham, and general Wolfe.

The marble representation of the murder of Thomas Thynne, as he drove along in his carriage, arrests the eye of the stranger, as well as that of the right honourable Spencer Percival, shot by Bellingham in the lobby of the house of Commons.

The tomb of General George Wade, whereon Fame is sculptured in the act of pushing back Time, who is hastening forward to pull down a pillar inscribed with military trophies, is finely executed; but in a christian temple, we would rather wish to see the records of peace and benevolence.

No monuments, perhaps, secure a greater share of public attention than two executed by Roubiliac: the first erected to the memory of lieutenant general William Hargrave; and the second which commemorates Joseph Gascoigne Nightingale, Esq., and his lady. In the former one, there is a contest between Death and Time, admirably set forth; and in the latter, Death issuing from the tomb to smite the female figure above him, is almost inimitable.

The fine full-length figure of the right honourable George Canning, lately erected, cannot be passed by without admiration.

The reflective visitant of the Abbey will pause on the pavement before the monument of lord Robert Manners and Chatham; for beneath his feet lie the mouldering earth of the rival statesmen, William Pitt and Charles James Fox. The flashing eye has lost its lustre: the throbbing pulse, the beating heart, the eloquent tongue is still, and the voice of contention is no more heard.

—— Taming thought to human pride!
The mighty chiefs sleep side by side.
Drop upon Fox's grave the tear,
'Twill trickle to his rival's bier;
O'er Pitt's the mournful requiem sound,
And Fox's shall the notes rebound.
The solemn echo seems to cry,
"Here let their discords with them die."

Nor will the small white marble monument of the pious Dr. Watts be passed without emotion. The charitable Jonas Hanway, the philanthropic Granville Sharpe, and the learned Sir Isaac Newton, will in turn demand and receive the homage of an affectionate remembrance, far more than the generals and courtiers who are interred here.

Poet's corner and its immediate neighbourhood has a constellation of names known to the lettered page. The monuments of Chaucer, Spencer, Prior, and Camden; Butler, Milton, and Dryden; Addison, Pope, Gay, Thomson, Goldsmith, and other writers, are gazed on by all. Here are monuments, too,

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inscribed to Shakespeare and Garrick. How painful to consider what frivolous and simple feelings and practices the talents of some of these writers have been employed to promote. The inscription on one of these tombs,

> "Life's a jest, and all things show it,
> I thought so once, and now I know it,"

has led to the very suitable reflection:—

> "Life is a solemn scene: this Gay now knows,
> Big with eternal joys, or endless woes."

But the doors of the Abbey are about to be closed, and I must leave this dormitory of the dead.

Dear as earthly glory may have been to them in days that are past, how gladly would the shrouded 'habitants, the mouldering tenants of the tombs, now exchange their proudest monuments for a place among the just!

Death is dealing around his unerring darts! Time is hastening along with the stride of a giant, and soon must "all appear before the judgment-seat of Christ." There is a soul-searching question applicable to each of the illustrious dead that sleep in "dull cold marble;" not, Did he command the applause of listening senates, or achieve a victory on the battle-field? but, Did he die the death of the righteous, and was his latter end like unto his? Not, Is his name graven on marble, or printed in letters of gold, but, Does it appear among the names of those who died in Christ, and is it legibly written in the Book of Eternal Life?

He who can quit the Abbey of Westminster with a mind unsolemnized with considerations of life and death, time and eternity, has visited the place in vain. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity."

THOUGHTS ON DISCRETION.

(Continued from page 276.)

3. *Discretion, or the wisdom of the prudent is profitable to direct in those things that concern our worldly interests.* There is a folly stamped on all the projects and pursuits of some people, that must infallibly bring them to ruin, in spite of all the advantages which Providence puts into their hands. Even in respect to common things it may be said, "Wherefore is there a price put into the hands of a fool to get wisdom, seeing he hath no heart to it?" Perhaps there is no mark of indiscretion more evident than that of acting by impulse and without any settled plan. Common sense suggests the propriety of forming a plan by which to guide our movements; forming it, however, with such a conviction of our liability to err, as will guard us against rejecting prudent counsel, or resisting conviction of any practicable improvement. Indiscretion will almost always be forward either to act on the impulse of the moment, regardless of consequences, or else, hastily to adopt a plan of its own, and stubbornly to adhere to it, in spite of all the remonstrances of judicious friends. Every day exemplifies the evils of such indiscretion, and illustrates and enforces the remarks and cautions of the wise man, "Every purpose is established by counsel: and with good advice make war," or engage in any important enterprise. "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house;" a sentiment which has been thus happily expounded, and which conveys a striking lesson to young beginners at the present day, who are too apt first to make a showy appearance, and then to look after the means of supporting it. "The most needful and profitable work should be first attended to. Men ought to employ their labour and expense in cultivating the land, before they proceed to build and beautify their houses, and furnish them in an elegant style, or even in a commodious manner. For if the house be built, and the land neglected, another man will be likely to possess both of them." Or the proverb may mean, that every thing should be done with deliberation, foresight, and contrivance: "Get all ready, as well as count the cost, before you begin to build." "Discretion is especially needful as a female virtue;" hence it is said "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." The virtuous woman is characterized as "considering a field and purchasing it, as planting a vineyard with the fruit of her hands," and by her industry, discretion, and good management, in every way promoting the ho-

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nour and comfort of her own family, and obtaining the means of relieving the distresses of others. But an indiscreet woman, who wastes time, and squanders away money on trifling visits and expensive pleasures, often proves the ruin of her family, even though it had been in a thriving condition, and though her husband be frugal and industrious; for she acts as if she would pull down her house with her own hands.

4. *Discretion should be exercised in the care of character and reputation.* Of all species of fool-hardiness, that is perhaps one of the most foolish that says, "I don't care what people think of me." We ought not to be indifferent to the opinion that others form of us. "A good name is rather to be chosen than great riches." It is our duty to be respected, and if we act as we ought to do, we may constrain even our very enemies, if we have any, to respect us. Daniel thus constrained the respect of those who were plotting his ruin, and in so doing he brought honour not only to his character, but to the religion he professed. "The presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." If we desire a like honourable distinction, we must avoid not only evil, but the very appearance of evil, and cultivate not only such things as are good and lawful, but such as are lovely and of good report. It is very possible to live far above the opinion of men as to our principles, motives, aims, and at the same time so to act as to secure their good opinions, to constrain them to "take knowledge of us that we have been with Jesus." By this species of holy discretion many opposers have been silenced, and brought to glorify our Father who is in heaven.

A very wicked man, who had continually reviled his godly neighbour, when seized with an alarming illness, sent to request his instant attendance. The pious man came, not a little surprised at the application; "I sent for you," said the sick man, "to make my will and pray for me; my head is distracted, but make haste and write my will, while I have ability to sign it. I cannot tell you what to say, only that you are to be the executor, and then I know it will be managed faithfully and discreetly for my widow and child. And then pray for me; for if God will hear any one's prayers for a dying sinner, I am sure He will hear yours." Thus did the reviler of godliness bear his testimony to the excellence of a consistent man's character. Surely it is the christian's duty to maintain, not only a conscience void of offence both towards God and man, but also to maintain a character above suspicion, and that can command an honourable testimony even from the enemies of the truth.

5. *Discretion should be exercised in the formation of habits.* We are all in a great measure the creatures of habit. That which at first was a matter of indifference, by long use becomes absolutely essential to our comfort. How important, then, that we should guard against such habits as may in any degree be evil, or lead to evil; or which cannot be practised without inconvenience to ourselves or others. Some habits are needlessly expensive; others are injurious in their physical or their moral tendency. Perhaps at first they were thoughtlessly indulged, in a mere frolic or bravado; but by degrees they become interwoven with the very constitution, and hold it with the force of an irresistible chain, and with the corrosiveness of deadly poison. Sound discretion will guard against the first experiment. To a failure in discretion and resolution in this respect, may be traced the ruin of ten thousand inveterate drunkards, to say nothing of the influence of other habits equally pernicious.

6. *Discretion should influence the choice of our society.* It is not uncommonly pleaded by young persons, when warned or remonstrated with on this subject, "He is not exactly a friend; only an acquaintance. I may indulge a little general acquaintance, without suffering it to grow to an intimacy. Besides, I am not obliged to imitate what I see amiss." No; sound discretion would remind us of the sacred proverb, "He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed." "Enter not into the path of the wicked, and go not into the way of evil men: avoid it, pass not by it, turn from it, and pass away." The moth may flutter round the candle, and it is not necessarily obliged to fly into the flame; but common observation

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teaches us that it always does so; and discretion, if we could but impart it to the silly flutterer, would instantly direct its flight far from the centre of dangerous attraction. So would it warn young men, and young women, to keep far from the society of the gay, the vain, the irreligious, the indiscreet.

7. *Discretion has much to do in directing our religious course.* It is not the part of discretion to go wandering from place to place, to indulge the propensity of itching ears; to venture within the precincts of error, in confidence that we shall escape unhurt; to spend time on nice speculations and unprofitable disputations, which ought to be employed in humble devotion and practical improvement. Too many indiscreet professors of religion have entered on these bye-paths, and have made shipwreck of faith and of a good conscience; while the truly stedfast, consistent, and honourable christian, will generally be found to have practised those maxims of sound discretion, "Let thine eyes look right on, and let thine eyelids look straight before thee; ponder the path of thy feet, and let all thy ways be established; turn not to the right hand, nor to the left; remove thy foot from evil." C.

ANIMALCULES.

Those singular animals termed infusory animalcules, or microscopic animals, are for the most part too minute to be seen by the naked eye: they teem in the waters of our globe; every drop containing its myriads; every fluid abounding with its living hosts, active, and vigorous! Nor are the fluids alone their habitation; these atoms of creation are found in plants, in fruits, in grain, in sand, and in paste; in short, their abiding place is universal: they flock in the air we breathe, they are mingled with the dust beneath our feet; our food contains them; they are in us and around us. Of inconceivable minuteness, some being less than the 1-2000th part of a line (or the twelfth part of an inch) in length, so that myriads are at ease in a single drop, yet are they made up of various organs, and exhibit a diversity of external forms. Some, like nothing else in creation, have forms more strange and wild than the most fertile imagination could conceive; others are circular, others triangular, others again are long and slender, some resemble a funnel, some a bell, some are flat, some have tails or limbs, some even change their figure apparently at will. Nor are their movements less varied than their forms; some creep with snail-like pace, as if motion were laborious, others shoot along like a dart, cleaving the waters of their tiny ocean; some rotate like a wheel, others appear almost stationary.

Nor is there less diversity among these creatures with respect to the organs with which they are endowed. In some no mouth can be discovered, their nutriment being probably taken by the absorbing powers of the whole body; in others there is a mouth and internal digestive apparatus, some having even forty or fifty stomachs or reservoirs for food; in many the mouth is set round with long bristle-like rays or ciliæ, the use of which is probably to direct the food to the mouth, that food consisting perhaps of beings far more minute than themselves. Eyes are not denied to several, and can be distinctly recognised. Of the vital powers which these microscopic animalcules possess, we can scarcely form an adequate idea. Upon the fluid in which they live being dried, they appear to die, but revive on the application of fresh liquid, and exhibit their wonted alacrity. For months or years may these dried atoms of existence be carried in the air, scattered over burning sands, or upon the frost-bound shores of the pole; but let the rain descend, the ice thaw, let them be deposited in water, and, as if by enchantment, each becomes reanimate. What then is life? who shall unveil that great mystery? He in whose sight nothing is little, nothing great, the Author of life, has not revealed it.

Many naturalists have pursued the study of the world of animalcules with great zeal. Spallanzani, Muller, Bruguiere, and Lamarck have added much to our information; none, however, have done so much in this branch of natural history as Ehrenberg, a prussian naturalist. To quote the words of Kirby, he "devoted ten years of his life to the investigation of these animals, for which he was particularly qualified by his previous studies and employment, the anatomy of the molluscans of the Red Sea, by which he had been accustomed to the use of microscopes and micrometers. His

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researches, in the infusories during Baron de Humboldt's last journey, extend to more than fifty degrees of longitude, and fourteen degrees of latitude; he went as far as Dongola in Africa, and the Altai mountains in Asia, and examined these animals in a great variety of situations. He found them on Mount Sinai; swarms of various species in the wells of the Oasis of Jupiter Ammon; and at a considerable depth in some Siberian mines, in places entirely deprived of light."

Ehrenberg divides the infusory animalcules, which he regards as forming a sub-kingdom into two great classes: calling the one, from the character of its internal digestive organs, *polygastrica*, or many-stomached; the other, from the form and movements the species exhibit, rotatories, or wheel-like animalcules. As it respects general organization, the latter class appears to stand highest in the scale; the mouth of the rotatories, as we have observed, is surrounded with ciliæ, or a fringe of tentacles; these ciliæ, as the animal rotates, produce a whirlpool, within the vortex of which the prey is drawn, and carried by the impulse to the mouth; thus they obtain their due supply of aliment.

With respect to the polygastrica, many seem to take their food by absorption, as the vinegar eel, but others have distinct mouths, and even eyes.

To what end, some one may ask, have these myriads of atoms of life, these almost "nullities of matter," been created? what part do they take in the polity of organic beings? Who can answer? Speculation is at fault. At all events they display the mighty power of God; they bring to our astonished minds a more extended conception of his creative fiat; they throw a new light upon life and organization. Little more than a century ago, their existence was not even dreamed of; but now, that the microscope has revealed them to our senses, opening the glimpse, as it were, of a new world upon us, let the knowledge thus gained lead us to more sublime thoughts of Him whose "ways are past finding out," and at the same time teach us humbly to feel that we ourselves are as the mere dust of the balance, mere specks in the infinity of space; atoms in the ocean of time. M.

"LOOK BEFORE YOU."

"Why don't you look before you?" cried a sturdy old fishwoman, with a huge basket of fish on her head. "Why don't you look before you?" she exclaimed, as a young gentleman, very respectably dressed, stumbled up against her, and had a narrow escape of receiving the slimy contents of her well-poised basket on his well-brushed coat. The young man passed on without taking any notice, except expressing by a smile his satisfaction at his escape; and the old woman likewise continued her journey, though rather disconcerted by the occasion which had called forth this good piece of advice; for so I, who was passing at the moment, could not but consider it. Oh, thought I, how well, my good friend, would it be for you and I too, did we more frequently think of, and act upon, the advice which you have just now given us.

Several little incidents occurring about the same time, namely; a narrow escape from danger while returning home one evening, occasioned by my own negligence; and the fall of a careless little girl over a footstool near the fire, into which she might have been precipitated, had not a friendly arm been near to save her, with other little circumstances, too trivial to mention here, tended to impress very deeply on my mind, the old woman's remark; and often, very often, have I thought of the importance of the words, "Look before you."

I will turn to the young. My little friend, will you allow a stranger to ask, Do you ever look before you? "Oh yes," you reply "very often, as christmas and midsummer approach, I look before me to the time when I shall enjoy the holidays, and leave for a season the school-room to be welcomed by kind friends at home." Or, perhaps, if older, you reply, "I look before me still further, to the time when I shall exchange the school for the counting-house, and latin and greek for business and accounts." Or, it may be, you are anticipating a still more remote period, even that, when you will be free from the restraint of a "servant" to enjoy the liberty of a "master." And think not that I wish to debar you from thus indulging your powers of forethought. No, but my object in introducing to your notice so simple a sentence, and one apparently so unnecessary, because so universally allowed, is, be-

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cause there is sad reason to fear there are very many who exercise their prospective powers, to a great degree, who yet do not look before them so far as duty and interest require.

Many there are, who by a prudent management "take care for the morrow;" yes, and for the next day too, who yet very seldom look before them beyond the narrow span of the present life. They rise in the morning, and their chief care is, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" They pursue the duties of the day according to their respective stations in life, with alacrity and propriety, looking forward to the time when an honourable independence will, as they fancy, wipe away the present "sweat of their brow." And yet they never propose the important question, What will become of my soul after my body is dead?

Now, my dear reader, young or old, I ask you, is this conduct becoming a rational and immortal being? Far be it from me to condemn you, or to speak in the language of unkind complaint. I hope I see enough in my own heart, to lead me to indulge very charitable feelings towards others; besides which, the religion of that Master whom I wish to serve, even in writing these few lines, commands me to put on "bowels of mercies," "kindness," "tenderness," and "love." Yet, as a sincere friend, I must tell you, that I think if this be your case, you are acting a very unwise part; a part which death-bed reflections will most certainly condemn. And is it so? that you and I possess souls, which must exist through an eternity of happiness or woe? An eternity inconceivably boundless. So boundless that were every grain of sand, that forms the bed of the mighty deep, and every atom that floats in the airy atmosphere, to express a million of ages, yet when the numbers expressed by these countless particles were put together, it would not express a ten thousandth part of its duration. So boundless that

"'Twill always have as long to spend,
As when it first began."

And shall we, can we, dare we be so infatuated and reckless of our own interests, as to fritter away our time here in merely earthly pursuits, and "never to look before us" in serious inquiry, as where we shall spend this "long, long time?" My friend, if you have never before, I beseech you now, to begin to "look before you."

THE GOSPEL.

What is it that has caused the darkness of cruelty and superstition to cease in the land in which we live? "The glorious gospel of the blessed God." "The darkness is past, the true light now shineth."

What is it that can direct the sin-wounded soul, to a remedy to heal his disease; and to a fountain in which he may wash away his guilt? "The glorious gospel of the blessed God:" "The blood of Jesus Christ his Son cleanseth from all sin."

What is it that can guide the young disciple into the highway of holiness? "The glorious gospel of the blessed God!" "When the Spirit of Truth is come, he shall guide you into all truth."

What is it that can console the heart of the christian, when desponding under his indwelling depravity? "The glorious gospel of the blessed God." "Not by works of righteousness which we have done, but according to his mercy he saved us."

What is it that can cheer the aged saint, while standing on the banks of Jordan? "The glorious gospel of the blessed God;" for it assures him that "to die is gain."

Yes! it is the promises contained in the gospel that sustain his mind, and enable him to exult at the end of his earthly career, knowing that his sins have been atoned for, by the sacrifice of Christ, and that he is justified by the imputation of Christ's perfect righteousness, and sanctified by the blessed Spirit. Death has no terror, it is a change of earth for heaven, of trouble and sin for peace and joy. He goes to dwell with Christ, to behold him for ever, and partake of his glory.

Oh! what a glorious gospel is this, which reveals to man such tidings as these; that can make known to him the means by which he may be happy in time, and happy in eternity.

But beware, while you are living under the sound of the "everlasting gospel;" for while unto some it is a savour of life, to others it is a savour of death. Trifle not, then, with its sacred message; but while it is now within your reach, embrace it, and at the same time pray that the Spirit of all grace may open your heart to receive it, "for unto you is the word of salvation sent."

J. E.

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AN ANGLO-SAXON FARMER AND FARM-YARD.

THE ANCIENT BRITONS.

Manners and Customs of the Anglo-Saxons.

(Continued from page 293.)

TURNER, in his history, has given a valuable digest of the general principles of the Saxon laws. The details are interesting, and display justice and equity, founded on a scriptural basis; among them are some enforcing mercy to animals, and the observance of the sabbath as a day of rest from worldly labours. These show the source from whence the legislation was derived. Trial by jury undoubtedly originated among the Anglo-Saxons, and was applied to civil as well as to criminal cases. The principle of this system seems to have been, referring to twelve men of honest and good report, to decide any dispute, after hearing the statements of both parties. The witnesses were examined upon oath, and the punishment for perjury was very severe. Some questions were decided by the wite-na-gemot, and others by the minor courts, called the scire or borough-gemots. The folc-gemots were also a popular judicial assembly. Trial by jury became more generally adopted as the ordeals were laid aside. These were indeed relics of barbarous times. The usual course was for the accused person to plunge his hand into boiling water, or to carry a hot iron a certain distance. The hand was then bound up, and the man was judged innocent or guilty according to its appearance at the end of three days. The ceremonies on these occasions were such as enabled the presiding priests to use many deceptions in favour of the accused.

We must not omit to notice the tithings, which were so general among the Anglo-Saxons, that every freeman who wished to enjoy the protection of the laws, was required to become a member of one of these institutions. Each tithing contained ten families, who were bound to assist one another in cases of distress, and were mutually responsible for each other's good behaviour. No persons of bad character could be admitted into any of these societies; and if any of the members were guilty of misconduct, they were formally expelled, which was one of the greatest disgraces that could be inflicted. At the head of every tithing was placed one of its members, selected on account of his age or experience, and called the tithing-man, or barsholder, from two Saxon words, *bark* a surety, and *alder* a chief. All the little difficulties which most frequently disturb a neighbourhood, were settled in the tithing court; but

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affairs of greater importance were brought before the court of the hundred. Every hundred was reckoned to contain ten tithings Such arrangements were certainly adapted to maintain good order; but they must have suffered many interruptions from the unsettled state of the country; and therefore, the results of these plans, so admirable in themselves, would not equal what might otherwise have been expected from them.

Before we leave this subject, we may remark, that with respect to offences, the leading principle in the Saxon legislature was that of pecuniary compensation, rather than bodily inflictions, for the punishment of crimes. The laws made little difference between injuries committed in passion, and those which were the result of deliberate malice. For this reason, capital punishments were rare; because the death of a man could not repair the evils he had occasioned. We are told that this was a common maxim, "Unwillingly offend, willingly amend."

The orders or ranks of men then existing were chiefly the following. Next to the royal family was the *eorldorman*. He was the chief of a shire, presided in the inferior courts, and ranked with a bishop. The earl appears to have resembled the eorldorman in many respects, and the difference cannot now be clearly ascertained; some suppose that the office was the same, but the title was changed from eorldorman to earl in the Danish times. *Heretoch* and *hold* were titles of dignity, the former being given to military leaders. The *gerefois* or *reeves*, were officers somewhat similar to our justices of the peace. The *thegns* or *thanes* were a sort of nobility, whose rank, whether hereditary or conferred by royal favour, depended upon the possession of landed property. This title also might be conferred upon merchants who made three trading voyages to foreign parts in their own ships. The clergy were divided into the same ranks as those of romish countries in the present day. Many of them possessed high authority in the state, and took an active part in public matters. A *ceorl* was a freeholder or proprietor in his own right, and under some circumstances might obtain official rank and dignity.

Freemen might choose their masters, and leave one service for another, but they were often engaged in laborious and inferior employments. However, their personal rights were respected, and the laws especially engaged to protect them; severe punishments were denounced against any who seized free persons, and sold them into slavery.

But at this period, a large portion of the inhabitants of England, probably three-fourths of the population, were slaves. They were bought and sold in the same manner as cattle or any other commodity; and were enumerated with the beasts, in describing the stock upon an estate, and sometimes branded in a similar manner, to show to whom they belonged. There are repeated instances of slaves being given or bequeathed to monastic establishments. In those days a few shillings would purchase a man and his family. Human beings were openly exposed for sale on the quay of Bristol and in other public places, tied or penned together like sheep or pigs. They were used as draught-cattle; and in one law, teams of men are spoken of with teams of horses and oxen. The mass of slaves was continually increased by various means, as well as from the additions to families already in this condition. A father, if poor, might give up his son to slavery for a term of years, if the child consented. The commission of crimes would frequently cause the offender to be enslaved. But, at the same time, many slaves were made free; some from feelings of humanity and religion on the part of their masters; others purchased their own freedom and that of their families. Alfred also made a law that, in future, when a christian who was a slave was sold, his term of servitude should not exceed six years. This checked the purchase and sale of slaves, and gradually increased the number of freemen. That slavery had existed in England from the first invasion of the Saxons, appears from the anecdote of pope Gregory already related, (page 114.)

The guilds, or clubs, seem to have been associations of individuals, with rules mutually agreed upon; and from these the companies, and even the corporations, of later date, seem to have originated. They were also a sort of friendly societies, and generally manifested that inclination for festive enjoyments, which is one main feature of such associations in the present day. These guilds, however, were useful at that period, in promoting commerce, and forming a sort of influence to balance the power of the nobility. At this day the proceedings of trade are best left to individual enterprise;

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but in those times, union was necessary for mutual protection, and to supply the capital needed for such efforts.

In the state of society which we are describing, it is obvious that trades and manufactures could not exist in their present vast and complicated system. Those most necessary were often pursued by the servants of a family, or by travelling artisans, or others settled in places, with only narrow means; yet the rudiments of trades, manufactures, and commerce, then existed. Smiths, carpenters, and workers in leather, were universally needed; but the artisans employed in more elegant works were comparatively few, and found only among those whose situations afforded peculiar advantages. Dunstan was not only a turbulent ecclesiastic, he was also a skilful goldsmith, and occasionally employed himself in drawing patterns for ladies' needle-work! He also showed his skill as a founder of church bells. Some trifling articles which he had made, were after his death preserved as precious relics. King Edgar, indeed, commanded that every priest should know how to practise some handicraft. This reminds us of the jewish custom, that every scholar should also learn some trade; and the reader will recollect that the disciple of Gamaliel, taught according to the perfect manner of the law of the fathers, was also a tent-maker, and that he found the advantage of having acquired this skill, when labouring as a teacher of the gospel among the heathen.

Spinning, weaving, embroidery, and dyeing, were practised as domestic occupations, as they were among the ancient jews and greeks. An historian says, that the Anglo-Saxon ladies were so famous for their skill in needle-work and embroidery with gold, that these performances were called *Anglicum opus*, (English work.) In a book, written about the year 680, the following simile is used, to show how one virtue alone is not sufficient to form an amiable character. "As it is not a web of one uniform colour and texture, without any variety of figures, that pleaseth the eye; but one that is woven with shuttles filled with threads of purple and many other colours, flying from side to side, and forming a variety of figures and images."

The attention of the Anglo-Saxons to foreign trade has been noticed, and we have seen that the merchants might easily become princes. The articles of Saxon merchandise were as various as those of ancient Tyre, enumerated in Ezek. xxvii.; in some instances, perhaps more so. We find Irish merchants selling cloth at Cambridge, and buying slaves at Bristol; glass and whale-oil were also articles of commerce. Tolls and duties were levied, but the limited extent of commercial intercourse appears from the laws which made housekeepers responsible for their guests, whether traders or merely way-faring men. At one period a regulation was made, that whoever travelled through a wood, or out of the common road, should blow a horn or shout aloud, or else be deemed a thief. There could not be much commercial intercourse when every traveller was an object of suspicion. But even then, smuggling was common, and the pilgrim's garb was often assumed to conceal articles clandestinely introduced.

Upon military arts and dignities we need not dwell. We have seen that, for more than for 500 years, England was continually subjected to wars, from within and from without. The people, in general, were bound to appear in arms at the command of their superiors, but regular standing armies did not exist, unless a few chosen retainers of the kings may be so called. The Saxons did not make much progress in the art of war; they trusted to personal courage to make up for all deficiencies; and made but a poor display of arms and discipline, when compared with their Norman invaders.

The common method of travelling among the Saxons was on horseback, and the great men had numerous retinues. King Canute appeared in public with three thousand men well mounted and armed. Wheel carriages, called *chariots*, were not unknown, as appears by the mention of them in their books, accompanied with delineations. There were light two-wheeled cars, and also four-wheeled vehicles, carrying four or six persons in a sort of hammock, as is represented on page 332, from an engraving, copied by Strutt, from an illumination in an ancient manuscript.

We have many particulars as to the agriculture of the Anglo-Saxons. They found this country already considerably cultivated, and in general pursued the plans adopted by the romanized Britons. Where the land was cleared and fully

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cultivated, the farms were mostly small, and such have ever been the most productive. In some instances, large tracts of land were held by one individual, but then the greater part consisted of moors, marshes, or woods. The Doomsday Book enumerates ploughed land, meadows, pastures, and woodland; and the fields were then, as now, separated by hedges and ditches. There were both wind-mills and water-mills, and the various agricultural instruments depicted in Saxon books, are very like those still used in those parts of England where the modern and more elaborate inventions are unknown. The representation of an Anglo-Saxon farmer and his establishment, on page 329, is copied from Strutt, and the statements of the respective duties of herds and ploughmen nearly resemble those of the present day. The great similarity of all the primary occupations of society in every age and country is very striking, and brings before us the universal application of the curse which followed the disobedience of our first parents, "In the sweat of thy face shalt thou eat bread till thou return to the ground;" and let us rejoice that many blessings are promised to the diligent hand, while the idler every where brings down sufferings upon himself and those connected with him. Above all, let us be thankful that the promised blessing of salvation is as extensive in its application as the curse; for it was foretold of the Saviour, that "in Him shall all nations be blessed."

ANCIENT FOUR-WHEELED CHARIOT.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. VIII.—*Discipline of the Heart.*

ONE of the first steps to be taken, if you would have a character that will stand by you in prosperity and in adversity, in life and death, is *to fortify your mind with fixed principles.*

There is no period of life in which the heart is so much inclined to scepticism and infidelity as in youth. Not that young men are infidels, but the mind is tossed from doubt to doubt, like a light boat leaping from wave to wave. There is no positive settling down into deism or infidelity, but the heart is full of doubting, so that the mind has no position, in morals or religion, fortified. If the restraints of education are so far thrown off as to allow you to indulge in sin, which is in any way disgraceful if known, you will then easily become an infidel. "The nurse of infidelity is sensuality. The young are sensual. The Bible stands in their way. It prohibits the indulgence of 'the lust of the flesh, the lust of the eye, and the pride of life.' But the young mind loves these things, and therefore it hates the Bible, which prohibits them. It is prepared to say, 'If any man will bring me arguments against the Bible, I will thank him; if not, I will invent them. As to infidel arguments, there is no weight in them. They are jejune and refuted. Infidels are not themselves convinced by them. What sort of

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men are infidels? They are loose, fierce, overbearing men. There is nothing in them like sober and serious inquiry. They are the wildest fanatics on earth. Nor have they agreed among themselves on any scheme of truth and felicity. Look at the needs and necessities of man. 'Every pang of grief tells a man he needs a helper; but infidelity provides none. And what can its schemes do for you in death?' Examine your conscience. Why is it that you listen to infidelity? Is not infidelity a low, carnal, wicked course? Is it not the very picture of the prodigal, 'Father, give me the portion of goods which falleth to me?' Why, why will a man be an infidel? Draw out the map of the road of infidelity. It will lead you to such stages, at length, as you could never suspect." This is the testimony of one who had himself travelled the road of infidelity.

I will here put it to my reader to say, whether he can recollect, in all he has known of men from history or observation, a great, discriminating and efficient mind, a mind that has blessed the world in any degree, which was thoroughly imbued with infidel principles? Take the writings of such a mind, and you will, generally speaking, be astonished at the vulgarity, sophistry, puerility, and weakness, which are continually marking its progress. It is justly remarked by some writer, I know not whom, "that the mind which has been warped and biased upon one great subject, is not safely to be trusted upon another." And can we say of a man, "It is true that the evidences of the christian religion, which carry along with them the soundest judgments, and the most profound minds, did not meet a reception in his—it is true that his intellect did not lead him to such conclusions on this subject as we consider to be the necessary conclusions of a balanced mind, but yet in other subjects he was great, deep, searching, noble!" Learning, poetry, and literature, walk hand in hand under the light of the gospel. They are destined to do so; and no where else on earth can they now be found. It is absolutely impossible for any mind, amid all this light, to veil itself in infidelity, and expect to be revered, or influential among men. Supposing even there were no warpings of the mind, and no outrages committed upon it, when it was led to embrace infidelity, still it asks too much of its fellows, when it demands admittance to their communion, and asks permission to guide other minds, when it pretends to pour nothing but the cold light of a December evening upon them. There is so little of sympathy between the mind of an infidel and the enlightened christian part of the community, that, if he hopes to have any influence upon men, it must be upon those who have already made shipwreck of their character and hopes.

Should you, my reader, be among those who have no fixed principles in morals and religion, for your own peace and usefulness, I beg you to settle this subject at once and for ever. Has God ever spoken to man? If so, when and how? These are the most important questions ever asked. And they should be answered and settled, so that the mind may have something to rest upon, so firm that nothing shall move it. We are mere mites creeping on the earth, and oftentimes conceited mites too. We can easily unsettle things, but can erect nothing. We can pull down a church, but, without aid, cannot erect a hovel. The earlier in life you settle your principles, the firmer, more mature, more influential, will your character be. Search the Bible, and try it as you would gold in the furnace. If you doubt its inspiration, sit down to its examination with candour, and with an honest desire to know what is truth: let the examination be as thorough as you please: but, when once made, let it be settled for ever. You will then have something to stand upon. You will have an unerring standard by which to regulate your conduct, your conscience, and your heart. The ship that outrides the storm with the greatest ease, is the one which has her anchors out, her cables stretched, and her sails furled, before the strength of the storm has reached her; and the navigator, who must stand at the helm through the long dark night, does not wait till that night comes, ere he sees that his compass is boxed and properly hung. He who has his religious principles early fixed, has nothing to do but at once, and continually, to act upon them—to carry them out in practice. He has not the delays and the vexations of distrust and doubt now and then, when he stops to examine and settle a principle. Every reader will be convinced of this, who will read over the seventy

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resolutions of President Edwards, all of which were formed before he was twenty years old, and the most important of them before he was nineteen. No mind could form, and act upon, such principles from early life, without becoming great and efficient. I cannot refrain from selecting a few of these as a specimen.

"1. Resolved, that I will do whatsoever I think to be most to the glory of God, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or ever so many myriads of ages hence. Resolved, to do whatever I think to be my *duty*, and most for the good and advantage of mankind in general. Resolved, so to do, whatever *difficulties* I meet with, how many soever, and how great soever."

"4. Resolved, never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor *be*, nor *suffer* it, if I can possibly avoid it.

"5. Resolved, never to lose one moment of time, but to improve it in the most profitable way I possibly can.

"6. Resolved, to live with all my might while I do live.

"7. Resolved, never to do any thing which I should be afraid to do, if it were the last hour of my life."

"20. Resolved, to maintain the strictest temperance in eating and drinking.

"21. Resolved, never to do any thing which, if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him."

"34. Resolved, in narrations never to speak any thing but the pure and simple verity."

"46. Resolved, never to allow the least measure of any fretting or uneasiness at my father or mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye, and to be especially careful of it with respect to any of our family."

The whole of these seventy resolutions are every way worthy the attention and the imitation of every young man.

It is frequently the case, that young men have an idea, that there is something in the cultivation of the heart, and in the restraints of religion, which degrades or cramps the soul; that a mind which is naturally noble and lofty, will become grovelling and contracted by submitting to moral restraints. This is a mere prejudice. Go into any good library, and examine the shelves, and see who are those who have penned what will be immortal, and influence other minds as long as earth shall endure. In almost every instance, the work which will hold its place the longest, was dictated by a christian mind. The loftiest minds, the most cultivated intellects, and the most solid judgments, have bowed at the altar of God, and have been quickened and ennobled by the waters which flow from his mount; and if we go up from man to those higher orders of beings who stand in "the presence" of the Eternal, we shall find them, after having shouted for joy over the creation of this world, when the morning stars sang together; after having watched the providences of God, and seen empires rise and fall; after having hung around the good in all their wanderings on earth, still studying the gospel, to have their views enlarged, their conceptions of the Infinite Wisdom expanded, and still desiring to look into these things. May not the sublime idea of the modesty of these "angelic students" rebuke the ignorance, the darkness, and consummate pride, of those who feel that their greatness would be diminished by bowing to the gospel of Christ? The angels diligently look into the mystery of the gospel; and they are the companions and fellow-students of all who thus study it.

By disciplining the heart, I mean, bringing it into subjection to the will of God, so that you can best honour him, and do most for the well-being of men. I shall suggest some means by which the heart may be disciplined, and the feelings cultivated.

1. *Let it be your immediate and constant aim to make every event subservient to cultivating the heart.*

We are in danger of acknowledging the importance of this subject, but at the same time of putting it off to a more convenient season. You suppose your present circumstances are not favourable. There are difficulties now, but you are looking forward to the time when things will be different. Your studies will not hurry you so much; they will become much easier; and you will have conveniences which you have not at the present time. But when you shall go to another place, or commence a new study, or enter upon a more pleasant season of the year, or

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have a new companion, then you can begin to take care of your heart, and have intercourse with God. But you greatly misjudge. Every thing, every circumstance in our condition, is designed by Infinite Wisdom as a part of our moral discipline; and He who watches the sparrow when she alights, and directs her how and where to find the grain of food, directs all things relating to your situation; and he designs to have every thing contribute to your moral improvement. There is not a temptation which meets you, nor a vexation which harasses you, nor a trouble which depresses you, but it was all designed for your good. Do not put off, and plead that the path in which your heavenly Father is leading you is different from what you would have chosen, and therefore you are excusable for not doing his will. No principle of action is of any worth, unless it leads you continually to take care of the heart. I have spoken already of the difficulty in subduing the mind, so as to make study easy. You will not find the heart more readily subdued. Every indulgence of vice, every neglect of duty, strengthens the habits and propensities to do wrong and to go astray.

Should the hand of Providence strike down your best earthly friend, you would feel that you were called upon to make the event contribute to moral culture. But is it wise, is it right to wait for such providences? to tempt God thus to visit you with afflictions? Every event under his government is designed to do you good; and he who does not make it his daily business to cultivate his heart, will be in great danger of never doing it. You cannot do it at any time, and in a short period. A virtuous and holy character is not built up in a day: it is the work of a long life. Begin the work at once, and make it as really a part of your duties daily to cultivate the heart, as it is to take care of the body, or to cultivate the intellect.

2. *Make it a part of your daily habits to cultivate an enlightened conscience.*

A man never became intemperate or profane at once. He never became a proficient in sin by a single leap. The youth first hears the oath, blushes as he falters out his first profane expression, and goes on, step by step, till he rolls "sin as a sweet morsel under his tongue." It is so with any sin. In this way, the conscience is blunted, and the heart hardened. In the same progressive way, too, the conscience is recovered, and made susceptible to Divine impressions. Were you seeking only for a powerful motive to impel you onward in your studies, and were you regardless of your moral culture, still I would urge you, on this ground alone, to cultivate conscience most assiduously. I will tell you why.

There are few men who can be brought to task their powers so as to achieve much by motives drawn from this world only. With the mass of educated men this is true. Wealth cannot bribe to steady, unwearied efforts; ambition may lay an iron hand on the soul, but it cannot, excepting here and there, do it with a grasp sufficient to keep it in action: the soft whispers of pleasure can do nothing towards shaking off the indolence and sluggishness of man; and fame, with a silver trumpet, calls in vain. These motives can reach only a few. But conscience is a motive which can be brought to bear upon all, and can be cultivated till she calls every energy, every susceptibility, every faculty of the soul into constant, vigorous, powerful action. Every other motive, when analyzed, is small, mean, contemptible, and such as you despise when you see it operating upon others. The soul of man is ashamed to confess itself a slave to any other power. But this is not all: any other motive soon loses its power. Trials, and misfortunes, and disappointments, damp and kill any other governing motive. But this is not so in the man who acts from an enlightened conscience. You can crush him only by destroying his life. Shut him up in prison, and his conscience arouses and carries him onward to exertions unthought of before. The cold walls of Bunyan's dungeon grow warm while he describes the Pilgrim's Progress up to eternal day, and scatters the food of angels over the earth; he actually does more for the good of man, under the pressure of conscience, in adversity, than during the days of liberty.

Only fix the impression on the mind, so that it will be abiding, that we are accountable to God for all that we do, and the amount of effort and success will be almost unmeasured. Connect the immeasurable demands of eternity with every effort to conquer sin,

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to subdue your appetites and passions, and thus make the soul and body more disciplined instruments of doing good. Connect them with every noble resolution, and every exertion, whether it be for life or for a moment, and you will not do small things; you will not walk through life unfelt, unknown, and you will not go down to the grave unwept. Every unholy desire that you conquer; every thought that you treasure up for future use; every moment that you seize as it flies, and stamp with something good, which it may carry to the judgment-seat; every influence which you exert upon the world, for the honour of God or the good of man; all, all is not only connected with the approbation of God and the rewards of eternal ages, but all aids you to make higher and nobler efforts still, till you are enabled to achieve what will astonish even yourself. Think over the long list of those men who have lived and acted under the direct and continued influence of a conscience enlightened by the word of God. Go, stand at the grave of one of these men; and you will go away musing and heart-smitten, to think that he finished his work, and did it perhaps so soon, and went home to his rest in the morning of life, while you have done little or nothing.

Had I no other aim than merely to excite you to high and noble enterprise, to make great efforts while you live, that motive which I would select as incomparably superior to all others, to lead you to effort, is a cultivated, sanctified conscience. But I have an aim higher than even this, in urging you to cultivate your conscience.

The path of life is beset with temptations. This is a part of our moral discipline. We must meet them every day: we cannot go round them, nor go past them, without being solicited by them, and nothing but a conscience unceasingly tender will enable us to meet and overcome them. For example; you will, every week, if not every day, find seasons when you are tempted to be idle, to waste your time. There is no motive at hand which will arouse you. These fragments of time are scattered all along your path. Nothing but an enlightened conscience will enable you to save them. But this will. It cannot, however, be created and brought to bear upon you when indolence has seized you. No, it must be done before.

You will often be tempted to smite with the tongue. The company indulge freely in their remarks upon absent characters. Opportunities occur in which you can throw in a word or two with keenness and effect. You can gain credit by the shrewdness with which you judge of character, and for your insight into human nature. No motive of kindness, of politeness, no sense of justice, will now avail to meet this temptation: nothing but a tender conscience will do it.

Your health may not be good; your nerves are easily excited; you are easily thrown off your guard, speak quickly, and evidently with a loss of self-respect, which aids in increasing your ill-humour and your tartness. You cannot reason yourself or shame yourself into a good temper; a cultivated conscience is the only thing which will sweeten the temper.

In the course of your life, you will be making bargains, and be more or less in habits of dealing with men. You may intend to be an honourable and an honest man; but you will be strongly tempted, at times, to cheapen what you buy, and over-praise what you sell, or to do as you would not that others should do unto you, unless you are under the direction of a clear, discriminating conscience.

You know how much we esteem our character in the sight of men. Many will fight for it, and quarrel for it, and prefer death a thousand times to the loss of character, in the eyes of their fellow-men. But what is it to be judged of men, in comparison to being judged of God? Of what consequence is it what men say of us, or think of us, in comparison with what God thinks of us? Who, that believes in the justice of God, and in the immortality of the soul, would not prefer to have his approbation to that of the universe besides? But you can never gain his approbation; you can never have him for your friend, unless you have a heart that is continually under the discipline of a well-regulated, enlightened conscience.

3. *Avoid temptations.*

It is wisdom in beings so frail as we are, not only to use every possible means to overcome sins which beset us, but, as far as possible, to avoid meeting them. If you are on a journey, with a great object in view to be attained, and you may be exposed to enemies, you

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will feel anxious, not merely to be so well guarded that they cannot overcome you, but, as far as possible, to avoid meeting them. There is something in the simple piety of Richard Baxter which pleases us, when he gravely tells us, what a blessing he received in narrowly escaping getting a place at court in the early part of his life. We all believe in a superintending Providence; and we know that many of the best men who have ever lived, have been not merely shut out from wealth, and station, and honours, but made objects of suffering, and even of derision to the rest of mankind.

There are said to be certain peculiar sins which easily beset every man; and there are certain temptations which are peculiar to every one. Into some you fall oftener and more easily than into others. Some will meet you in one place, and some in another; some in one shape, and some in another. It is important, for any improvement in moral character, to know where you are peculiarly exposed; and at these points to set a strong and wakeful guard.

There are certain individuals with whom you cannot associate, with whom you cannot spend an hour, without hearing things said, and receiving impressions, which tend to lower your standard of honourable feeling, and of purity of heart. Their society may, in many respects, be enchanting, their conversation bewitching, while, at the same time, there may be a subtle poison which will gradually destroy your moral sense. You love to walk with some of these; you love to visit them; and you hope you may have some good influence upon them. Perhaps you will have; but the danger is all on your side. The impressions which the soul receives, and the modes of feeling into which the heart is gradually led, will not be likely to startle you at first, even though their end is moral death. How can you hope to strengthen your moral habits, and improve in character, if you frequently yield to the temptation of conversation which deadens the moral sensibilities? Here is one plain temptation; and the way to grow in purity of heart is, not to frequent such company, and there try to throw some feeble influence in favour of virtue, and then go away, and lament and pray over the instances in which you yielded to temptation; but, keep clear of the danger—break off from all associates whose influence is against the great object of disciplining the heart.

Some sins meet you at particular seasons. For example, you notice that, after study, or after tea, or at some particular hour of the day, you have less patience than usual. You are inclined to be irritable, or you are low in spirits. You are in danger of cultivating a bad habit of feeling and speaking, and of trying the temper of others. Here you are beset at a particular time of the day; set a watch over yourself, and avoid the danger. You can easily see the rock, for it is above the waves.

Suppose you are attempting to improve in moral character and worth, and yet should, now and then, indulge yourself in reading a bad book. The book seems to have fallen into your hand by accident. You do not often read it, but sometimes look into it; or, if you do not own it, some one may who offers to lend it to you. Here is a temptation thrown before you. You may never know what that book contains, if you do not now learn it; and should you not know what such books contain, in order to warn others against their influence? I reply, Beware; and yield not to this temptation. One yielding, when thus tempted, may be your ruin; or, if it be not, it will take you a long time to recover from the mischiefs which you are bringing upon yourself. Temptations should be met at a distance: if you see the bird once gaze upon the serpent, she begins to fly round and round, and at every revolution comes nearer, till she falls into the mouth of the devourer.

You have what are usually called "failings," or "little failings." By a proper attention and study for yourself, you can know what these are; but if you find any difficulty in discovering, you have only to ask your near neighbour, and he will name many which you never had claimed as yours. Now, what are these failings, except places at which you are constantly yielding to temptations? And how can you hope to cure yourself of them, except by avoiding them? Suppose you are naturally of a turn of mind which is bold, impetuous, and forward. It leads you to make remarks that are rash, and to do things which you ought not. Should you not avoid every temptation to it? If Peter be naturally impetuous, and in danger of striking at the first head which he meets, ought he not to

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leave his sword behind him? You may be of such a temperament, that all company excites your animal spirit, and you are so easily elated, that you lose your balance at the time, and have an equal degree of depression following it. In this case, are you wise to allow yourself to run into temptation? Should a passionate man, whose temper is easily excited, throw himself into situations in which he will certainly be tempted to anger? Whatever be your weakness, or the spot at which you fall, beware of it, and shun it. The best way to overcome sin, is to flee from its approach. He who tampers with a temptation is already under its power. The lion will frequently let his victim move, and will play with it before he crushes it.

4. *Watch over your temper.*

There is much said about the natural disposition and temper of men; and the fact, that any one has a temper which is unhappy and unpleasant, is both accounted and apologized for, by saying that his temper is "naturally" unpleasant. It is a comfortable feeling to lay as much blame upon nature as we can; but the difficulty is, that the action, to use a law term, will not lie. No one has a temper naturally so good, that it does not need attention and cultivation; and no one has a temper so bad, but that, by proper culture, it may become pleasant. One of the best disciplined tempers ever seen, was that of a gentleman who was naturally quick, irritable, rash, and violent; but, by having the care of the sick, and especially of deranged people, he so completely mastered himself, that he was never known to be thrown off his guard. The difference in the happiness which is received or bestowed by the man who guards his temper, and that by the man who does not, is very great. No misery is so constant, so distressing, and so intolerable to others, as that of having a disposition which is your master, and which is continually fretting itself. There are corners enough, at every turn in life, against which we may run, and at which we may break out into impatience, if we choose.

No one can have an idea of the benefits to be derived from a constant supervision and cultivation of the temper, till he try them: not that you will certainly cultivate the moral feelings, if the temper be subdued; but you certainly will *not*, if it be not subdued.

Suppose, at the close of the day, as you look back upon what you have done and said, you see that, in one instance, you answered a companion short and tartly; in another, you broke out in severe invective upon one who was absent; in another, you were irritated and vexed at some trifle, though you kept it to yourself, and felt the corrosions of an ill temper without betraying your feelings, otherwise than by your countenance. Can you now look back upon the day with any degree of comfort? Can you feel that you have made any advancement in subduing yourself, so that you can look at yourself with cheerfulness and respect, during this day? And if this be so, from day to day, and from week to week, can you expect that your heart will be more and more subdued? You may be sure, that no one, who so gives way to his temper, during every day, that, at night, he has to reproach himself for it, can be growing in moral excellence.

You need not be discouraged in your attempts to correct a quick, an irritable, and a bad temper, even though, at first, unsuccessful. Success, on this point, will certainly follow exertion. It is one mark of a great, as well as a good man, to have a command over the temper.

The great Dr. Boerhaave was always unmoved by any provocation, though the practice of medicine is by no means well calculated to soothe the nerves. Upon being asked how he obtained such a mastery over himself, he stated, that "he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself."

You will have strong temptations to irritability of temper. But the indulgence of such a temper will not merely mar your present peace, injure you in the eyes of all who know you, hurt your usefulness, hasten on a premature old age, but it is fatal to that peace of mind which consists in "a pure conscience." The heart sickens in despondency, when, at the close of the day, you go to the closet and have to reflect, that your temper is still unsubdued; and that, while you ought to be above being moved by the little troubles which meet you, they constantly oppress you. If you now have no more of character than to give way to your disposition, while in the retirement of study, what will you do when the multiplied vexations of active life come upon you?

(To be completed in our next Number.)

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A NARRATIVE OF THE LOSS OF THE EAST INDIA COMPANY'S SHIP, "THE CABALVA:"

WHICH WAS WRECKED, ON THE MORNING OF THE 7TH OF JULY, 1818, UPON THE CARGADOS GARRAGOS REEF, IN THE INDIAN OCEAN.—BY ONE OF THE OFFICERS.

(Concluded from page 318.)

Monday, July 13th.—By the great exertions of every one employed, the boat was now nearly ready for sea; and, considering the difficulties encountered in procuring the materials for repairing her, and fitting her out, great praise was due for the diligence and expedition that had been used. It was determined that she should be launched the next morning; and the list of the persons who were to form the crew, was written on a piece of paper, in large characters, and stuck up in the midst of the camp, for every body to read. I was appointed to command the boat, and Mr. Ayres and eight seamen were appointed to accompany me.

The day passed under necessary preparations for the voyage, and in getting every thing ready, so as not to occasion any detention in the morning. Our provisions for the boat consisted of four pieces of pork, twenty cakes made of flour and water, a pine cheese, eight gallons of porter, sixteen gallons of water, six bottles of wine, three bottles of cherry brandy. We had three masts with lug sails, eight oars, several bales of cloth for ballast, two buckets for baling out the water that might flow into the boat, two or three muskets, and some gunpowder. These completed the fitting out of the boat. A quadrant, two watches, and a long reel, were the only instruments in assisting to navigate her; as neither compass nor chart were to be found. A great addition was made to my comfort by a present of a pair of trowsers, which one of the sailors had made for me.

I was excused keeping watch this night, and about eleven o'clock I took a walk round the sand-bank by myself, it being a very fine evening. My companions were all asleep in their tents, except the watch-officer, who was stirring the fire, and collecting fuel. The roaring of breakers overpowered the cracking and blazing noise of the flames. The sky was perfectly clear, and the moon, in the act of setting, threw a pale lustre over the level surface of the sea, that extended towards the west, unlimited, except by the horizon. Towards the north an endless chain of sand-banks; and, at a considerable distance in that direction, the watch-fire of the mutineers; towards south and east nothing but breakers, which occupied the horizon like an immense wall of water, showing, at times, the wretched remains of the Cabalva, between the white splashing foam. Our cutter, standing close by the watch-fire upon the beach, ready for launching, called to my mind the heavy and responsible charge of the next morning's undertaking; which was no less than a voyage of nearly two hundred and fifty miles on the main ocean, in an open boat, without chart or compass; and on the success of which depended, in all probability, the lives of a hundred of my fellow-creatures. I began to take in view several of the constellations, endeavouring to make out, with accuracy, the four points of the compass, which I considered to be the most essential thing in our expedition, and principally the Southern cross, as our guide to south and north; and the Scorpion, Venus, and Mars, and the half-moon, with respect to east and west. After this I returned to my berth, and recommending myself, and the cause I was about to engage in, to my heavenly Father, I laid myself down, and slept very soundly till daybreak.

Tuesday, July 14th.—The morning of our departure being arrived, we of the boat's crew had a more substantial meal than usual. At five o'clock, the whole party were assembled at the water's edge, to assist in launching the cutter, and to witness her proceeding to sea: the parting scene was a very affecting one.

Having shoved off from the western side of the sand-bank, amidst the repeated cheers and prayers of the Cabalva's crew, we set the mizen and foresail, and scudded before the wind, until we got outside of the rocks, and clear of the breakers, when we, in our turn, answered our companions on the bank, with three hearty cheers, close reefed our sails, and hauled upon a wind.

The quick motion of the boat, combined, perhaps, with the weak state of the stomach, from the want of usual nourishment, produced now a violent sea-sickness in every one, except myself, though I was the youngest sailor of the party; and my poor companions had this

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distressing calamity to contend with in addition to their toils and dangers.

The weather being very squally and rainy all day, we were unable to get an observation at noon, and were often obliged to take in the fore-sail, and heave to under a close-reefed mizen. At sunset we were enabled to make a tolerably accurate estimation of our course, which we judged to be s. w. by s. A long night now followed, wherein we sought in vain for sleep, as the sea was constantly washing over, and kept us employed in baling out the water. Two ounces of meat and a cup of beer were served out on the first day to each person.

Wednesday, July 15th.—The sun rising clear in the morning, our course appeared to be s. w. by s., and the rate of sailing about five knots an hour. At noon we got a pretty accurate observation: lat. 18.30 s. We were in hopes of making the Mauritius next day, if the wind remained as it was. We continued our course under a close-reefed fore-sail and mizen, keeping the boat's head to the wind, as near as the sea would allow us, which often rose to a prodigious height in the squalls, so as to require the whole attention of the man at the helm; for the least inattention would have occasioned the shipping of heavy seas, and most likely the swamping of the boat. Indeed, the helm, during the continuance of the squalls, was obliged to be put hard down every four or five minutes to turn her head to the mountainous billows, which would have sunk her at once if they had struck her on the side; and it was wonderful to see with what liveliness she passed over those huge waves, which, however, wetted us continually; so that, although our little bark was as tight as a bottle, three hands were employed constantly, day and night, in baling her. Nor were we without considerable apprehension and alarm for the fate of our messmates whom we had left behind, fearing that during these squalls the sea would have made clean over the sand, and swept them all off, which, as we learned from "Horseburgh's Directions," had not long before happened to several French fishermen, who had taken up a temporary residence upon it.

The sun not setting clear, and the night being boisterous, squally, and rainy, we could only guess our course by the wind to be s. w. by s., till it cleared up for a while, about two o'clock, when I perceived, to my surprise and sorrow, by the bearing of the Southern cross, that we had broken off to s. w. by w., and I was afraid of getting to leeward of the Mauritius. Our rate of sailing was between five and six knots; but now we unluckily carried away the log-ship, with most part of the line, in consequence of which, we were obliged to guess at the rate of sailing, as well as at the course. The discovery of our real course was a severe disappointment, for now we began to despair of regaining our ground, and were upon the point of giving up all hope of reaching Port Louis, and of bearing away for Bourbon.

Thursday, July 16th.—The breaking of day-light, after a long, cold, wet, and sleepless night, filled us with new vigour and hope, although the weather continued squally, and the sky cloudy and hazy. But it is impossible to describe our sensations, when, in about half an hour, we saw land on the larboard bow, and which we soon after knew to be Round Island, close to the Mauritius. Being a good way to leeward of the island, we endeavoured to work to windward as quickly as possible, and clapped on the main-sail, close-reefed; but the weather continuing squally, and the wind fresh, we were soon obliged to take it in again; notwithstanding which we gained upon the land considerably, and found ourselves abreast of Port Louis at noon, although twelve or fourteen miles to leeward. The wind now drawing round to the south, and right in our teeth, we could not gain an inch of way by working to windward. We therefore took the sails in, got the oars out, and pulled hard for about two hours; but the sea running high, although the weather was fine, we soon found how little good we did, and set the three lugs with all reefs out. Night coming fast on, our situation became alarming, for we feared, and not without reason, that we should be blown off the island again, and be under the necessity of making for Bourbon. In the mean time we saw a ship coming out of the harbour, about five o'clock in the afternoon, running before the wind with all her sails set, which, we supposed, was sent to assist us, as our English ensign had been hoisted all day, union down, and we had been firing muskets every

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now and then. We sailed after her with all possible speed, and passed close by her, under her stern, firing muskets as fast as we could load them, waiving pieces of cloth, and hallooing out; but she proceeded on her passage without taking the least notice; and we lost a good deal of ground by bearing up for her. Happily for us, we got a slant wind after sun-set, which enabled us to work in shore: but not knowing the entrance of the harbour, and the night being rather hazy, we made a rope fast to one of the ballast bags, and came to an anchor, in nine feet water, close under the land, at two o'clock in the morning. The watch being set, we wrapped ourselves up in wet cloth, and tried to get a little sleep, although the rain was pouring down in torrents.

Friday, July 17th.—At day-break we weighed anchor, and pulled the boat four miles close along shore, when, to our great satisfaction, we discovered the harbour, and got safe in about eight o'clock.

As we passed through the harbour, the people of the ships came running on deck, staring at us with surprise, and when we got to the landing-place, a crowd of people of all descriptions gathered round us. Our appearance must have been strange, and truly ludicrous. Out of the ten persons in the boat, only one had a hat; the rest wore muslin turbans, or ladies' fancy caps; about three had jackets; the rest wore their sand-bank mantles of different coloured cloth, with holes for the naked arms; three had trowsers, but there was no shirt, stockings, or shoes, among the whole party. Our feet and legs, and indeed every part of our bodies, were completely sodden with rain and sea-water; and our faces and arms had been so exposed to the scorching rays of the sun, that upon the whole we had more the appearance of savages, or natives of the Pacific isles, than Europeans. The people who crowded around us, asked us a thousand questions; but I must gratefully acknowledge, that they were as anxious to relieve our wants, as to learn our history. They brought us bread, coffee, grog, and fruit; in short, whatever could be wished for; and many of them invited us home to their houses.

Mr. Ayres went ashore immediately, to state our case to the Company's agent; while I got the boat secured. I afterwards went along with one of the inhabitants, a kind-hearted Frenchman, who urged me to go and breakfast with him. He furnished me with clean linen and dry clothes, and begged that I would make his house my home.

As soon as I had taken a very moderate breakfast, for I was extremely cautious, lest I should overload a stomach that had so long been accustomed to scanty meals, I went in search of Mr. Ayres, and was happy to find that our wishes were most readily met by the Company's agent, and the commanding naval officer.

The promptitude of the British navy in cases of shipwreck and danger, can never be sufficiently praised, and showed itself, on this occasion, in a very extraordinary degree; for the Magicienne frigate was in the act of unmooring ship in an hour after our arrival, in order to proceed to the relief of the shipwrecked Cabalva's crew, having rove all her running geer, bent all her sails, and got top-gallant and royal masts and yards up.

Mr. Ayres, two of the boat's crew, and myself, went on board the frigate, in order to go back to the shoal; the rest of the party remained at Port Louis: his Majesty's brig the Challenger was appointed to accompany us. We met with a very hearty reception on board the Magicienne, from captain Purvis and his officers; and the change from misery, suffering, and anxiety of mind, to happiness, ease, and the enjoyment of all the comforts of life, was so sudden and complete, that we could hardly recollect ourselves during the first day. The only anxiety that was felt, was for our companions that we had left on the shoal, lest some disaster should have happened to them from the heavy squalls which we had experienced in our passage out. But, indeed, for my own part, I knew and felt very little the first day, for after getting into a comfortable cot, I had a refreshing sleep of seventeen hours. The account we gave of our misfortunes and sufferings surprised and interested every one in an extreme degree. The events connected with the ship and wreck were considered the most extraordinary that were ever known; the officers were never tired of hearing our adventures over and over again: and, in return, they supplied all our wants, and made us as comfortable as it was possible.

We had very boisterous weather on

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Friday and Saturday, split most of the sails, and carried away several spars. On Sunday, the 20th of July, the men that were on the look-out at the mast-head got a sight of the breakers, and sung out most lustily, "Breakers on the larboard bow. Hard-a-port." These portentous words have remained impressed on my mind still, from the first morning of our disaster, and I thought we were again on the rocks; but we fortunately cleared all dangers this time, and worked into leeward of the sand; and, to our utmost joy, we soon after discerned the flag-staff of our shipmates. Captain Purvis saluted them with a gun every ten minutes, and they answered by letting off large quantities of gunpowder. The chief officer, with eight hands, met us at the entrance of the bay, in the captain's cutter; and was heartily congratulated on board the frigate; when he gave us a short account of what had occurred on the sand-bank, since we left them, which was to the following effect:—

"We were not able to save a single article from the wreck, or from the sand-bank, after you left us, but we got more expert and successful in fishing. The Beer Island gang became more numerous every day, but, upon the whole, behaved tolerably well: they caught turtle eggs in considerable quantities, and we considered we had nothing to fear from them so long as their beer and wine lasted. The captain's cutter was repaired with all expedition, to make discoveries northward, and to endeavour to find some spot more elevated above the sea; for we had almost given the large cutter and her crew up for lost, on account of the boisterous and squally weather, the wash of the sea completely covering the sand. We were assembled at prayers to-day, when the boatswain turning his eyes towards the sea, interrupted the service with the words, 'A sail! a sail!' and ran capering on the sand like a mad fellow. The whole congregation ran towards the beach immediately, when they cheered for some time, and then dispersed in all directions in a terrible confusion; and some few fell down on their faces thanking God for the deliverance, and then hastened to take proper measures for quieting the riotous, and keeping them from the provisions and beer."

The frigate brought up for the night in twelve fathoms water, and weighed again on Monday morning, and got safely to an anchor the same evening within a mile of the sand-bank, and right in front of the tents. Several of the Cabalva's officers and midshipmen came off before dark in one of the frigate's boats which had been sent out to them; and we were mutually rejoiced at meeting again after a short, but eventful and trying, separation of seven days.

Captain Purvis went on shore the following morning, Tuesday, July the 21st, accompanied by some of his own officers, and some of the Cabalva's, and took along with him some bags of biscuits, which were a great treat to the poor fellows. The Beer Island gang very wisely had left their favourite sand-bank, and joined the other party, as soon as they perceived the pendant of the Magicienne; and no notice was taken of their behaviour, in consequence of the officers speaking for them.

All the Cabalva's crew was embarked during the day; most of the sailors had some valuables about them, concealed in a most ingenious manner; but they were so strictly overhauled, as they came aboard, that they were all deprived of their plunder. Cloth, muslin, and linen were afterwards served out to them according as they had behaved.

We safely reached Port Louis on the 28th of July, the fourth eventful Tuesday; and thus our misfortunes terminated in a prosperous and favourable manner, surpassing our most sanguine expectations: and may we each of us bear in mind, and be ever thankful to that gracious Providence which so wonderfully protected us from the first morning of the wreck till our arrival on the Isle of France.

Words cannot express the disinterested kindness and attention with which we were treated by the captains and officers of the Magicienne and Challenger, and by the inhabitants of the island generally. The crew of the Cabalva was distributed on board different vessels in Port Louis harbour, and the officers and midshipmen were handsomely provided for by the East India Company's agent; and most of them took their passage to England within a few weeks after their arrival.

I remained at Port Louis nearly three weeks with my kind host, M. Fague, who had taken me to his house on my first arrival there, and who would receive no remuneration for the accommodation and attentions which I had while I was

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with him. The kindness and disinterestedness of this benevolent man, an entire stranger to me, I can never forget.

On the 15th of August, I went on board the Orient, captain Barclay, a free-trader, as third mate, in which capacity I made my passage to England, where I arrived safe on the 21st of November.

I have already mentioned, that the Company's agent at Port Louis behaved in the most liberal manner to the unfortunate officers and crew of the Cabalva, who had lost their all; and I have to acknowledge, with thankfulness and gratitude, the very handsome and gratifying testimonial of the court of Directors to myself, communicated in their secretary's letter of the 19th of February; a copy of which I shall take the liberty to subjoin. I must also add, that the directors ordered fifty guineas to be distributed amongst the sailors who went with me in the cutter from the sand-bank to the Isle of France:—

East-India House,
19th Feb. 1819.

Sir,—I have received the command of the court of Directors of the East India Company, to acquaint you that they have resolved to present you with the sum of fifty guineas, and a sextant, with the company's arms, and a suitable inscription engraved upon it, as a mark of their approbation of your meritorious conduct, on the occasion of your proceeding from the Cargados Reef to the Mauritius in an open boat, to the speedy arrival of which, at that place, the early relief and preservation of the crew of the late ship Cabalva may mainly be attributed. I am, Sir,

Your most obedient, humble servant,

J. DART,
Secretary.

THE FALL OF BABYLON.

"In that night was Belshazzar the king of the chaldeans slain. And Darius the median took the kingdom."—Daniel v. 30, 31.

THE fulness of many of the texts of Scripture, and the astonishing simplicity with which facts of overwhelming importance are recorded by the pen of the sacred historian, are circumstances that have often called forth the admiration both of the humble-minded christian, and the proud-spirited philosophers. "Let there be light, and there was light," is one instance of this kind frequently alluded to, and the following is well worthy some observation,

"In that night was Belshazzar the king of the chaldeans slain. And Darius the median took the kingdom."

How much is involved in these expressions, yet how few are the words made use of to describe the events that are here recorded! Here is no attempt to heighten the interest of the facts communicated; no stretching beyond its due proportion any event alluded to; but in the plainest and most simple language, circumstances of overwhelming importance are related, and that with a brevity which is truly astonishing. The death of a powerful monarch, and the conquest of a kingdom almost unequalled for its greatness and magnificence, are disposed of at once. Though that king had raised himself against the Lord of heaven, and that Babylon wherein he dwelt was the glory of kingdoms, and the praise of the whole earth, yet not a word more is said, than that the one was slain, and the other taken. Had these events been described by the mere historian, or the poet, how different would have been the description. The historian would have dwelt on the character of Belshazzar, his dread magnificence, and unrivalled power. He would have described the high walls of Babylon, and her hundred brazen gates. The temple of Belus towering towards heaven, the palace whose walls were eight miles in circumference, the hanging gardens, and the embankments that kept out the waters of Euphrates. He would have recorded the number of the inhabitants, the approach of the median conqueror, the sacking of the city, and the number of the slain. This he would have done and more, but he would never have been content in summing up all the mighty events connected with the fall of Babylon in the simple, the sublime record, "In that night was Belshazzar the king of the chaldeans slain. And Darius the median took the kingdom."

Still less would the poet have been able to confine his description to so simple a recital. He would have made the chaldean monarch a demi-god, and, clothing him with crimson and purple, have seated him on a glittering throne. The feast that he gave would have been remembered, and his thousand lords, and his wives and concubines would

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have been added to the pageantry of the chaldean king. His mighty deeds would have been sung, and the deeds of his princes, his magicians, his astrologers, his chaldeans, and his soothsayers. How would he have extolled to the skies that great Babylon which was the beauty of the chaldees, the queen of kingdoms, and the golden city! His verse, adorned with eastern imagery, would have contrasted the wild wassailry of the besieged with the war-cry of the besiegers, when, like a sudden tempest, the troops of Cyrus burst upon the infatuated and drunken soldiers of Belshazzar. What surprise! what alarm! what overwhelming horror must have seized the chaldeans on that night of terror, consternation, and death! What proofs of heroism must have been given on the one hand! what acts of desperation and despair performed on the other! How many must have fallen before Belshazzar fell! The wailing cry of the babe, and the wild shriek of the mother, mingling with the din of arms, and the clamour of fierce contention and violence, must have been utterably fearful; and the lays of the poet would have been prodigal in the description. The angels of destruction would have been represented as pouring out the vials of the wrath of the Eternal on devoted Babylon. The poet would have created words wherewith to enrich his amplified commemoration, but he would not, he could not in his soaring numbers have equalled the sublime simplicity of the scriptural record, "In that night was Belshazzar the king of the chaldeans slain. And Darius the median took the kingdom."

This fulness and simplicity of holy writ is calculated to impress the thinking mind more deeply than the littleness visible in the inflated records of mere mortal men. The unadorned truth of Scripture is less doubted, more unreservedly depended on, than if it were dressed up in the needless ornaments of human eloquence; the record is felt to be true, and we receive it as an unquestioned reality.

When the extent of Babylon is considered, for its walls, at one time 300 feet high, and eighty-seven feet broad, were near fifty miles in compass, the taking of the city must have been a gigantic enterprise. Many of the mightiest works of the world were there concentrated. The temple of Belus was 600 feet high, and the lake formed, adjoining the king's palace, was more than 100 miles round. Such was the population of Nineveh, that more than six score thousand persons, who, in Scripture language, discerned not their right hand from their left, were contained in the city, and her merchants are said to have multiplied above the stars of heaven. Great Babylon rivalled Nineveh, both in greatness and in wickedness; what must then have been the number of her people, what the slaughter of the besiegers and besieged! How must the mighty have fallen, and the proud been humbled to the dust! Belshazzar fell! his princes were cut off in their prime, and his kingdom taken, and the scriptural record sums up all in the brief expression, "In that night was Belshazzar the king of the chaldeans slain. And Darius the median took the kingdom." G. M.

THE SCRIPTURES.

When we study the writings of men, it is well if, after much pains and labour, we find some particles of truth among a great deal of error. When we read the Scriptures, all we meet with is truth. In the former case, we are like the africans on the Gold Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding in gold, then with incredible pains and industry wash off the sand till they espy at the bottom two or three shining grains of the metal, which only just pays their labour. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.—*Bishop Horne.*

DEGREES OF GLORY.

Though the angels and saints have different degrees of glory, yet every one is perfectly happy and pleased. As the strings of an instrument differ in the size and sound; some are sharp and high, some grave and deep, others, a mean, so that if every string had judgment and election, it would choose to be what it is: so from the different degrees of glory in heaven, the most amiable and equal order appears that satisfies every one.—*Dr. Bates.*

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BOSWELLIA SERRATA.

FRANKINCENSE TREE—BOSWELLIA SERRATA.

EVERY step we advance in our progress of investigation, seems to add something to the title which the terebinthaceous family has to the general character of bearing odoriferous gums. Linnæus, and others who followed him, supposed that the frankincense, or olibanum, as it is otherwise called, was the produce of the juniperus lycia; but subsequent observations prove that this species of juniper does not yield a fragrant gum. Hence, it becomes necessary to look for other sources; and one of these we find given by Mr. Colebrooke, in the ninth volume of the "Asiatic Researches," who has there described the boswellia serrata as furnishing the true frankincense. This tree grows on mountainous regions in many parts of India, where it goes by the name of cunduri or cundurici, in the Sanscrit or parent language of that continent. The product of this tree seems to be identical with the frankincense of the shops; for the practical eye of the chemist cannot discern any difference. This leads us to suppose, with a high degree of probability, that the frankincense of holy Scripture was the produce of the boswellia serrata.

The essential difference in respect of botanical character, between the boswellia and the other individuals that belong to the same family, consists in a notched, fleshy circlet or cup, which surrounds the base of the germen, or nascent seed-vessel. Upon this fleshy circlet the stamens are placed. The other part of the essential character is a three-corned seed-vessel, divided into three cells or compartments, for the reception of the seeds. The leaves of the boswellia serrata are like most of the members of this family, winged; that is, the leaflets are ranged in pairs upon a common leaf-stalk. These leaflets terminate in sharp points, are nicked at the edges, whence the specific name serrata, toothed like a saw, and covered with down. The seed-vessel is about the size of an olive; when ripe, it parts at the corners, and exposes to view a single broad heart-shaped and bordered seed in each cell, which hangs by a short thread to the upper corner of its tenement. The flowers grow in clusters, or in that kind of inflorence which is technically called a raceme. They are very numerous, small, and of a pale pink colour. The tree attains great height and dimensions; and when in full bloom, presents a spectacle of great magnificence and beauty.

The reader should be informed that what is sold in shops under the name of frankincense, and employed for incense in the service of the romish church, is the produce of a Norway pine. If he wishes to have a specimen of the ancient frankincense, he must ask for the olibanum. The olibanum is, when compared with other gum-resins, remarkable for the whiteness of its appearance, on which account, a Hebrew word, derived from a root signifying whiteness, was imposed

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upon it. It has the appearance of oozing freely from the tree which produces it. Several streams may be seen united into one smooth, roundish head, occasionally studded with little granular drops. The internal appearance differs not from the external. When taken into the mouth, it whitens the saliva, without yielding any peculiar flavour. The term incense comes from a Latin verb, *incendere*, to burn. And it is very true that the olibanum has nothing very note-worthy about it, till you cast it upon live coals, or a hot plate of iron, when an odoriferous smoke exhales; for which a simple view of the gum had not prepared us. Though the predominant colour be as we have stated it, yet sometimes it is found of a deep grey colour. In this case it comes to hand in agglomerated masses, or in round pieces, which might be compared to chestnuts. When lighted, by holding it to the flame of a candle, it burns with great rapidity in a solid pyramid of fire.

The ancient frankincense has been rendered interesting to us by the place it held among the gifts presented to the Babe of Bethlehem, by the sages of the East. No doubt their choice fell upon the purest kind, since it was intended as a visible token of their submission and fealty to the infant King of Israel. The fumes of a scented gum which were wont to diffuse sweet odour in kings' palaces, sorted not with such a humble tenement as a stable. It resembled the grace of God in the heart of a sinner; the dwelling is earthly, mean, and sin-worn, but the odour a savour of life, 2 Cor. ii. 16, has something royal in it, and is an intimation, a presage of that dignity to which he is appointed, though, for the present, all his kingly graces be obscured by a multitude of sins and infirmities.

The administering of frankincense was reckoned of great service in maladies affecting the chest; and as melancholy often results from an inactive state of the fluids, it is in this way that it affords relief in cases where the patient is visited with a settled depression of spirits, when no mental cause is present to induce it. The odour is esteemed an excellent cephalic, or a medicine for the head, and by stimulating the languid energies of nature, proves a useful remedy for the vapours.

The frankincense formed part, with other ingredients, of that holy perfume and confection, which was compounded and tempered together by the express direction of God. By the pure frankincense there mentioned, we may understand that kind which is found in drops, being the freest and the choicest part. "When any man will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord." If we observe the parts which were taken as the memorial in the sacrifice of peace-offerings, and others that resembled it, we shall find that those parts were selected which, in consuming, would yield the highest odours. The burning of meal or flour, mingled with oil, afforded a less powerful and less grateful savour; to compensate this, we may be allowed to suppose the frankincense was added. As the vapour ascended in fragrant volumes towards heaven, it presented, in a figure, that life which had been forfeited. The saint often anticipates his end. His highest consummation while in the body, is, to die. At no period ought the exercise of this feeling of self-mortification to be more complete, than in the act of prayer, when the soul, disengaged from those ties which bind its affections to the earth, soars in holy aspirations to the throne of God and of Christ. In prayer we make a voluntary surrender of our lives to God; the outgoings of our heart then, are, that we may live less for ourselves, and more for him. Hence, the incense which sent up its odoriferous fumes before the throne, in the golden phials or censers of the four-and-twenty elders, forms a beautiful emblem of that act of devotion which is most acceptable to God, Rev. v. 8. L.

JUDAISM.—No. III.

We proceed now to contrast the religion of the jews with the systems of heathen nations, and especially with those of Greece and Rome. Admitting all that can fairly be established of the general resemblance in some leading circumstances, the superiority of judaism is very striking. For the sake of per-

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spicuity and order, we shall arrange our remarks under distinct heads.

Theological Creed.—The fundamental principle of judaism is the unity of God. This is every where asserted and maintained; and to this every part of the system is subordinated. Every conceivable perfection is ascribed to Him, and the supremacy and universality of his providence are perpetually appealed to. National prosperity is promised to obedience to God; and disobedience, or the neglect of his exclusive claims, and revealed will, is threatened with desolation and ruin. This doctrine of the unity and consequent supremacy of Jehovah pervades the entire jewish system. The form of civil government; the laws of intercourse with other nations; the very ceremonies of social life, in meats, drinks, &c.; and the regulations concerning property, life, purity, truth; all assume and recognise this doctrine, equally with the ritual of worship itself. Take away this doctrine from the religion of the jews, and the whole system falls to the ground.

In this respect, the character of judaism was altogether diverse from every other system, and inconceivably superior. Among every other people, polytheism not only prevailed, but was the very essence and spirit of every contemporary system. The deist himself may be left to say if the superiority claimed for judaism does not justly belong to it. And when it is recollected to how great an extent idolatry prevailed in the world, at the time when this system was introduced, and what was the character of the people to whom this revelation of the Divine glory was committed, it is clear that nothing short of a fully convincing proof of its Divine origin, could ever have gained for it a moment's attention.

Moral Injunctions.—The decalogue, or *ten commandments*, is such a summary of morality as it is in vain to look for any where else. It is complete in itself; nothing can be added to it, nor can any thing be taken away from it. Its claims concerning God and his worship are as peculiar as they are natural and reasonable, and those concerning ourselves and our fellow-men, are as superior to all others, as they are comprehensive and benevolent. These injunctions relate not to overt acts only; but also to words, and even to the motives and desires of the heart. And when we examine the minor precepts of the jewish law, the same spirit of purity, righteousness, and truth is every where apparent.

In looking at other systems we are again held back from comparison; the contrast is too striking to admit of question. Even the boasted athenian law permitted theft, and punished only the detection; whilst Moses says, "Thou shalt not covet." Could a system so hostile to all the depraved propensities of our fallen nature have gained an establishment, if it had not been supported by the most extraordinary, not to say, by supernatural sanctions?

Rites of Worship.—There is a simplicity about these which is as truly remarkable as their splendour and variety. The *passover* may be taken as a specimen of the whole. Every circumstance was beautifully significant, at once of the deliverance wrought for Israel in Egypt, and of the spiritual deliverance effected for sinners, by the death of the Messiah. No language can so well describe it as that of the institution itself:—

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning. and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes

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on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever," Lev. xii. 3—17.

Whoever will contrast the simplicity of this service with the rites of pagan festivals, must confess the vast superiority of the ritual of Moses.

In point of purity, also, how striking is this contrast! The heathen mysteries were mysteries of iniquity; whilst the most solemn services of the jews were transacted in open day; and the very dresses of the priests and the form of the altar were directed to the maintenance of purity, Ex. xxviii. 42; xx. 26.

CEREMONIAL OBSERVANCES. — The design of God to keep the jews a separate people, was kept in view in all these; their ceremonies were in direct opposition to those of the heathen. To this point, the learned John Edwards thus speaks: "We must know then that the eastern nations, as assyrians, and egyptians, and others that were neighbours to the jews, used these following ceremonies: Cutting their flesh, rounding the corners of their heads, sowing the ground with divers seeds. It was usual for women to wear the garments of men, and men those of women; they accustomed themselves to eating of the blood of animals, looking towards the east when they worshipped, and adoring the rising sun; and some things likewise relating to sacrifices and oblations might be mentioned. These and many more were constantly practised by the zabians and other neighbouring people who were given to idolatry, and they were used by them in a superstitious and idolatrous manner. This you will find proved by the excellent Selden, Hollinger, and other learned writers, out of Maimonides. And from him the learned Dr. Spencer and others show, that even all the rites and ceremonies used at the paschal feast, were in direct opposition to the idolatrous customs among the gentiles. The paschal lamb was to be a male of the first year, that is, a young ram, in defiance of the idolatrous egyptians, who counted a ram the most sacred animal: this, therefore, God bids them kill and sacrifice. They must not eat it raw, because the heathens ate their sacrifices raw. It was to be eaten in the house, to avoid the procession used by the gentiles. A bone was not to be broken, because the heathens tore their sacrifices in pieces. The head with the legs and purtenance were to be eaten, to oppose the pagans, who ate the entrails only. Nothing was to remain till the morning, in opposition to the heathens, who used the relics of sacrifices superstitiously. It was not to be sodden in water, but to be roasted, to oppose the custom of the egyptians, who boiled their sacrifices." Complete Survey, vol. i. p. 240.

Besides their opposition to heathenism, the jewish ceremonies were significant of spiritual things. This was a known principle in the whole system. Every thing reminded them that they were separated from all other nations, to be a peculiar people unto Jehovah; and their numerous purifications, and the extreme caution which was hourly necessary to preserve their ceremonial holiness, most impressively taught them the necessity of purity of heart, and spirituality of character. All the enactments proclaimed the strict justice of God, and illustrated the sanction given to his claims; "The Lord thy God is a jealous God." They all served to promote the spirit of obedience, and to enforce the

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claims of Jehovah on their reverential awe, and supreme attachment. They clearly showed the impossibility of any thing unholy meeting the eye of God with acceptance. As all the sacrifices proclaimed, that "without shedding of blood there is no remission," and were types of Christ, so all the ceremonies taught that the worshippers must be pure; that faith and holiness are inseparable in the service of God. The priests could not enter on their functions without being reminded of "the washing of regeneration, and the renewing of the Holy Ghost." At least, this truth was significantly placed before them in the services which were required of them; and priests and people were alike guilty if they failed to learn the impressive lessons of purity which their system taught.

Political Regulations.—Instead of the arbitrary despotism of some heathen governments, and the legalized injustice of others, "the jewish law proceeds on great principles of righteousness. The power of rulers is accurately defined, and the rights of the subjects are fully asserted. Property is secured to every family on the same common terms; and arrangement is made for even military service, that it might not prove an occasion of injury or loss. The minutest occasions of disagreement are provided against, and the punishment of the smallest offences is definitely fixed. And if there be less of refinement about their civil code than accords with our notions of civilized life, it was strikingly adapted to their circumstances at the time when it was given; and the very particulars in which it might be objected to by moderns who had not duly considered the subject, there are similar regulations in the most refined and civilized ancient states, not excepting even Athens itself. Many, also, of the more minute enactments of the mosaic law, were designed to operate most favourably on the public health, and on general morals; and had a direct tendency to maintain the original institutions of nature, which heathenism, in its highest state of refinement, openly violated. In the laws of Moses there was a further peculiarity, which distinguished them from those of all other nations; they made a direct appeal to individual conscience; whereby the fact of sin in many cases, and the degree of it in others, could be made known only by the individual himself. This placed the people perpetually under the eye of God, and inspired a principle of action vastly more powerful than every other, and to which none but a divinely-inspired legislator would ever have ventured to appeal.

Benevolent Aspect.—In this respect, also, it is worthy of its Divine Author. *It cared for the poor.* "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land," Lev. xix. 9, 10; Deut. xv. 7—11.

It provided for the stranger and the destitute. "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless," Ex. xxii. 21—24. "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself," Lev. xix. 33, 34.

It enjoined respect to the aged. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord," Lev. xix. 32.

It mitigated the severities of slavery. Such of the canaanites as were preserved alive were indeed doomed to perpetual bondage, but this was a merciful mitigation of the exterminating decree of destruction; whilst the general principle of the system is that of hired service for a limited period. "If thou buy an hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife,

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and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever," Ex. xxi. 2—6. And besides the benevolence of the general principle, it is necessary to notice the more minute regulations of the system. Thus, then, spake the Divine lawgiver; "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake," Ex. xxi. 26, 27.

It restricted the stripes of punishment. "If the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee," Deut. xxv. 2, 3.

It looked to the safety of human life, and provided against ordinary exposure to danger. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence," Deut. xxii. 8.

It even legislated for animals, to save them from cruelty and oppression. "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv. 4. "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days," Deut. xxii. 6, 7. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him," Ex. xxiii. 4, 5.

It is unnecessary to multiply instances of the benevolent aspect of the jewish code: there is, however, one very important point which must be distinctly noticed. *It required supreme love to God, and the love of our neighbour as ourselves.* This can be said of no other system; yet the reasonableness of the claim, and the tendency of obedience to promote happiness, are at once apparent. If there be a Great First Cause, he is necessarily a Being of infinite perfection; and is consequently worthy of the highest esteem, and the most unbounded confidence. "To love him with all the heart, and with all the soul, and with all the mind, and with all the strength, is better than all burnt-offerings and sacrifices." This is the great principle of obedience, and no service can be acceptable without it. Yet all pagan systems wholly overlook this. Their master-principle was fear; how vastly superior is the spirit of judaism! In like manner, a due regard to the claims of our fellow-men in their several spheres and various relations, is an unfailing bond of unity and of peace. "Whence come wars and fightings? come they not hence, even of your lusts that war in your members?" How could they arise if every man loved his neighbour as himself? This, however, is the requirement of the law of Moses. Let the infidel himself say, what there is in paganism to compare with it! The system might be imperfectly developed in the history of the nation; but this affects not its principles, changes not its character. Our simple question is, Does any other system present a similar character of benevolence? The only reply which can be given is—No!

J.

(To be continued.)

VICIOUS PLEASURE.

I HAVE sat upon the sea-shore and waited for its gradual approaches, and have seen its dashing waves and white surf, and admired that He who measured it with his hand had given to it such life and motion: and I have lingered till its gentle waters grew into mighty billows, and had well-nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye, and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montague.*

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TETTIGONIA SEPTENDECIM.

When we returned from Mexico to the United States, in the summer of 1834, among many points of interest which our re-entrance into the high-road of civilization brought to our ears, was the fact that this was the "locust year."

The observations of a past century had shown the inhabitants of Pennsylvania and Maryland, that every seventeenth year they were visited by a countless horde of insects of the cicada tribe, hence called *septendecim*, distinct in aspect and habits from those whose annual appearance and mode of life were well understood. Though of a different tribe, and with perfectly different habits from the locusts of the east, (*gryllus migratorius*,) the fact of its occasional appearance, as though by magic, in such vast swarms, had caused it to be familiarly alluded to by that name. Its last appearance had been in 1817, and its re-appearance was thus confidently predicted for the third or fourth week in May in this year.*

Nature, true to her impulses and the laws by which she is so mysteriously governed, did not fail to fulfil the prediction. On the 24th of May and following day, the whole surface of the country in and about the city of Philadelphia suddenly teemed with this singular insect. The subject interested me, and as during these days I had every opportunity of being daily, I may say hourly, attentive to the phenomena connected with it, both here and in Maryland, I send you the result of my observation.

The first day of their appearance their numbers were comparatively few, the second they came by myriads; and yet a day or two might pass before they reached their full number. I happened to be abroad the bright sunny morning which might be called the day of their birth. At early morning the insect, in the pupa state, may be observed issuing from the earth in every direction, by the help of a set of strongly-barbed claws on the fore-legs. Its colour is then of a uniform dull brown, and it strongly resembles the perfect insect in form, excepting the absence of wings, ornament, and antennæ. The first impulse of the imperfect insect, on detaching itself from its grave, is to ascend a few inches, or even feet, up the trunks of trees, at the foot of which their holes appear in the greatest number, or upon the rail fences, which are soon thickly spread with them. In these positions they straightway fix themselves firmly by their barbed claws. Half an hour's observation will then show you the next change which is to be undergone. A split takes place upon the shell, down from the back of the head to the commencement of the rings of the abdomen, and the labour of self-extrication follows. With many a throe and many a strain, you see the tail and hind legs appear through the rent; then the wings extricate themselves painfully from a little case in the outer shell, in which they lay exquisitely folded up, but do not yet unfurl themselves; and lastly, the head, with its antennæ, disengages itself, and you behold before you the new-born insect freed from its prison. The slough is not disengaged, but remains firmly fixed in the fibres of the wood; and the insect, languidly crawling a few inches, remains, as it were, in a doze of wonder and astonishment. It is rather under an inch in length, and appears humid and tender; the colours are dull, the eye glazed, the legs feeble, and the wings, for a while after they are opened, appear crumpled and unelastic. All this passes before the sun has gained his full strength. As the day advances, the colours of the insect become more lively; the wings attain their full strength, and the body dries and is braced up for its future little life of activity and enjoyment.

Between ten and eleven, the newly risen tribes begin to tune their instruments; you become conscious of a sound, filling the air far and wide, different from the ordinary ones which may meet your ear. A low distinct hum salutes you, turn where you will. It may be compared to the simmering of an enormous caldron; it swells, imperceptibly changes its character, and becomes fuller and sharper; thousands seem to join, and by an hour after mid-day, the whole country far and wide rings with the unwonted sound. The insects are now seen lodged in or flying about the foliage above; a few hours having been thus sufficient to give them full strength and activity, and bring them into full voice.

* The following is a list of the dates of the appearance of the cicada, or *tettigonia septendecim*, published in 1817. It appeared—

In 1749, in May.

In 1766, it came out of the earth from the 14th to the 16th of May.

In 1783, from the 16th to the 19th of May.

In 1800, from the 19th to the 26th of May.

In 1817, from the 26th of May to the beginning of June.

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The pretty insect, for it is truly such, with its dark body, red eyes, and its glassy wings interlaced by bright yellow fibres, enjoys but a little week; and that merry harping which pervades creation from sun-rise to sun-down, for the time of its continuance, is but of some six days' duration. Its character would be almost impossible to describe, though it rings in my ears every time I think of the insect. Like all those of its tribe, the sound produced is not a voice, but a strong vibration of musical chords produced by the action of internal muscles upon a species of lyre or elastic membrane, covered with net-work, and situated under the wings, the action of which I have often witnessed. The female insect may utter a faint sound, but how I do not know; it is the male who is endowed with the powerful means of instrumentation which I have described. Though the sound is generally even and continuous as long as the insect is uninterrupted, yet there is a droll variety observable at times; but what it expresses, whether peculiar satisfaction, or jealousy, or what other passion, I cannot divine. It has been well described by the word *Pha—ro*, the first syllable being long and well sustained, and connected with the second, which is pitched nearly an octave lower, by a drawling smorzando descent.

During the whole period of their existence, the closest attention does not detect their eating any thing: and, with the exception of the trifling injury received by the trees, consequent upon the process observed by the female in laying her eggs, which I will describe immediately, they are perfectly innoxious. The end for which they seem to be sent to the upper day is purely confined to the propagation of their species. A few days after their first appearance, the female begins to lay her eggs. She is furnished with an ovipositor situated in a sheath on the abdomen, composed of two serrated hard parallel spines, which she has the power of working with an alternate perpendicular motion. When her time comes, she selects one of the outermost twigs of the forest trees or shrubs, and sets to work and makes a series of longitudinal jagged incisions in the tender bark and wood. In each of these she lays a row of tiny eggs, and then goes to work again. Having deposited to her heart's content, she crawls up the twig a few inches yet farther from the termination, and placing herself in a fitting position, makes two or three perpendicular cuts into the very pith. Her duty is now terminated. Both male and female become weak, the former ceases to be tuneful; the charm of their existence is at an end; they pine away, become blind, fall to the ground by myriads, and in ten or fifteen days after their first appearance they all perish. Not so, however, their seed. The perforated twigs die, the first wind breaks them from the tree, and scatters them upon the ground. The eggs give birth to a number of small grubs, which are thus enabled to attain the mould without injury; and in it they disappear, digging their way down into the bosom of the earth. Year goes after year, summer after summer, the sun shines in vain to them, they "bide their time!" The recollection of their existence begins to fade; a generation passes away: the surface of the country is altered, lands are reclaimed from the forest, streets are laid out and trampled on for years, houses are built, and pavements hide the soil.

Still, though man may almost forget their existence, God does not. What their life is in the long interval none can divine. Traces of them have been found in digging wells and foundations eight and ten feet under the surface. When seventeen years have gone by, the memory of them returns, and they are expected. A cold wet spring may retard their appearance, but never since the attention of man has been directed to them, have they failed; but at the appointed time, by one common impulse they rise from the earth, piercing their way through the matted sod, through the hard trampled clay of the pathways, through the gravel, between the joints of the stones and pavements, and into the very cellars of the houses; like their predecessors, to be a marvel in the land, to sing their blithe song of love and enjoyment under the bright sun, and amidst the verdant landscape; like them to fulfil the brief duties of their species, and close their mysterious existence by death.

All things considered, we may venture to prophesy the re-appearance of the cicada septendecim on the coasts of Maryland and Virginia for the year 1851.

I may still mention that I took care to ascertain that all these insects sung in one uniform musical key, and that this key was *c* sharp.—*Latrobe's Rambler in North America.*

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THE PERAMBULATOR.—No. VI.

THE ZOOLOGICAL GARDENS.

Not more necessary is it for the health of the body that the heart should have room to beat, and the lungs to play, than it is for the welfare of a crowded city that places of out-door exercise and rational amusement should be provided. In this point of view, the Parks and the Zoological Gardens claim our regard.

As the number of persons visiting the latter is great, so no expense is spared in providing for their entertainment. The grounds are spacious, the shrubs and flowers attractive, and the walks kept in good order; while the birds and beasts of the four quarters of the world are put in requisition, to render the entertainment complete.

The varied tastes, as well as dispositions of the visitors, are plainly developed. One gazes on the plumage of the feathered race with eager delight; another enthusiastically surveys the animals both tame and savage; while hundreds, with no strong predilection for either, roam among the pleasant parterres of the place, occupied in observing the company.

Perhaps, after all, the principal gratification we feel in such places is not so much derived from the things we see as from the associations they call forth. There is a holiday feeling visible in the visitor, that excites something of a similar kind in our own hearts. The wonderment of the children at all around them; their awful fear at the sight of the beasts; their unfeigned delight in gazing on the birds; and their unrepressed raptures at the tricks of the monkey tribe; take us back again to the days of our childhood.

We cannot look at the lion without thinking of Africa, and desert sands, and crocodiles, and snakes, and monsters. We cannot gaze on the polar bear without placing him on an iceberg. In the instant we are with Parry and Ross, near the northern pole, laughing at the antics of the esquimaux, in the twilight of the regions they inhabit.

Perhaps I carry this feeling further than many of my neighbours; for the very shrubs and flowers are rife with the power of creation, and conjure up scenes that are pleasant to me. Half an hour ago did I enter the lodge gate, and yet I have not reached the bears. A thistle growing on the right, a few yards from the lodge, at once took me back to a common, where a shaggy donkey was browsing; while a party of gipsies, in the tent they had pitched, were cooking their mid-day meal in the iron pot suspended from three crooked sticks.

Then, again, a prickly holly-bush on the left called me away to another scene. It was that of the summit of a holly-field. The morning was frosty, the snow crackled under the foot, and the holly-bushes near were covered with their heart-cheering red berries. It was the sabbath morn, and Giles Ashford was striding along the scarcely beaten path, in his well-brushed blue coat and big buttons; while his wife Margery stayed behind to knock out the snow from her patten against the stile.

It is pleasant thus to link together, by association, the country and the city. As I stand here, musing, decent domestics, and cleanly attired persons, evidently of the poorer class, pass by to share, with the carriage company, the gratification of the gardens. I love to see this: gentle and simple walking, side by side, in quest of rational amusement. Why cannot the whole creation be linked and bound together in the bond of brotherhood?

Well, here are the bears, brown and black; and there stands a gentlemanly figure hardly looking at them. He has seen them before, over and over again; he has lost the enjoyment of novelty: poor man! he is grown too wise to be happy. But here are beings of a different kind: half-a-dozen rosy, laughing children, and their mammas. Happy lads! How they come, eagerly pressing before the rest; and these smiling girls are their sisters: one can hardly toddle along the gravel walk. Now we shall see something worth seeing; the fresh feeling of youthful hearts called forth in wonder and delight. Look at them; they are a study for Wilkie's pencil. He in the white trowsers is evidently thinking of the bear in Robinson Crusoe, that Friday made to dance on the bough. The little toddler looks up with an awe-struck face, to ask whether they will *bite;* and mamma seems not quite sure that the climbing bear will not leap from the top of the pole.

It appears but as yesterday, when I stood on this very spot with the Rajah Ram-mohun Roy at my elbow. Since then he has been called away from this world. How many of those around me may be visiting the gardens for the first and the last time!

The view from this place is interesting:

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the company in groups; the pigeons on the roof yonder; the pond; the fowls; the birds; and some of the animals. One might stand on this bench for an hour.

I have given away a nut or two to the red and yellow, and the red and blue maccaws. How they climb their cage, holding the wires with their crooked bills. They appear to have more interest, when we think that some of them are from the land where the slaves are set free, and others from the sultry clime where the mighty Amazon, greatest of rivers, rolls his flood for more than three thousand miles.

The grisly bear must be prodigiously powerful; what great limbs! what fearful claws! Hark! scarcely can there be a sound in the universe more desolately doleful!—it is that of the sloth bear; but I must hasten onward.

What a number of animals have I gazed on! antelopes, nylghaus, deer, zebras, and kangaroos; wolves, panthers, leopards, lions, and hyenas. How varied is the form! how diverse are the habits of the brute creation! and yet not a limb, not a muscle among them, but what is suited to the economy and welfare of its possessor. How infinitely incapable is man to estimate the Great Creator,

"In these his lowliest works."

If there were no other advantage attending a visit to these gardens than that of observing the endless variety of the animal creation, and the infinite wisdom necessary to supply all with the means of protection and support, it would abundantly repay the reflecting visitor for his pains.

Nor is it unworthy of a thought, that we are highly favoured in being able to inspect these creatures at our ease, not one of them making us afraid. There can the wild bear be seen without the dread of his tusks; and the huge rhinoceros, free from the danger of his horn. Apes, baboons, and monkeys, play their antics with no annoyance to the bystander; and tapirs, peccaries, foxes, badgers, and wild cats; jackals, opossums, squirrels, lemurs, and lynxes; with porcupines, racoons, beavers, and otters, may be observed at leisure, without inconvenience.

What a goodly collection of the feathered race! the white-bosomed pelican; the bare-necked vulture; the strong-winged condor; and the crooked-beaked, iron-taloned eagle. One is lost among such a profusion of birds and water fowl: the warlike ostrich; the emu; the cassowary; and the crane; the towering falcon; the painted parrot; and the crimson-feathered flamingo; with a hundred other kinds of a smaller size. These are the works of God! Every specimen perfect in its kind, proclaiming his Almighty care! Infinite Wisdom comprehends what to us is incomprehensible. Of what an innumerable family is God the almighty, the indulgent Father. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine."

What amazing antlers have the wapiti deer; and what a merciful provision is the act of shedding them, when their weight becomes burdensome!

The elephant is in the pond; how he rolls about his giant bulk, like a huge leviathan. Now he has dived altogether beneath the surface. Again he emerges, and slowly stalks forward, discontinuing his watery gambols.

Who can observe the childlike obedience of the bulky animal to his keeper, without reading therein a fulfilment of the promise made by the Almighty to Noah and his descendants?—"And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth."

And these are the giraffes; the objects of general attraction. Stately creatures, what pigmies ye make of us! The cloven foot, the over-lapping lip, the tufted tail, the spotted body, and the towering neck, are all worthy of a separate regard. The eye has the fulness and the fearlessness, though not the fierceness of that of the ostrich; and the black, sleek, serpent-like tongue, has a character altogether of its own. What news from afar, fleet coursers of the desert sands! bear ye no message from the wilderness?

"Your feet have trod the burning sand,
Where the lion's lair is known;
Where panthers prowl, and jackals cry,
And fiery blasts are blown.
And ye have cropp'd the desert tree,
In haunts where man's exil'd;
And heard your Maker's mighty voice,
In the tempest of the wild."

Ten minutes ago, in turning abruptly into the side walk near the giraffe house,

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I came upon two oriental figures, in earnest conversation. For the moment I had quite forgotten that the giraffes were accompanied by Arabs, so that I was both surprised and pleased by the unexpected rencontre.

The most imposing in appearance of the two was Monsieur Thibauld, who had succeeded in the enterprise of taking the giraffes in the desert, and bringing them in safety to England. He is a man of much information, speaking seven languages, but not English.

The following extract from his letter, dated Malta, Jan. 8, 1836, states some particulars relative to the capture of the largest of the giraffes:—

"It was on the 15th of august at the south-west of Kordofan, that I saw the first two giraffes. A rapid chase, on horses accustomed to the fatigues of the desert, put us in possession, at the end of three hours, of the largest of the two: the mother of one of those now in my charge. Unable to take her alive, the arabs killed her with blows of the sabre, and, cutting her to pieces, carried the meat to the head-quarters which we had established in a wooded situation; an arrangement necessary for our own comforts, and to secure pasturage for the camels of both sexes which we had brought with us in aid of the object of our chase. We deferred until the morrow the pursuit of the young giraffe, which my companions assured me they would have no difficulty in again discovering. The arabs are very fond of the animal. I partook of their repast. The live embers were quickly covered with slices of the meat, which I found to be excellent eating.

"On the following day, the 16th of august, the arabs started at daybreak in search of the young one, of which we had lost sight not far from our camp. The sandy nature of the soil of the desert is well adapted to afford indications to a hunter, and in a very short time we were on the tract of the animal which was the object of our pursuit. We followed the traces with rapidity and in silence, cautious to avoid alarming the animal while it was yet at a distance from us. Unwearied myself, and anxious to act in the same manner as the arabs, I followed them impatiently, and at 9 o'clock in the morning I had the happiness to find myself in possession of the giraffe. A premium was given to the hunter whose horse had first come up with the animal, and this reward is the more merited as the laborious chase is pursued in the midst of brambles and thorny trees.

"Possessed of the giraffe, it was necessary to rest for three or four days, in order to render it sufficiently tame. During this period an arab constantly holds it at the end of a long cord. By degrees it gets accustomed to the presence of man, and takes a little nourishment. To furnish milk for it I had brought with me female camels. It became gradually reconciled to its condition, and was soon willing to follow, in short stages, the route of our caravan.

"The first giraffe, captured at four days' journey to the south-west of Kordofan, will enable us to form some judgment as to its probable age at present; as I have observed its growth and its mode of life. When it first came into my hands, it was necessary to insert a finger into its mouth in order to deceive it into a belief that the nipple of the dam was there; then it sucked freely. According to the opinion of the arabs, and the length of time I have had it, this first giraffe cannot, at the utmost, be more than nineteen months old. Since I have had it, its size has fully doubled."*

In the days of my youth I read over the wanderings of Mungo Park with delight, and of Monsieur Vaillant chasing the giraffe; and suddenly to be in company with those who had passed through the same scenes, was a treat to me. The figure, dress, beard, and moustachios, of Monsieur Thibauld, render him an object of much attraction; in conversation he is very animated. I told him that I had seen a giraffe years before in Paris, but that I had never seen a giraffe hunter; and in parting I obtained one of his best bows, as I observed that he had outdone other African travellers; for that Monsieur Vaillant only knew how to kill giraffes, but Monsieur Thibauld knew how to take them alive.

How rapidly have two hours flown! but there will be time yet for a hasty peep at the Surrey Gardens. I must escape by the turnstile gate.

* * * * *

And these are the Gardens of Surrey! I have wandered through the varied

* We beg to inform one of our correspondents who has written to us on the subject, that the giraffe in our drawing, page 233, is not walking: this animal pokes out its neck, quite aslope when walking.—Ed.

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avenues of this agreeable place; given a bun to the bears, and nuts to the monkeys. I have stroked the antelopes; patted the trunks of the elephants; placed my hands on the scaly backs of the boa and the python; and am now standing near the eagle-rock; it is a pleasant spot.

This running stream, with the tall green flags growing on each side, and the ponds almost covered over with the broad leaves and the fair flowers of the water lily, remind me of quiet, retired nooks and corners in country places, where the wild duck dives in the secluded reedy pool, and the moor hen hides herself under the overhanging branches of the trees.

The lake and the drooping willows form a lovely scene, and recal every thing that we have witnessed of silvery streams and luxuriant foliage. I could loiter here long without weariness. Here grows a scarlet-flowered geranium, just such a one as I have seen in a window of an alms-house; where might be discerned the aged inmate, with her spectacles, bending over the Book of life, the holy Scriptures of eternal truth. I love the gilly-flower, because it smiles in desolate places; and the geranium, because it gives cheerfulness to the abodes of poverty.

The principal points of these gardens are, the beautiful lake, the eagle-rock, the glass conservatory, the choice collection of forest trees, and the great superiority of many of the wild animals.

Come with me, and gaze on the beasts in the conservatory: the hyenas, the leopards, and the tigers; but especially the lions. The keeper is now feeding them. Is there any thing that you have ever conceived of the monarch of the woods, that is not realized in that noble Nero? Regard his flowing mane, his giant limbs.

What a majesty in his mien! What an untameable glare in his lordly eye! His jaws are opening; what a deep, unearthly, scream-like roar! Even here it is terrible. What must it be when resounding through the forest?

The serious spectator at such a scene as this traverses the wilds of Africa, with the missionary Campbell; or, familiar with Bible associations, goes back to the days of Daniel, when the Eternal laid his hand on the mouth of the lions, and the Prophet of the Lord remained in safety among them.

The proprietor of this interesting spot told me, that very shortly will arrive, to be added to his collection, four giraffes, five ostriches, a camel, zebras, and other animals. One of the giraffes, in particular, is a fine animal; it is known at Grand Cairo by the name of "La Belle Giraffe." I understand that since my visit, three giraffes have arrived, one taller, and the other two smaller than those in Regent's Park.

The Regent's Park and the Surrey Gardens afford much gratification, and should not be visited without some profitable reflection. The beasts and birds of the four quarters of the earth are here assembled, bearing witness, by their captivity, to the pre-eminence with which man has been endowed by his Creator. The swiftness of the giraffe and the ostrich; the soaring flight of the falcon and the eagle; the matchless strength of the rhinoceros and the elephant; and the rapacity of the tiger and the lion; have not been able to protect their possessors from becoming the captives of man. If, then, God has thus given to man dominion over the "beasts of the field, and the fowls of the air," how grateful ought he to be for the gift of his pre-eminence! and how anxious to use it to the glory of the Almighty Giver! If the Lord is "good to all, and his tender mercies are over all his works," how mindful ought man to be, to exercise forbearance, and kindness, and mercy, to every creature committed to his care.

THE PHILANTHROPIST.—No. IV.

PHILANTHROPIC PUZZLES.

From the varied pursuits and circumstances of men, it rarely occurs that philanthropic enterprises are projected and realized by the same person. To conceive and to execute, are different things, and require different qualifications and resources. Should the following project attract the favourable notice of any benevolent reader so circumstanced as to be able to put it in practice, he may, perhaps, thereby contribute to his own advantage, and at the same time confer a benefit on mankind.

The want of self-possession, in cases of sudden calamity, is too notorious to require to be illustrated. If a house be on fire; if a drowning man be taken out of the water; or, if any other fearful accident occur, there are always persons willing to render assistance, who know

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not how to do so; the want of knowledge occasions perplexity and irresolution: no wonder, then, that so little self-possession is manifested on such occasions.

How is this difficulty to be removed? Only by rendering the necessary knowledge familiar to all. Rarely does it occur, that a surgeon loses his self-possession, however fearful may be the fracture he has to reduce, or the wound he has to dress; he knows how to proceed, and his knowledge prevents perplexity and indecision.

If a person who can scarcely write be called upon suddenly to sign his name, he becomes confused, but this is not the case with one to whom writing is familiar. How, then, shall we render familiar to every one that knowledge which is necessary in cases of sudden accidents?

Experience tells us, that the best way of making knowledge general, is to impart it to the young. The millions of readers who have received the benefit of gratuitous education, are a striking proof of this observation. How few of these would have learned to read the word of God, had they been neglected till they arrived at years of maturity! Philanthropy is the kindness of the heart, and therefore cannot be communicated by given rules, but where it exists, the possession of knowledge gives it tenfold power. The following suggestions are intended to point out an easy and interesting mode of communicating to young people that knowledge which cannot fail to enable them to act with increased usefulness, in the varied accidents which they may, in the course of providence, be called to witness in their future lives.

Dissected maps or puzzles have been long used to give the young a knowledge of geography and history. By finding out the several parts, and fitting them into their proper places, young people obtain a correct knowledge of their native country, and of the world at large. In like manner a dissected map might be made useful in teaching the young how to act in cases of sudden accident, until a doctor could be procured. Let us suppose a dissected map, or philanthropic puzzle, called *The Drowned Man*, to be tumbled from the little box which contains it, on the table, before a youthful party, with directions given to find the several parts of the map, and put them together in the order in which they are numbered, and to read what is written on them. For instance:—

No. 1. A drowned man, just pulled out of the river, what shall we do to restore him to life?

No. 2. Lose not a moment's time, but attend directly to the following rules:

No. 3. Carry him carefully, with his head and shoulders raised higher than the rest of his body, to a house.

No. 4. Take off his wet clothes.

No. 5. Rub him with cloths till he is quite dry.

No. 6. Wrap him in a warm blanket.

No. 7. Place him in a warm bed.

No. 8. Wipe and clean his mouth and nostrils.

No. 9. Pass a heated warming-pan, or hot bricks covered over with flannel, or something else, all along the back and spine.

No. 10. Put bladders, or bottles of hot water, or heated bricks, wrapped in flannel, to the pit of the stomach, the arm-pits, and soles of the feet.

No. 11. Rub the body with hot flannels.

No. 12. Put the body, if possible, in a large tub of water, as hot as the hand can bear it without pain.

No. 13. Rub the body briskly with the hand. And so on, proceeding according to the directions given by the Royal Humane Society. An acquaintance with such a philanthropic puzzle as this would soon give to young people a knowledge which, in their future lives, might be of incalculable advantage.

Another mode still more interesting to young people might be adopted, and the benevolent reader will not object to this being described in the simplest way possible.

Let a puzzle-box, having a printed paper of instructions pasted on the outside of it, be furnished with a number of toys, after the manner of a "Noah's ark." For instance: a jointed wooden figure, or doll, about four inches long, dressed in a loose coat and trowsers, a chair, a bed and bedstead, made so that the bedclothes can be turned on one side, loose blankets, napkins, a tub three inches broad, a small pair of bellows, with imitations of bladders, bricks, wine-bottles, a board six inches long, and two smelling bottles.

Let us now suppose this puzzle-box placed on the table, around which are

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seated a father, and his two little boys; the following dialogue then commences:—

Father. Here is the new puzzle-box of *The Drowned Man:* if it should teach us to bring to life some poor creature pulled out of the water, it will be an excellent thing. Come, I will open the box, and empty its contents on the table.

Robert. What an odd set of things! look, here is a bed and bedstead.

Charles. And here is a chair, and a pair of bellows.

Father. Well, I will hold in my hand the lid of the box, that I may see the directions how we are to proceed. I see No. 1 says, "Find the drowned man just pulled out of the river."

Charles. Here he is! here he is!

Robert. Ay, but then his clothes are as dry as a bone, so he can't have been in the river.

Father. Never mind that, go and dip him in water, and then he will look as if he had been drowned; see, there is a jug of water on the side-board.

Robert. So I will. There! now he looks drowned enough for any thing.

Charles. What must we do with him now?

Father. Stop; I must consult the lid of the box. "No. 2. Lose not a moment's time in sending for a doctor, and in attending to the following rules."

Charles. Run for the doctor, Robert! run directly!

Robert. No! no! you run, for you can run faster than I can.

Father. This will never do! we are sadly losing time; let us suppose that the doctor has been sent for. I will read "No. 3. Carry him carefully to a house, with his head and shoulders raised higher than the rest of his body."

Robert. But what must we carry him on? Oh! here is a plank; let me lay him along it. He is dead enough, that is certain.

Father. That will not do, for his head must be raised. Suppose you put him in the chair there, or carry him without any thing; but mind, do it carefully.

Charles. Let us carry him on the chair. Now, Robert, you take that side, and I will hold this. But what house shall we take him to?

Father. See, here is a fire-place, and a bed; let us put the bed by the fire, and then we can fancy that we are in a house.

Charles. Ay! that will be capital! There, now, he has fallen down, Robert, it was your fault, you loosed the chair, or he would not have tumbled.

Father. This is a bad beginning; he was to be carried carefully. What does No. 4 say? "Take off his wet clothes."

Robert. We shall soon do that, for they are very loose; I will unbutton him—how pale he looks!

Charles. Enough to make him. I suppose every one looks pale that has been drowned; but what are we to do next, for the doctor has not come?

Father. "No. 5. Rub him with cloths till he is quite dry." See, here are plenty of napkins.

Robert. You rub his feet and his legs, Charles, and I will dry his head and his body.

Charles. Well, I will!—there! his legs are nice and dry.

Robert. And his body, too; now lift him up; I have heard that the proper way is to hold him up by the feet, and then roll him about.

Father. Then you have heard a very foolish thing; that way would soon kill a man, if he was not already dead by being in the water. "No. 6. Wrap him in a warm blanket." Hold one of these loose blankets to the fire.

Charles. I will hold it. It is quite warm enough now; that covers him up famously.

Father. "No. 7. Place him in a warm bed."

Robert. Charles, you should have warmed the bed ready; here is the warming-pan.

Charles. How could I, when I was holding the blanket to the fire? give me the warming-pan, I will do it now. There! nobody could warm a bed better. Now put him in, he will be very snug there.

Father. "No. 8. Wipe and cleanse the mouth and nostrils."

Robert. I am sure that I dried him well all over his face.

Father. "No. 9. Pass a heated warming-pan, covered with flannel, over his back and spine."

Charles. Then we must unwrap him a little out of his blanket. Ay, that is the way. When will the doctor come? I wonder.

Father. "No. 10. Put bladders, or bottles filled with hot water, or heated

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bricks wrapped in flannel, to the pit of the stomach, the arm-pits, and soles of the feet."

Charles. Bottles, and bladders, and bricks; we have got enough to do now, however: there, I will put this bladder under his arm.

Robert. And here are two nice warm bricks in flannel, for his feet, and another for his stomach.

Father. "No. 11. Foment the body with hot flannels."

Charles. I will put some hot water in the tub, to dip the flannels in. Rub him well.

Father. "No. 12. Put the body, if possible, in a large tub of water, as hot as the hand can bear it without pain."

Robert. Why, we must fill the tub, then. You reach that jug of water, Charles, and I will get some hot out of the tea-kettle.

Father. No, no; I will pour in the hot water from the kettle, you might scald yourself. That is about right; perhaps a little too warm, but if the water was too cold, it would do more harm than good. Now lift him gently into the tub.

Charles. He ought to come to life again, I am sure, after all this trouble.

Father. "No. 13. Rub the body briskly with the hand."

Robert. We had better both of us rub at the same time.

Father. There! not too hard.. Now comes the most difficult part, let it be done with care. "No. 14. Put the nose of the bellows into one nostril, carefully closing the other, and the mouth; at the same time drawing downwards and pushing gently backwards, the upper part of the windpipe, to allow a more free admission of the air; blow the bellows gently to inflate the lungs, till the breast be a little raised; the mouth and nostril should then be set free, and a moderate pressure made with the hand upon the chest. Repeat this process till life appears."

Charles. Why that is almost as long as all put together. I will put the bellows to his nose. You close the other side, Robert, and his mouth. Do I blow too hard?

Father. No! you seem to do it very cleverly. Now press the breast a little, and then begin to blow again. And here is another instruction yet. "No. 15. Apply sal volatile or hartshorn to the nostrils."

Robert. I think the bellows have been blown long enough; let us apply both the smelling-bottles.

Charles. We have done our part; but the poor man does not come to himself. What shall we do now?

Father. Do not be impatient; remember we were to go on till life appeared. I begin to think there will be a difference by and by, *(touches a spring that opens the eyes of the figure.)* See! his eyes are now open.

Charles. That they are! that they are!

Robert. We have brought him to life without the doctor. I should know how to bring any drowned man to life now.

Charles. And so should I, too. Well, it is a capital affair. When the young Moseleys come here to-morrow, we will have it all over again.

Father. Put the poor man to bed again; for he must be attended to for some time to come. We have been rather merry over so serious an affair; but this must be pardoned, seeing that our drowned man is in reality made of wood. If we had to assist a fellow-creature in such circumstances, I trust we should be more serious, as the idea that the mortal existence of a fellow man may depend upon our exertions, surely is enough to make us solemn, persevering, and patient. I do think, boys, that this philanthropic puzzle may be made very useful; it furnishes much amusement, and the important information imparted by it is not likely soon to be forgotten.

Charles. It is a capital puzzle! We will have it all over again to-morrow.

Philanthropic puzzles of various other descriptions might easily be introduced, such as *The House on Fire*, whereby the use of the fire-engine, the fire-escape, and all other approved methods of saving life and property, might be made familiar.

Mothers well know how much of tenderness and kindness the mere dressing and undressing of a doll calls forth in the hearts of their infant daughters; and fathers may, at no distant period, be equally sensible of the amount of practical kindness, self-possession, and energy, that may be called forth by philanthropic puzzles in the hearts of their sons.

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Many are the instances of the loss of life by accidents of various kinds, which a little knowledge and self-possession might, with the Divine blessing, have prevented. These suggestions are capable of great improvement, and extended application; and should practical benevolence ever act upon them, it is believed that the introduction of philanthropic puzzles would not want the patronage of benevolent persons, the christian community, and the public at large.

G. M.

THE INTERCESSION OF CHRIST.

The perfect obedience of Christ, and that even unto death, and the spotless purity of his moral character, were absolutely necessary to prepare him for interceding with the Father for the sinner. The dignity and excellency of an intercessor's character add weight and give importance to his intercession. It is more honourable to a prince to pardon upon the intercession of some illustrious person than on that of one of his menial servants; and when the penalty, for the remission of which intercession is made, is perfectly deserved, and the honour of the sovereign is concerned in its infliction, it is necessary that the intercession itself should carry in it the fullest acknowledgments, both of the righteousness of the judge, and the justice of the punishment. For without this the intercession itself might justly be interpreted as a reflection on the sovereign, and a vindication of the criminal. This being the case, the intercessor naturally, in some sense, puts on the character and takes the place of him who is condemned. But when we consider the glorious and infinite majesty of God, on one hand, and the extreme guilt and inexpressible vileness of the sinner, on the other, we cannot but see the absolute importance of the fullest acknowledgments, both of God's righteousness and the sinner's guilt, in him who steps in as a mediator between them, however dignified he be in his own personal character. None but a person of the most exalted character would be equal to the weight of such a mediation; and one who suitably estimated the infinitely different characters, qualities, and stations of the beings, between whom he was to mediate a peace, would never presume to appear before the great God without the fullest testimonials of a high and perfect sense of the Divine righteousness, on the one hand, and the extreme guilt and wickedness of the sinner, on the other. But how could these testimonials be so well obtained, and where could such views, both of God's righteousness and the sinner's guilt, be so strongly painted as in Christ's obedience unto death, even the death of the cross? In this view of the matter, nothing like the death of Christ could pave the way for him to the Father, and nothing like his own blood could give weight to his intercession. For so illustrious a person as the infinite Redeemer to exemplify his regard to the honour of God and his law by a most perfect obedience under the most unparalleled sufferings, even unto death, and his sense of the sinner's ill desert by appearing before the eternal God in his own blood, must wonderfully qualify him for so important a mediation, and, above every thing, give weight to his intercession. It is no wonder that God does not reject an intercession which does such honour to his law and government, and makes his character appear so glorious in the exercise of mercy to sinners.—*West.*

HUMAN FRAILTY.

So frail, so extremely fine is the thread of life, that it not only bursts before the storm, but breaks even at a breeze. The most common occurrences, those from which we expect not the least harm, may prove the weapons of our destruction: nay, our very comforts may become killing. The air we breathe may be our bane, and the food we eat the vehicle of death. Since, then, we are so liable to be dispossessed of this earthly tabernacle, let us look upon ourselves only as tenants-at-will, and ho d ourselves in readiness to depart at a moment's warning.—*Hervey.*

GROWTH IN GRACE.

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.—*Cowper.*

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THE TREE-FROG.
Hyla arborea.

How often are we surprised by arrangements in the economy of creation, and especially of animal creation, which, when examined, lead us to wider views of the great plan of the Creator, and of the unbounded stores of his resources! It was not enough that the ground and the water should become the habitation of living beings; it was not enough that the air should be traversed by winged animals; the foliage of the trees also constitutes, for numbers, a congenial habitation. Monkeys, lemurs, squirrels, and other mammalia, are there at home; of the feathered race a vast proportion are arboreal; of the reptile tribes many snakes ascend to the topmost boughs, and twine their long and slender forms among the twigs and leaves; many lizards are there to be seen; the iguana and the chameleon creep from branch to branch, and the little flying dragon launches itself on its finlike parachute from tree to tree; but who would expect to find frogs in such a situation? so however it is. Of this race, interesting in so many points of view to the naturalist, one group, and that pretty numerous in species, is truly arboreal. Beautiful little creatures both in form and colouring, they perch upon the leaves, they leap from leaf to leaf, and from branch to branch, and imitate the actions of a bird. There they pursue their insect prey, with astonishing agility, and enjoy the cheerful warmth of the summer. But how are they qualified for their arboreal habits? the monkey grasps the perch, on which he rests, with its hands; the bird with its claws; the snake twines himself around it; the iguana uses its long toes and strong hooked nails; the chameleon holds the boughs tight between his vice-like toes; but the foot of the frog is unlike what we find in these, it is not a grasping organ, nor furnished with claws for clinging. In what, then, does the foot of the tree-frogs differ from that of their marsh-loving relatives, so as to be adapted for an abode so apparently unsuited to their structure? By a most beautiful and simple contrivance, a contrivance by which they are as secure on the surface of a leaf, as on the branch whence it springs. On the under surface of each finger, (both of the fore and hind paws,) at the tip, which is enlarged and rounded, is placed a sucker, consisting of a little cushion, moist with a thick glutinous fluid, and applying itself so closely to the surface it touches as to support the creature's weight. This mechanism is, however, under the animal's control, as it can disengage or fix its fingers at will.

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In the common frog, and its immediate allies, nothing like this is to be seen. The tree-frogs, *hyla*, differ, as we may here notice, from the genus *rana*, in the greater length of the hind legs, and in the circumstance of the males possessing a membranous sack beneath the throat, which is distended while they are uttering their hoarse and oft-repeated croaking.

Of this genus, *hyla*, which is spread over the warmer portion of the old and new world, one species is a native of Europe. It is the common tree-frog, *hyla arborea*, one of the most beautiful and interesting of the group. In Sardinia it is very common, and it is not unfrequent in other portions of the south and south-eastern districts; it is also found in northern Africa. It is this species which is represented in our engraving. The vigour and agility which distinguish the common frog are qualities still more remarkable in this curious little creature, which is as far inferior in size to its terrestrial relative as it excels it in the clearness and beauty of its colouring. The upper surface of the body is of a fine green, the under surface white, a yellow stripe bordered with pale violet stretches along the sides of the head and body, and down the hind legs to the feet, while a similar stripe branches off and extends down the arms to the fore feet. The head is short but large, the muzzle is rounded, the eyes are bold and prominent, the body is short and of a triangular figure, the toes of the paws or anterior feet are four in number, short and stout, those of the hind feet are five, and are long and slender, the nails are flat and rounded, the hinder limbs are long. The alertness and agility which the tree-frog displays are truly astonishing. Catesby affirms that it has been known to clear an interval of twelve feet, but this is perhaps only done when the animal takes a descending leap from one branch to another obliquely below it; still with every allowance the leaps which this animal takes are surprising, not only from their extent, but from their address and precision. In the midst of the woods, among the foliage and branches of the trees, does the tree-frog pass the greater portion of the summer; so adhesive are the gelatinous cushions of its toes, that, however smooth and polished the surfaces may be on which it rests, they affix themselves intimately to them; nay, it matters not whether the creature adhere to the under or upper surface of a leaf; in either place it is alike secure. All the summer long, in the warm and sunny regions of the south, may this little animal be watched among the leafy woods, engaged in the pursuit of various insects, darting after them as they pass within the distance of its spring; these it seizes with its glutinous tongue, and rapidly draws them into its mouth in the same manner as the common frog; and having swallowed one insect, it darts at the next that flits by. This restless activity, this unceasing repetition of leaps, not unlike the short darting flight of a bird, from leaf to leaf, or from bough to bough, have induced some to compare it to the fly-catcher, (*musicapa grisola*,) which takes gnats and flies much in the same manner, by a short darting attack upon such as pass near its perch of observation. But the tree-frog does more; it lurks under the leaves of the highest branches, and seizes such unwary moths or flies as settle within the reach of its tongue, which it can launch out to a considerable distance. Well may La Cepede observe, that the unfavourable opinions which many very foolishly entertain with regard to the common frog, will not be brought against our little favourite. Its fine rich tints, which blend with the green of the leaves, and the enamel of the flowers, at once give it interest; but when we watch its stratagems and ambuscades; when we mark it chasing its tiny prey; when we see it dart to the distance of many feet, pitch upon the leaves, and, in whatsoever situation they may hang, there adhere and settle in a way which, did we not know the secret, would appear marvellous—are we not as much pleased and delighted in our observations of so novel and unexpected a train of actions, as in a consideration of the plumage, and the manœuvres and flight of birds?

We must not suppose that the tree-frog passes the whole of its existence on the trees. On the contrary, like the rest of its race, it commences its existence as an aquatic animal, and when adult it visits the water to deposit its eggs; and it also hybernates in the mud at the bottom of lakes and marshes.

It is usually towards the end of April that the tree-frog quits its leafy abode among the trees, in order to deposit its eggs in the water of the neighbouring marsh; for it is in the proximity of such places that this animal is most abundant.

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Numbers are now collected together for the same great purpose, the males being conspicuous by the distension of their throat, which assumes a tint of brown, and by their loud hoarse croakings, which exceed in vehemence those of the notes of the common frog. The first croak uttered, is the signal of a general concert of discordant voices. So astounding is the clamour, that at a distance, it might be taken for the cry of a pack of hounds in full chase; and, during the tranquillity of a calm evening, or in the stillness of night, the din of their united voices may be frequently heard at the distance of a league, especially on the approach of rain. The fine green colour of the tree-frog is not perpetual; after the breeding season the animal becomes of a reddish brown, which soon changes to gray, mottled with reddish; the colour next assumed is blue, and this again changes to green, which is the summer tint.

After the young are hatched by the heat of the sun, as is the case with the common frog, they remain in their tadpole state for about two months, swimming in their native element the water, and feeding on small insects and worms. When their change is complete, that is, when the tail and gills have disappeared, and the lungs and limbs have developed themselves, the little creatures, full of activity, and guided by unerring instinct, leave the water, and make their way to the adjacent woods, there to join their parents among the foliage. Swarms of these young frogs are occasionally seen, leaping, like flocks of minute birds, among the bushes and trees which border the lakes and marshes of their favourite districts. The tree-frog is slow in acquiring its full growth, which does not take place till the fourth year; nor does it breed before this period.

When the summer closes, and the autumn sets in, warned by the failure of its insect food, and by the chillness of the atmosphere, the tree-frog prepares for its winter repose. Unlike the bird which it imitates in its arboreal habits, it cannot migrate to a hotter or more southern clime; but, like the common frog, and various other amphibia, it hybernates; not suspended from the trees, or in holes, as the bat; nor in warm little nests, as the dormouse; but in the deep mud of the marsh or lake. To the water, then, a second time, does the tree-frog retire: in it plunges, and buries itself in the soft mud at the bottom; where it tranquilly sinks into a state of torpor, in which the functions of life are suspended. Thus the winter months are passed, till spring returns, and re-animates the face of nature; then it again makes its appearance, and seeks the fresh foliage of the trees.

The agreeable colours and sprightliness of the tree-frog occasion it not unfrequently to be kept in cages, hung up in rooms; and, provided the temperature be suitable, and its food be such as it naturally takes, it will live without much difficulty. After death, the green of the upper surface is frequently observed to change into blue.

Among the foreign species, one of the most remarkable is the *hyla tinctoria*, or *rainette à tapirer*, as it is called by the French naturalists, a native of the woods of South America, and so named from the effect which its blood is said to produce upon the plumage of parrots. We are informed, that when the natives have discovered a green parrot's nest with young ones in it, they are accustomed to pluck away patches of the feathers of the birds, and rub on the denuded spots a portion of the blood of this frog; and that the feathers which spring up after this operation are of a bright scarlet, so that the bird when fully fledged is party-coloured, bright red and green, instead of being in its natural dress. Though we doubt the effect of this operation as to the result above stated, notwithstanding the testimony of writers of credit, we have seen this intermingling of red on the plumage of green parrots from South America, and have been always induced to regard it in the light of accidental variation. In Buffon's "History of Parrots," several plates illustrate this remarkable variation, which is not of very uncommon occurrence; and the circumstance as detailed of the property of the blood of the hyla tinctoria in effecting this change, is noticed by him in that work. Cuvier in his "Regne Animal," alludes to the same reports, but guards himself from asserting it, by saying that it is stated to be so, it is an "on dit."

Here we conclude our sketch of the history of the tree-frog. The plate we give on page 361 is a faithful copy of nature; our readers will not fail to remark the great breadth of the head and upper portion

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of the back, the narrowness of the hinder quarters, and the length of the posterior limbs; the toes are four in number on the anterior feet, and five on those behind; all are tipped with a little glutinous pad; there are no webs on the fore feet, and only partial webs between the toes of the hind-feet. The skin is smooth. M.

JUDAISM.—No. IV.

(Continued from page 350.)

In pursuing the inquiry into the superiority of judaism to pagan systems, we mention as another point of contrast,

Its devotional spirit.—Let any one read through the classic pages of antiquity, where shall he look for the breathings of devotion? Acts of superstitious worship he will every where find; and, in a few rare instances, something like the language of prayer may be met with. But in the writings of the Old Testament, and in the lives of jewish believers, examples of the most pure and elevated devotion meet us in almost every page. Moses could draw nigh unto God, and adore his infinite perfection with a holy familiarity which at once delights and surprises us; and the psalms of David are characterized by a purity and a spirituality, a fervour and a comprehensiveness, a strength of faith and an animation of hope, which, whilst they compel us to feel that we are in the presence of the great Eternal, encourage us to seek his face and expect his blessing. We appeal further to its

Historic narratives.—We are not insensible to the beauties of classical literature, nor to the importance of pagan history; but we cannot conceal our conviction of the decided superiority of the jewish Scriptures. The writers relate much that is marvellous, and this has been placed on a level with the confessedly fabulous stories of grecian and roman antiquity; but with great impropriety. The fables of pagan historians do not carry with them a single pretension to truth; whilst the miracles of Moses are so interwoven with the record of daily occurrences, and with the experience of the whole nation, that deception was altogether impossible. If here be deception, it is a deception practised upon six hundred thousand adults, besides children; and which bound on them a yoke of service by no means easy to bear.

The simplicity with which the most astonishing facts are recorded in the jewish Scriptures is a very remarkable circumstance. Events which, in all ordinary writings, would have been introduced with a preparatory note of attention, and commented upon with admiration, are stated with naked simplicity, as things perfectly familiar. Nothing like proof is ever attempted; the writers plainly feel that their statements cannot be controverted, and they calmly abide the issue.

Nor must we fail to notice the strict and impartial fidelity which these writers display. Moses relates as fully as any other fact of his history, his employment as a shepherd in Midian; the deep degradation of his people as slaves in Egypt; his own infirmities and sins, with their corresponding punishment; the failings of Aaron his brother, and of Miriam his sister; and the disgrace of the nation in their repeated acts of rebellion in the wilderness. No secret is made, by a later writer, of the sin of David; on the contrary, it stands out in strong contrast and in close connexion with the record of his piety; and the readers are left to reconcile the apparent anomalies of his character on general principles as they shall be able.

Upon this single peculiarity of the jewish Scriptures, we should not hesitate to rest the entire proof of their claims to a superior origin. Every reader knows that these are not the characteristic properties of any other writings.

Its holy examples also deserve notice. True, the most illustrious of men have their failings; and many things were allowed to Old Testament believers, which tended to lower the tone of their spirituality and heavenly-mindedness, and which are expressly forbidden by christianity. The dispensation itself was adapted, as has been shown, to the habits and circumstances of a people just emerging from barbarism; and was besides designed to be only "a figure for the time then present;" "a shadow of good things to come." But when all due allowance is made for these facts; nay, when the characters of the men are taken as they actually present themselves, they display the most marked and decided superiority to the most il-

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lustrious pagans. What grecian lawgiver shall we compare Moses with? What roman emperor shall we compare David with? What pagan priest shall we compare Ezra with?

THE GENERAL INFLUENCE of the system upon national prosperity demands the attention of all who would rightly estimate the claims of judaism. At the period of the exodus, the people were "six hundred thousand that were men, besides children." This was in the year B. C. 1491. When they were numbered by David, towards the close of his reign, (B. C. 1017,) "there were in Israel eight hundred thousand valiant men, that drew the sword; and the men of Judah were five hundred thousand men." When we remember how perpetually the people were diminished by the harassing wars of the judges, this increase shows that the system of civil and ecclesiastical polity under which they were placed, was adapted to promote national prosperity.

Another view may be taken of this point, illustrative at once of the fertility of the land, and the prosperous state of the people. "Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year," 1 Kings v. 11. "And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphsah even unto Azzah, over all the kings on this side the river; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even unto Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And these officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing," 1 Kings iv. 22—27. "The weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, besides that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold: three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means," 1 Kings x. 14—29.

If it should be said here, this was peculiar to the reign of Solomon, it is frankly admitted that to a great extent this is true. But it must always be borne in mind, that the blessing of God was especially promised to their national

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obedience; and that the whole system proceeds on the assumption of their special relation to God, as *His* nation, and their immediate subjection to *Him* as their ruler. And if only in Solomon's reign the blessing was fully realized, it was because in his reign alone the obedience was consistently rendered. It is proof sufficient for our purpose, that when the principle of the system was fairly tried, it insured all the prosperity to the nation which had been promised them.

Omitting all other points of illustration, we advert, lastly, to the TYPICAL CHARACTER of the mosaic dispensation. It was not only designed to prepare the way for the clearer revelations of christianity, but to furnish an instructive symbolical representation of the truth. "It was a figure for the time then present." This mode of Divine instruction was adopted at the beginning. The institution of animal sacrifices was declarative of the doctrine that "without shedding of blood there is no remission;" and this institution is the very basis of judaism. Not the israelites alone, but all the scattered tribes of mankind, were familiar with this principle, and accustomed to this mode of instruction. Judaism cannot be rightly viewed, except in this connexion; its various enactments are wholly unintelligible, except on this principle. This gave to it chief importance, and in this one respect it stands distinguished from all other systems. Let any one be at the pains to trace out the typical reference, as its principles are unfolded, and its particulars exhibited, in the Epistle to the Hebrews; and if he preserve a calm and unbiassed state of mind, he cannot fail to discover the extent and importance of the correspondence. Pagan systems, indeed, had their sacrifices and altars, their ritual and priesthood. It has already been shown that this general coincidence may be traced to the influence of the patriarchal dispensation, which has been spread over all lands; and when we descend to the more minute particulars, paganism is altogether at fault. The grossest impurities are found mingled with their most solemn services; and the most abominable cruelties are associated with their most solemn engagements. Or if, in some instances, a more minute resemblance can be traced, it is easy to understand how this originated from an imitation of the jewish system, or an actual transfer of its ceremonial in such particulars to other systems.

The decided superiority of judaism is now abundantly apparent; and the question naturally suggests itself, Whence did this superiority arise? The religion of Moses, whence was it? Of Heaven, or of men? This point deserves investigation. If it were of human origin, how is it that Moses so far excelled all other lawgivers; where did he obtain his knowledge; how did he secure his influence? Survey the foregoing particulars, and try if any of the ordinary principles of human nature can account for their peculiarities. The *theological creed;* how did it happen that the unity and supremacy of Jehovah should be the leading doctrine of this one system, whilst all others denied it even in theory? The *moral injunctions;* how did it happen that there should be in these an elevation of purity so completely above those of every other nation? The *rites of worship;* how did it happen that these should be so much more spiritual and holy than those of every other people? The *ceremonial observances;* how did it happen that these should, in so many points, be directly opposed to the superstitions and practices of all other lands? The *political regulations;* how did it happen that these should so far excel the political economy of other kingdoms; that they should be so much more honest and benevolent; that they should directly appeal to individual principles and conscience? The *benevolent aspect;* how did it happen that this system alone should breathe the spirit of love, and display the law of kindness; whilst all the rest breathe nothing but cruelty, injustice, and oppression? The *devotional spirit;* how did it happen that we can find nothing which deserves the name of prayer, except in connexion with judaism? The *historic narratives;* how did it happen that these are so simple and unvarnished? so faithful and minute? so open and undisguised? The *holy examples;* how did it happen that there are no men to compare with the pious jews, in point of spirituality and righteousness? The *general influence;* how did it happen that obedience to God always insured the national prosperity of the jews? The *typical character;* how did it happen that judaism alone should find its antitype in Christ, and in christianity?

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Let any objector point us to a principle which shall show even a ground of probability, that all this superiority and peculiarity of judaism is of mere human origin, and we will argue with him. Till then, we must express our conviction, that in all these circumstances the system bears the impress of Divine authority. For any one to say that it did so happen, and yet offer no ground of explanation, is only to show his folly, and confess his defeat. This kind of defence may serve to harden the unbeliever in his sin; but it has no bearing upon the question at issue, and can yield no satisfaction to an inquiring mind. Admit that Moses was taught of God, and the peculiarities of judaism may be explained, but not otherwise.

To a calm inquirer after truth, the single fact on which these papers have chiefly dwelt, the superiority of judaism to all contemporary pagan systems, cannot fail to afford presumptive evidence of the validity of its claims; and we should have no fear for the cause of revelation, if the proof rested here. There are many, however, whose minds are proof against evidence, so long as their favourite objections are unanswered. We shall take leave, therefore, in a brief and closing paper, to state the direct proofs of the Divine mission of Moses, and to meet some of the popular objections to his writings. J.

HEAVEN'S GATE.

In the magnificent park of Longleat, belonging to the marquis of Bath, is an elevated spot to which is given, by many, the name of "Heaven's Gate." It commands a picturesque view of the park itself, with its rich varieties of hill and dale, of wood and water; and an extensive and enchanting prospect of the surrounding country. If any spot in the British isle is entitled to so sacred a name, merely on account of its beauteous and magnificent scenery, this has a peculiar, if not primary claim. But delightful as is the view, and sacred as may be the emotions it may in some cases excite, it seems almost a profanation to designate it "Heaven's Gate." Far different was the scene beheld by Jacob, when with mingled feelings of surprise, admiration, and delight, he exclaimed, "This is none other than the house of God; this is the gate of heaven." Heaven itself, the city of God, was seen by him in vision. He beheld its angelic inhabitants ascending and descending the mystic ladder, whose foot was on earth and whose top was in glory. He saw the angel of the new covenant, Jesus himself, in awful grandeur, standing at the entrance to the celestial city, and proclaiming to his unworthy servant his ceaseless protection and unchanging goodness. Jacob might have anticipated a more fearful vision. He had reason to dread the Almighty's displeasure. Wrath and not mercy seemed more justly his due. He was beloved of his mother, and had been blessed by his venerable father; but his falsehood and dishonesty had converted his home into a place of danger, and his brother into an implacable foe. He was an exile from his father's house, a solitary pilgrim, roaming to a distant land, and likely to encounter many a danger. His conscience must have been oppressed: fear must have harassed him at every step. He was beginning to see and to feel that it "is an evil thing and bitter to sin against God," "that God will not suffer sin to pass unpunished," and that though infinite mercy may pardon the sin, justice will take "vengeance on the invention," the cunning, the fraud, the injustice of the sinner.

Wearied with his first day's journey, and exhausted by the distress of his mind, he committed himself to the mercy of God, and lay down to rest, having only the earth for his bed, a stone for his pillow, and the heavens for his canopy. His rest was interrupted; but delightfully interrupted, by a celestial vision! Heaven was seen from earth, and heaven was felt to be on earth. God was revealed, not as an avenger, but as a friend. Heaven was opened, not to pour down its vengeance, but to send forth its messengers on an embassy of peace to his troubled spirit. The declaration and the promise of Jehovah excited his hope and calmed his agitated breast. His pardon was now sealed; his acceptance, though in himself so unworthy, was now ascertained, and, like the ethiopian eunuch, he could now proceed on his journey, though long, difficult, and dangerous, with rejoicing. Surely, then, the place of his repose, the scene of his vision, was the gate of heaven. The forbearance, the compassion, and mercy of God, are most

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strikingly shown in this event. Judgment is his strange work. "He retaineth not his anger for ever, because he delighteth in mercy." To every spot where the penitent or the believer pours out his cries to God, and where the eye of faith is directed to the throne of grace, may be given the name of heaven's gate. The prayer of faith reaches and enters heaven, and thence are sent the blessings of peace and salvation to the humble suppliant.

But especially may the house of prayer be designated, "the gate of heaven," it is the "habitation of God's house, the place where his honour dwelleth," and rendered glorious by His presence. Heaven, in the figurative style of the Scriptures, is called a "city;" its walls, its streets, its gates, are magnificently described in the sacred record. Gates in eastern cities were the places of concourse, of commerce, of justice, of royal audience. They formed the entrances to the cities, and were important as places of security; but their celebrity arose chiefly from the important transactions which took place thereat.

1. The sanctuary of God is the "gate of heaven," it is the audience-place with the Almighty. There the people assemble to make known their requests, to commune with the Redeemer, and to solicit the aids of the Eternal Spirit. None are refused access. All are welcomed into the presence of the Heavenly King. There he waits to be gracious. There he is ever present, and, if sought aright, will be found. It is a "house of prayer for all people." All nations may assemble at the gate; and all may sue for pardon, and find mercy for their souls. It is the very gate of heaven. It stands on the confines of eternity, it is a medium of communication betwixt heaven and earth. Blessed are they who wait daily at "this gate of the Lord."

2. This "gate of heaven" is the medium through which the blessings of heaven are conveyed to the waiting suppliants. There, as they worship, and praise, and meditate, communications are received from the "city of our God;" ministering spirits are sent forth to inspire the hopes and to cheer the hearts of the worshippers; and the Eternal Spirit exerts his gracious power for their healing, and life, and blessedness. There the rebel is subdued, and the stranger is welcomed. The sorrowful there obtain comfort, and the penitent forgiveness. There the timid are encouraged, and the weak are strengthened. The soul is enlightened by the beams of celestial glory which are reflected through this gate. A view of the Saviour's face is spiritually beheld, and the inspiring hope is there felt, that, ere long, the soul shall be fitted at this gate for the glorious city itself.

3. At this "gate of heaven," multitudes are prepared for their residence in glory, and receive their passports from the King himself. "This and that man" are born there. Here every one "beholds the glory of the Lord, and is changed into the same image, from glory to glory." Here the worship is begun which is to be perfected and perpetuated for ever. At the gate we are exercised and prepared for our duties and joys within the city itself. "Pollution, sin, and shame," are for ever excluded from heaven; nothing that is defiled entereth therein; hence we must be sanctified before we pass through the narrow gate of death to the bright and sunny regions of felicity.

Heaven can be entered only through the dark and narrow passage of death. This is quickly over, and the happy spirit enters at once into the heavenly Jerusalem, and into the immediate presence of its eternal King. Its work is done; its probation is closed; its preparation is complete. Its purity, its joys are now perfected, and it ranges with the blessed immortals through the "golden streets," ever admiring and adoring the grace that ransomed it from destruction, and fitted it for glory.

Love to the gate of heaven, and delight in being found there, are evidences of the work of grace in the heart; and means of preparation for heaven itself. May every reader of these pages possess and enjoy this blessed evidence! A.

SUSCEPTIBILITY.

Where religion is the ruling principle, lively and susceptible feelings are the source of great delight. They give wings to devotion, and animation to a sense of duty. They at once excite and reward us. It is true they are inlets to sorrow likewise; but religion extracts the bitter, or rather converts it into a healing balm.—*Philip Melville.*

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HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. VIII.—*Discipline of the Heart.*

(Concluded from page 338.)

5. *Be careful to improve your thoughts when alone.*

There will be seasons recurring frequently, when you must be alone. You will walk alone, or you will sit in the evening shade alone, or you will lie on a sleepless pillow alone. Every student ought not only to expect this, but to desire it; and never, if his heart be right with God, need he be less alone than when alone. The appetites and passions are so apt to ramble, that we esteem him to be skilled in self-government who subdues them; but the thoughts are but little behind in giving the conscientious man trouble. The two difficulties which will meet you most constantly, are, to keep the thoughts from wandering, and to keep them from straying into forbidden paths. What is vain and visionary will easily steal in upon you when alone, and you will soon become a most wretched companion to yourself, and your own tempter. You can easily get into the habit of looking back, and recalling what you have read or studied, and examining what way-marks you have put up, or of reviving the remembrance of information and knowledge which you have received by conversation; but if you do not cultivate this habit, there will be one at your elbow ever ready to enter the heart and become the strong man of the house. The memory and the judgment may both be cultivated by employing your thoughts upon whatever you have been studying or reading within the last twenty-four hours. Your process will be, first, to recall any thing valuable which you have met with, and then classify it, and weigh it, and judge as to the occasions in which you may wish to use it.

There are many great advantages in taking frequent opportunities of employing your thoughts alone.

The mind and feelings are soothed by the process; and this is an object every way desirable. There will be little disappointments frequently, little trials, and mistakes, which harass and vex you beyond measure. You need seasons of meditation, by which the feelings become soothed and softened, and the judgment rendered clear and decided.

The future lies before you. It will come, it will bring changes to you; some of them will be trying, and hard to bear. There will be sorrows and disappointments in your progress. You need to anticipate the future, so far as you can do it by sitting down and looking calmly at the possible events which may lie before you. He who never looks out and anticipates a storm, will be but poorly prepared to meet it when it comes. I do not mean that you should go into the future, and there take a possible calamity, and then grapple with it as with your destiny, and thus mentally endure evils which probably will never come; for no one is likely to hit upon the real evils which will overtake him; but I mean that the thoughtless man, who never communes with himself, is the man who meets troubles with the least resignation.

You have plans, too, for the future, which need to be laid in your own bosom, and to be first matured and reviewed there, till they are perfected, under all the light which frequent contemplations can throw upon them. Your thoughts, while alone, are the best means with which to ripen the fruit of future exertions.

Some are afraid of themselves, and dread few things more than to find themselves alone. Every thought of the past or of the future only discourages; and they can be comfortable only by forgetting themselves. But this is not wise. Were it possible for a friend to whisper all your failings, deficiencies, and faults into your ear, without wounding your feelings, and causing you to revolt under the discipline, it would be an invaluable blessing to you. What such a friend might do, you can do for yourself, by your thoughts, when alone. A man can thus be his own teacher, and, after repeated trials, can weigh his actions, conduct, and character very accurately.

He who does not know himself, will never be ready so to make allowance for others as to be greatly beloved. He will be in danger of being harsh and censorious. While, on the other hand, he who is in the habit of reflecting and examining himself, in the cool moments of retirement, will seldom fail of knowing so much of himself that he will regard with tenderness the failings of others. In studying your own character, you have a wide field opening before you. You will fail of doing yourself any good, if, in looking at yourself, you do not make it your determination faithfully to reprove yourself for your failings and faults. Mark the

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places where you trip, and be sure to shun them the next time. Note every instance in which you trespassed upon the kindness, the feelings, or the rights of others; and in all cases in which you have failed to observe the golden rule, reprove yourself with due severity, and see that you amend. You will find that, at some particular places, you have shown a heart that was selfish or wanton, a temper that was revengeful and unkind, a spirit that was jealous, or envious, or malicious; a self-conceit that was unpleasant, or a positiveness that required others to acknowledge your infallibility. No one can be alone, and look over his character, and the manifestations of that character, long, without seeing numerous deficiencies, and marking many places at which he ought to set a guard in future.

One of the best criterions by which to judge of your character, is, to examine the characters of those of whose society you are especially fond. You will be more intimate with some than with others. They will be more likely to flatter you; and no better index can ever be found to a man's real character, than those who are his flatterers. If you can discover—and who cannot, if he tries?—who are most frequently flattering you, it will be easy for you to see where you stand. In no moral excellence will you be likely to be above those who pay for your company by their flatteries. You can, in this way, obtain some knowledge of the state of your heart; and in your hours of meditation you will be unwise to neglect to submit your life to this ordeal.

By attention to your thoughts when alone, you can obtain what can in no other situation be obtained, definite and correct views of the character of God. No reading, or preaching, or conversation, can ever give you clear conceptions on this great subject, without meditation. From our infancy we hear the character of God described; we read the descriptions of his character in his word; but, after all, we are not likely to attach correct and precise ideas to this language, unless we reflect much alone. On other subjects it is not so. If, from your infancy, you should hear all the parts and powers of a steam-engine described, as you grew up, your ideas would become definite and settled by experience. You would see the engine frequently, or converse with those who had seen it. But our conceptions of the character of our Maker do not become definite by experience. The same terms may convey wrong impressions, all the way through life, if we never make this the subject of meditation. Let my young reader try it, and he will find that a single hour of close thought alone will give him views of the character of God which are more definite, clear, and satisfactory, than any thing of which he has ever made trial.

6. *Be in the daily practice of reading the word of God.*

The whole journey of life is a continued series of checks, disappointments, and sorrows. In other words, all the dealings of Providence towards us are designed for the purposes of moral discipline. On no other supposition can we reconcile God's dealings with his infinite benevolence, or feel resigned in the circumstances in which we are frequently placed. But those views of God, and of ourselves, which are essential to our peace, and discipline of heart, are to be found only in the word of God. I have often been struck with a passage in the travels of the celebrated Mungo Park, describing his situation and feelings when left alone by those who had plundered him in the very heart of Africa. "Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest european settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I recollected that no human prudence or foresight could have arrested my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves,

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and capsula, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with apparent unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

This is a touching incident in the life of a brave man. But let us notice the fact that God has made two distinct revelations of himself to this world, each of which is perfect in its kind. The one is by his works, so clearly revealing his eternal power and Godhead in these, that the very heathen are inexcusable for not worshipping him. The heavens, the earth, all his works, even to the little "moss" which lifts its humble head in the sands of the desert, unite in teaching his wisdom, his power, and his goodness. And it was very natural for Park thus to gain confidence and instruction from this microscopic forest, planted and watered by an unseen hand; but I am confident that, had he, at the same time, looked at the other revelation which God has made, and drawn relief from the Bible, he would have had a confidence still stronger, and even joy in again committing himself to Him who suffers not the sparrow to fall without his special direction. In the nineteenth Psalm is a beautiful parallel drawn between these two revelations of Heaven, and the superiority of the written most decidedly extolled. The monarch of Israel seems to have been walking on the top of his palace, on one of those clear, delightful evenings which hang over Palestine, and contemplating the works of his Maker. He breaks out in praise, declaring that the heavens and the starry firmament beam out the glory of God; and looking down upon the earth, he says that every day speaks to the one that is to follow it, and every night to its successor, declaring the character of God; and though no speech is heard, and no language is uttered by the works of God, yet they reveal him through all the earth, wherever the sun shines. He then seems to forget all the brightness of the heavens and the glories of earth as he turns away to the word of God, that better revelation of himself. His harp rises in its strains as he celebrates that; for here is a revelation which is perfect, complete, reaching the soul, commending itself to the conscience, gladdening the heart, enlightening the understanding, enduring in its effects upon the soul, gratifying the taste, and, beyond all, restraining from sin, and purifying the heart.

There is a fine eulogy upon the Bible from the pen of that masterly scholar, Sir William Jones. It was written on a blank page in his Bible, and also inserted in his eighth discourse before the society for asiatic researches. "The Scriptures contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of grecian, indian, persian, or even arabian learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired."

Deists and sceptics, in swarms, have studied the revelation of nature, and professed to see and know God; but from this source they draw no truths in which they can agree, no precepts which in any measure break the power of sin within the heart, no consolations which bow the will to that of God in the hour of suffering and trial, and no hope that can sustain and cheer the soul when she is called to feel her house shake and fall in pieces. "The Bible resembles an extensive and highly cultivated garden, where there is a vast variety and profusion of fruits and flowers; some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it which has not its use and beauty in the system. Salvation for sinners is the grand truth presented every where, and in all points of light; but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world; some striking and bold, others cast, as it were, into the shade, and designed to be searched for

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and examined,—some direct, others by way of intimation or reference."

You cannot enjoy the Scriptures unless you have a taste for them; and, to this end, read them daily. Many have tried to read the Bible, and were entirely unsuccessful. They have obtained new editions, in different forms, and yet there was no enjoyment in reading. One reason was, that they never were in the habit of reading the Bible every day; and unless you have this habit, it is in vain ever to hope to see or feel any of those excellences which others praise. You could enjoy no study, if it were taken up only now and then. Every student knows that he feels interested in any study in proportion as he continues to attend to it day after day for some time.

A little before his death, the great Locke, being asked how a young man could, "in the shortest and surest way, attain a knowledge of the christian religion, in the full and just extent of it," made this memorable reply: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

I would not only most earnestly recommend you to read the Scriptures daily, but would add a few hints as to the best method of doing it.

(1.) *Read the Bible alone in your retirement.*

The reason of this is obvious. Your mind will be less distracted, the attention less likely to be called off, your thoughts less likely to wander. You can read deliberately, understandingly, and with personal application. It will soon become a delightful habit; and you will shortly greet the time when you are to be alone with your Bible, with as much interest as if you were to be with your dearest earthly friend. No taste is so much improved by habit and cultivation as the taste for the word of God.

(2.) *For all practical purposes in your daily reading, use the common translation of the Bible.*

For accurate and critical study, the student will of course go to the original and to commentators. But to obtain a general knowledge of the revelation in our hands, and to cultivate the moral feelings of the heart, the common translation is incomparably superior to any thing else. It is of great importance to obtain such a knowledge of the Bible as you will obtain by reading it in order. I suppose the word of God was given in parcels, from time to time, as was best adapted to the state of the world, and best adapted to give us correct conceptions of the character and government of God. One part of your time should be employed in reading the books in order, going regularly through the Bible in this way, as fast as your circumstances will admit. At another sitting, and in another part of the day, you may read some part that is strictly devotional, such as the Psalms, the Gospels, or the Prophets. No young man can be too familiar with the book of Proverbs. There is an amazing amount of practical wisdom treasured up there; and the young man who should have that at his command, will be likely to do wisely. All the proverbs and wise sayings of the earth can bear no comparison to those of Solomon for value; and there is scarcely one of any value, the essence of which is not already in his.

(3.) *Read the Scriptures with an humble, teachable disposition.*

The strongest of all evidence in favour of the inspiration of the Bible is the internal,—that which the good man feels. This, indeed, is such as no arguments of the infidel can shake. On other evidence you can throw doubts for a moment, bring objections which cannot, at once, be answered; suggest difficulties which perplex; but you may heap difficulties up like mountain piled upon mountain, and the good man feels that his Bible is from God. This is just as you would suppose it would be with a book from heaven. But, besides this, there is evidence enough to crush every doubt for ever. It is well to measure the base and examine the foundations of the building, if your circumstances will allow of it: but if you cannot do it just now, reserve it for some future time. But you cannot derive good from the Bible unless you have an humble mind. A child might say that the sun and stars all moved round the earth; that his reason taught him so; and that it was befitting that God should thus form the universe. But the reason of the child cannot decide such points. You must not say that you can decide what and how much God ought to reveal himself and his word. We cannot explain or understand the mysteries which hang

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around every grain of sand and every drop of water; much less can we expect at once to have a revelation about a Being whom no eye ever saw, and a country from "whose bourne no traveller" ever returns, without meeting with difficulties and mysteries. Humility will teach us to sit at the feet of revelation, and receive her instructions without cavilling. Reverence towards the Author, and the contents of the Scriptures, and a regard for our own everlasting welfare, demand that we read with humility. We must be docile. We are ignorant, and need instruction; we are dark, and need illumination; we are debased by our passions and sins, and need elevating. The torch of reason cannot enlighten what hangs beyond the grave; the conjectures of the imagination only bewilder; and without receiving the Bible with a spirit of a child, you will conjecture, and theorize, and wander, till you find yourself in an ocean of uncertainty, without a chart to guide you, a compass by which to steer, or a haven which you can hope to make.

(4.) *Read the Scriptures under a constant sense of high responsibility.*

If the book in your hand be the only revelation which has been made to man, and if God has spoken his mind and will in that, then you have a standard to which you can, at all times, bring your conscience, by which you can cultivate your heart, and grow in purity. You have a book which is able to fit you for the highest usefulness, to point out the noblest ends of your existence; the best method of attaining those ends; which can soothe you when the heart is corroding by vexatious cares; which can humble you when in danger of being lifted up by prosperity; which can sustain you when your own strength is gone; and which, after having led you, as the star led the wise men of the east, through life, will at last conduct you to a world where the soul shall live and act in her strength, the mind be enlarged to the utmost of its capacity, and where your wishes will only be commensurate with your enjoyments. Can you neglect this book without doing yourself injustice? You are but of yesterday, and have had time to learn but little of what is around you; and without Divine aid you never would learn what is the destiny of your nature, or any thing of what awaits the soul in the eternal world; but God has given you his own word to teach, to direct, and to sanctify you. If you have any wisdom, you will read the Scriptures daily: if you do not do it, you may be sure the reason is, that you are so in love with sin, that you are unwilling to have a light poured upon you which would rebuke you.

7. *Be in the habit of faithfully reviewing your conduct at stated seasons.*

When these stated seasons shall be, and how often they shall recur, is not for me to say. But they should recur often, and periodically. A heathen philosopher strongly urged his pupils to examine, every night before they slept, what they had been doing that day, and so to discover what actions are worthy of pursuit to-morrow, and what vices are to be prevented from slipping into habits. There are particular times when, by the providences of God, we are especially called to examine our conduct, which are not periodical. For example, if the hand of sickness has been laid upon you, and you have been made to feel your weakness and helplessness, the time of your sickness and of your recovery should both be seasons in which to pause and hold close counsel with your heart. If you change your residence, go from home, or go to a new institution for study, such a change affords you the best possible opportunity to examine and see what habits, what moral delinquencies you ought to change for the better, what have been the rocks of temptation on which you have split, what the companions who have led you astray, what sins you have fallen into which would grieve your parents, which have pierced your own soul with sorrow, and which, if persisted in, will eventually preclude you from any service in the holy kingdom of God. These changes in your circumstances ought always to be made pausing places, at which you faithfully review all your life, and, with penitence for the past, and new resolutions made in reliance on Divine aid, set out for a better life in future.

But these are not the periodical times which I am especially urging. At the close of every sabbath, you should make a conscience of performing the duty, and retire and review the week which is now past. It is a good time. You have had the soothing rest of the sabbath, and you are now one week nearer the hour of dying, and the hour of being judged. You have had the advantages of another week; now is the time to see how you

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have improved them. You have had another week in which to influence others; now is the time to see what that influence has been. You have had the responsibilities of forming a character, under the highest possible advantages, for the service of God during the past week; now is the time to inquire how you have acted under such responsibilities. Make this review thorough, and be sure not to omit it once. If you allow the season to pass without this close self-examination, you will be likely to do it again and again; for there is no duty in all that pertains to the discipline of the heart so irksome as that of self-examination. Some will say that they had rather their friends would point out their defects. But why should you be like the child who asks for a looking-glass in which to examine his hands, to see if they need washing? No doubt it is more agreeable to have a friend to do this, than to do it yourself; and for the obvious reason that you will be able to see a thousand sins, and a thousand wrong motives, which his eye cannot reach. Such an exercise, too, is exceedingly well fitted to close the sabbath, and to fasten upon the soul those sacred impressions for which the day is especially designed.

It has been said by some, that we can judge of the bent of our characters by examining every morning to see about what our thoughts have been employed during the night, as it is supposed we shall, of course, when off our guard during sleep, go about the business which we should like best, if our inclinations might be followed. There may be some truth in this, but not enough, probably, to enable you to make it any criterion by which to judge of your character; for every student knows that a noise like the falling of a pair of tongs, may hurry him away to the field of battle; a single coverlet too much, may cause him to groan with a mountain upon him, in his sleep. This much is generally true,—that, if you have a troubled night, you have, probably, either abused the body by eating or drinking too much, or tasked the brain by too great a draft upon its functions at a late hour at night. Dreams will at least indicate how much you are abusing your corporeal and mental powers.

But at night, at the close of the day, when you have passed through the day; have added it to the days of your existence on earth; when its hours have fled to the judgment-seat, and reported all your doings, all your words and thoughts, the day which must inevitably have more or less effect in shaping your destiny for ever; this is the season when you ought to review, most faithfully and most strictly, all your conduct. You may not at once see the advantages of doing so; but they are really greater than language can describe. You will find duties omitted during the day; will not the examination lead you to repent of what was wrong, and to avoid it to-morrow? You will find time wasted, an hour here, and half an hour there; will not the examination do you good? You will find that you have spoken unadvisedly with your lips; and ought you not to know of these instances? You will find that you have sinned with the thoughts; will it not do you good to recall these instances? Perhaps you have made one effort to resist temptation, and to do your duty; and it will cheer you to recall it. To-morrow you will be still more likely to be successful. Every man, at night, can tell whether he has made, or squandered, or lost property during the day; and so every one, by proper care, can tell whether he has gone backward or forward in disciplining his heart, at the close of every day. He who passes weeks and months without this frequent, faithful review, will wonder, at the end of these long periods, why he has not grown in moral character, and why he has no more confidence in his hopes for the future. The fact is, we may live, and be heathens, under the full light of the gospel, and perhaps, too, while we are cherishing some of its forms. But life will pass from you while you are making good resolutions, and hoping to do better, unless you bring yourself to account daily; and when death shall come to call you away, you will find the touching and affecting language of the dying heathen philosopher most suitable to your case:—*Fœde hunc mundum intravi, anxius vivi, perturbatus egredior; Causa causarum miserere mei*:—"I was born polluted, I have spent my life anxiously, I die with trembling solicitude; O thou Cause of causes, have pity on me." The pain which our deficiencies and sins give us on the review, will be salutary, desir-

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able, and necessary; and it is at a fearful hazard that any one under as great responsibilities as those under which we are placed, ever retires to rest without such a review of the day as I am recommending.

8. *Be in the habit of daily prayer.*

The most distinguished authors, such, I mean, as have been the most widely useful, have always sought the blessing of God upon their studies. Doddridge used to observe frequently, "that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency." When exposed to dangers which threaten the body, such as the perils of a journey, a malignant epidemic, a storm at sea, or the rockings of an earthquake, no one esteems it enthusiasm or weakness to ask aid and protection from God. But how many feel, that, in sitting down to study, when they are tempted to go astray in a thousand paths of error, when they are liable to have their opinions, views, plans, habits, all the traits of their character, wrong, they have no need of prayer! The very heathen felt so much need of aid, in their mental researches, that they seldom, if ever, began a study or a book without invoking the aid of the gods. Surely the student who knows his dependence upon the true God, and who knows how easily the mind of man is thrown off from its balance, how important it is that the mind be clear, and all its powers in full vigour, will not feel that, as a student, to say nothing about a higher character or destiny, he can do his duty to himself, without forming and cultivating the habit of daily prayer.

I know that thousands, when pressed on this point, will say that they have no time, their studies are so pressing, so urgent, that they have neither the time nor the spirit necessary for prayer. I reply, that it will not hinder your studies. On the contrary, the mind will be calmed, rested, and refreshed, by being daily turned off from your studies for prayer. Ask any distinguished man, who has ever tried both methods of study, and he will tell you that he has been prospered in his studies in proportion to his faithfulness in performing this duty. What shall be said of such a man as Bishop Andrews, who was such a proficient in study, that he could read fifteen different languages, and yet never spent less than five hours daily in private devotion?*

You will find, as I trust, the following hints of advantage to you in the performance of this duty.

(1.) *Have regular hours for prayer.*

Habit, in regard to every duty, is of the first importance; but for none is it more important than in regard to prayer. You cannot walk and lift your heart to God, or sit in your room and do it, so well as when retired. The direction of Christ, to enter the closet, was founded on his knowledge of human nature. Have particular seasons, and if your heart be right with God, when the hour arrives, you will hail it as that which is the most pleasant in the whole day. The return of the hour brings to mind the duty, which might, otherwise, be crowded out of mind. System should be rigidly adhered to, in this duty, for the sake of insuring its prompt performance, and especially for the sake of enjoyment. No man ever enjoyed his religion who had not regular seasons devoted to prayer.

(2.) *These hours should be in the morning and in the evening.*

In the morning the mind is calmed; the temptations of the day have not beset you; the duties of the day have not filled the mind and begun to vex you. Before you go to the duties of the day, to its cares, and anxieties, and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to him, and ask his counsel to guide you, his power to uphold you, his presence to cheer you, his Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged his care and assistance. And when the evening comes, when you have done with the duties of the day, when the body is wearied and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked the day, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself or for others, or for God, during the day

* The excuse of neglecting prayer, on account of want of time, is well compared to a workman saying that he had not time to sharpen his tools.

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past, then is the hour of prayer. It will be sweet to feel that you have One to whom you can go, and who will hear you; One who will forgive you, if you are penitent, and ask in the name of Jesus Christ; One who will accept your evening sacrifice, and give you strength for the morrow, and clothe you with his own righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and these hours devoted to God. Think of Daniel, prime minister of Persia, with the affairs of one hundred and twenty provinces resting on his mind, yet finding time to go "into his chamber three times a day, that he might pray and give thanks to God." Think of Alfred, with the cares of monarchy; of Luther, buffeted by the storms of papal wrath; of Thornton, encompassed with a thousand mercantile engagements; yet never allowing the hurry of business to intrude on their regular hours of devotion.

(3.) *Keep your conscience void of offence in other respects, if you would enjoy prayer.*

If you are aware of any sin, be it what it may, in which you allow yourself, you may be sure that will ruin your devotional hours. Either that, or communion with God must be relinquished, and certainly will be. If you do not keep the sabbath; if you are light and foolish in conversation; jealous and censorious; or given to the indulgence of vile thoughts and practices in secret, you cannot welcome the hour of prayer.

It may seem strange to some of my readers, that I urge this duty upon them, when they perhaps do not profess to be christians, or religious people. But am I to blame, if they do not even profess to wish to obey and honour God? Are they above the reach of want, so that they need not prayer? What if you have no relish for prayer; will neglecting the duty cultivate, or even create such a relish? If you have lived so long under the government of God, under all the advantages which you have enjoyed, under all the responsibilities which have been resting upon you, and still are living without prayer, are you to plead this neglect of duty as a reason why it should not be urged upon you? Shall I be a faithful friend to admit this excuse, and to allow, that, because you have so long tried to escape the eye of God, and have neither thanked him for his mercies nor asked him for his goodness, neither sought his friendship nor deprecated his displeasure, you ought still to be left, and no warning voice reach you? No. And if you urge that you have not been in the habit of prayer, I assure you that you are inexcusable; that you are losing great peace of mind, and daily satisfaction in laying all your wants and trials before Him who can relieve them: you are losing those great principles which make character good, great, and stable; and you are losing opportunities which are passing away rapidly, and whose misimprovement will hereafter bring down great anguish upon you.

(4.) *Offer your prayers in the name of Jesus Christ.*

He is the only Mediator between God and man. He it is who sits with the golden censer in his right hand, and who ever lives to intercede for us. He is a great and a merciful High Priest, who can be touched with a feeling of our infirmities. We have no righteousness of our own; we can have no confidence in offering prayer in our own names. But he who has most of the spirit of Christ; who comes near to him in his contemplations and devotions; who has the most exalted views of the Redeemer, and the most abased views of himself, will enjoy most at the throne of grace. Your prayers will be cold unless they come from a heart warmed by his love. Your petitions will not be fervent unless you feel your need of an almighty Saviour. The songs which are the loudest and sweetest in heaven, we are told, are kindled by the exhibitions which he has made, of what he has done for us.

(5.) *Ask the influences of the Holy Spirit.*

Christ promised the Holy Spirit to those who prayed for his influence; and no gift can be compared to this. All that is done for man in the way of calling his attention to eternal things, sanctifying the heart, and preparing the soul for the service of God here and hereafter, is done by the Holy Spirit as the agent. Solemn warnings are given in the Bible lest we should abuse this last, best gift of Heaven. He is the Sanctifier to purify your heart, the Comforter to sustain and cheer in life and in death.

Ask his influences, and you will be shielded from temptation, trained for usefulness here, enlightened in your views, expansive in your feelings, pure in your aims, contented in your circumstances, peaceful in your death, and glorious in immortality beyond the grave.

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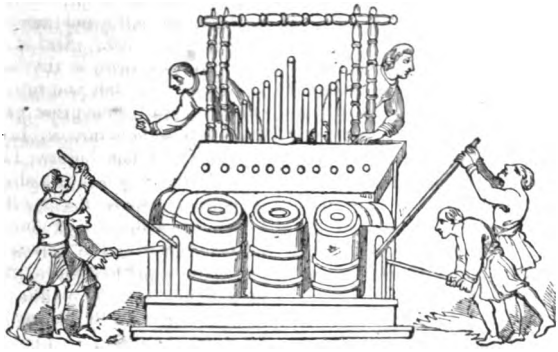

SAXON ORGAN. (See page 378.)

ANCIENT BRITONS AND SAXONS.

Manners and Customs of the Anglo-Saxons.

(Continued from page 382.)

The Saxon annals show that when the whole population of England did not much exceed two millions, there were the same complaints of poverty and want of employment as we meet with now; and then, as now, these could not be abated by legal enactments, but by increased exertions in internal trade and foreign commerce. Never yet has the average produce of a country proved insufficient for its inhabitants, but nothing can supply the want of personal effort and labour. Even the indian, sitting in the shade of his bread-fruit or cocoa-nut tree, would starve if he did not make some exertion to feed himself. Charity requires us to assist the suffering and necessitous; and we know that "the poor shall never cease out of the land;" but salutary and lasting supplies can only be procured by personal exertions. Mere eleemosynary succours are far inferior to those plans which encourage industry and increase employment, and thus provide the poorest with something to exchange for the necessaries of life. The increase of the conveniences, and even of the luxuries of life, to a certain extent, is not to be deprecated; but at the same time it is difficult to draw a line between the progress of art, which furnishes sufficient employment, and the advance of luxury, which corrupts and at length destroys; or, rather, they are inseparable. The danger from suffering the one to degenerate into the other is great; let us never forget the caution contained in the maxim; "We perish through the abuse of lawful things."

The usual term for describing a quantity of land was the word *hide;* this included 120 acres. Vineyards, gardens, and parks, are mentioned as existing in the Saxon times. The winter seasons were often long and inclement, as they are now, but the inhabitants being less provided against the weather, as to dwellings, clothes, and provisions, the cold was more severely felt. Lands were held by various tenures; freehold, for lives, or upon other conditions; often, particularly in the property of monastic establishments, for a rent in kind. Sometimes the conditions imposed were particular services, such as military aid, building or repairing bridges and fortifications, &c. In some cases the lands were held by vassals, upon tenures very similar to those of the feudal system. Many ancient deeds relating to these subjects still exist, and are interesting memorials of the simplicity of the age. Most of the names now applied to places in England, may be traced back to their Saxon appellations. Taxes were levied for public purposes; they were sometimes arbitrary, but others, as the hearth money, extended to every individual or habitation.

The money of the Anglo-Saxons,

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during the later portion of their history, consisted of farthings, pence, shillings, and pounds; but they had two sorts of pennies, five of the larger being equal to a shilling. Gold was a medium of exchange in an uncoined state; and foreign gold coin was current, but we know of no Saxon gold coins then existing. There were many local mints, but all under royal authority, with a few exceptions in favour of ecclesiastical authorities. Both sorts of pennies were silver coins, and of these many varieties exist, which are attributed to different kings. The usual weight of the larger pennies is about twenty grains each.

The basis on which the present English language is founded is the Anglo-Saxon, and a little research will enable the reader to distinguish words thus derived, from those of French or Latin origin. The Saxon words are generally the most simple and expressive, and still form the language of our villagers. This language is copious, and applicable for both prose and poetry: as we have many striking instances in our present translation of the Bible. As a specimen take Gen. xliii. 25—29; the only words in these verses not Saxon, are "present, "servant," "obeisance," "gracious," "Joseph," and "Benjamin." Turner states many other particulars relative to the Anglo-Saxon language, and says that in examining three pages of Alfred's Orosius, he found among 548 words, but seventy-eight which have become obsolete, though of course many inflexions and terminations have been changed.

Little can be said of medical science at that period. For the most part it consisted in the observance of superstitious rites, generally derived from heathen observances, and which, with all the particulars of their lucky and unlucky omens, had better be left unnoticed, though traces of them still remain. We might hope the light and knowledge so widely diffused now, would have done much to remove superstitions, but these evils are still too common among us. Turner says, that while writing upon the Saxon superstitions, some gipsies were telling fortunes to a credulous party under his window, while another stood proffering her services at his own door. How little do those who unthinkingly consult such deceivers reflect, that they are thereby dishonouring God, and grossly insulting the Sovereign Disposer of all events.

The art of painting was practised at this period, chiefly for religious purposes. Most of the churches were adorned with the portraits of saints, or representations of the events recorded in Scripture history. We are told of one church which contained "pictures of the concord of the Old and New Testaments," the arrangement of which manifests, at least, some degree of discernment. "For example, the picture of Isaac carrying the wood on which he was to be sacrificed, and the picture of Christ carrying the cross on which he was to be crucified, were placed next to each other; and in like manner the serpent lifted up by Moses in the wilderness, and the Son of man lifted up on the cross." The graphic representations of this period which still remain, although deficient in perspective and proportions, are sufficiently faithful to convey an idea of the objects intended. The sculptor's art was also known, though very imperfectly; and was, like painting, for the most part employed in ornamenting churches. These articles were, perhaps, at first designed as helps to devotion, but they soon became the objects of gross and impious idolatry; and the improvement in the arts of painting and sculpture was a poor compensation for the evils arising from the disobedience to one of God's positive commands.

Some drawings in the Saxon manuscripts represent a variety of musical instruments, particularly those sounded by the breath, and those of the harp or stringed kind. A sort of organ seems to have been known, as appears from the fac-simile representation of a Saxon drawing on page 377.

Poetry is nearly connected with music. Some mention has been already made of Saxon poetry, and this art was in England, as elsewhere, generally attractive. Aldhelm, bishop of Sherborne, wrote many popular ballads, and it is said that by standing on a bridge singing these, he used to attract the attention of passengers, and induce them to attend to more serious subjects, when he proceeded to introduce them.

The Saxon private buildings were, for the most part, rude and imperfectly finished, as has been already stated; but their principal ecclesiastical and other important edifices, of which some traces still exist, were of a massive architecture, and marked by the use of the circular arch, often with zig-zag mould-

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ings. These were derived from the Romans, and continued to be used for some time after the Norman conquest. In a few of their costly structures, glass windows were introduced. The worship celebrated in these buildings in many respects deviated from the early simplicity of the christian faith. This subject has been already noticed, but we may here mention the frequency of relics in the times of the later Saxon kings. The bones of several of the saints, pieces of the cross, and of the burning bush, parts of the Saviour's clothes, the stone that killed Stephen, or, rather, what were said to be these articles, with others of a similar nature, were objects of superstitious veneration. But from these we willingly turn to give a specimen of the private devotions of the Saxons; "O Lord, our Redeemer! O God of truth! who hast redeemed mankind, sold to sin, not by silver or gold, but by the blood of thy precious Son, be our protector, and look down upon our lowliness, and because great is the multitude of thy kindnesses, O, raise our desires always to partake them, and excite our minds to explore them."

This is an excellent prayer, and will in every age be suitable for the real christian. And this portion of English history cannot be better closed than by the following sentence from the writings of our Alfred, which, indeed, points out to us what may be learned from historical details: "By these things we may manifestly understand that every man desires that he may obtain the Supreme Good; but they seek it not in the right way. IT IS NOT IN THIS WORLD."

OLD HUMPHREY'S RETURN.

WE have received the following communication from our old correspondent, and gladly bid him welcome.

To the Editors of the Visitor.

Again is Old Humphrey on British ground! He has received unnumbered and unmerited mercies; so much so, that he may well say, in the fulness of his heart, "My head is anointed with oil, my cup runneth over. Surely goodness and mercy have followed me all the days of my life!"

Having called on my friends, and put my affairs a little in order, after my return, I can now resume my old habits. I can look about me with a view of rendering myself useful, for though a man's ability may be but little, yet he is bound to do what he can for the good of others.

With this view I would now address you again; for many a pleasant hour have I spent in putting my thoughts on paper, such as they were, for the pages of the *Visitor*,* and you were kind enough to admit them among better company. Old Humphrey's observations have been more highly honoured than they deserved, and I feel myself to be a debtor. What I now want is, to be again permitted to take my place among your correspondents.

It was not your wont to be churlish with me, for, generally, you were kind enough to publish what I sent you, and when you omitted any thing, I gave you credit for the exercise of a sound discretion. We went on together as people should go on, with kindly thoughts and feelings to one another; let me hope, then, that you are as unchanged as I am, and fully disposed to tolerate a few more drops from the ink-horn of Old Humphrey.

It would ill become an old man, like me, to bend, and cringe, and compliment, to obtain any end that I might have in view; my back is much too stiff, and my habits far too homely for these things; and if it were otherwise, you would give me but little credit for such courtier-like qualifications: so far, however, as a frank, open-hearted acknowledgment of received respect and kindness goes, I am bound to proffer it, and this I do without a fear of your refusing to accept it.

Let me once more be favoured with your introduction to the readers of the *Visitor;* some of them, perhaps, have not yet forgotten Old Humphrey, and will give him a welcome reception.

Much have I to say, on one subject or other, and I will endeavour to give it utterance in an humble and affectionate spirit, though I know that there must be a little rubbing up on my part, for the *Visitor* has latterly advanced much in the scale of intellect and information.

Accept the fervent desire and prayer that your hands may be strengthened in all things, and that the *Visitor* may prosper, spreading abroad the glory of the Redeemer, and promoting the welfare of your fellow-men. This wish is,

* See *Weekly Visitor*, 1834 and 1835.

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I trust, the language of ten thousand hearts, as well as that of your homely correspondent, OLD HUMPHREY.

THE COMMUNICATION OF KNOWLEDGE.

THE acquisition of knowledge from books is, to some persons, a very laborious and painful task. It has been supposed that this arises from a degree of natural indolence common to all men; but we may in part trace it to the character of the books which commonly fall into the hands of those who have not the habit of study. No one will deny that idleness has some influence on the most studious and busy mind, or that a continued intensity of thought becomes painful; a feeling of listlessness gradually overcomes it, and though curiosity and a love of knowledge may, for a time, serve to keep up the attention, the springs of the mind gradually lose their elasticity, and the thinking principle, after the exertion of a few hours, becomes incapable of further toil. This pain, once experienced, makes us, like any corporeal pain, desirous to avoid the cause by which we know it to have been produced. The investigation of abstract truths is more tedious and difficult than the study of the belles lettres, and demands a greater energy of the intellectual powers: hence it is, that there are more engaged in the pursuit of the latter than in that of the former; for the mind is constantly seeking for a state of repose.

In the acquisition of knowledge from books, we soon find how much the gratification of this natural idleness contributes to our pleasure. If it were possible that the theorems of Euclid and of Newton could be dressed in the enticing garb of a tale—if the lines A and B, and the quantities x and y, the nature of which is so new to the beginner, could be moulded into the form of human beings, and all their various relations told as a romance, the elements and the Principia of Newton would be first among popular books. The ancients seem to have been perfectly aware of this fact, for, as we shall presently show, all their popular dogmas were exhibited allegorically, and their moral precepts in fictions and fables.

A slight examination of the books which have been bequeathed to us as the best for the acquisition of knowledge, will convince us that their writers had two objects in view: to simplify their subject, and to present it, so simplified, in the most agreeable form to their readers. An intelligent author, who has a perfect knowledge of his subject, can be at no loss to simplify it, so that the lowest capacity may understand his meaning. When we read a book, the contents of which are difficult to be understood from a vagueness of expression, we may be sure that the author knew but little of his subject, or that he had a very unconnected view of it; for "the difficulty of the task" is no apology. The man that sees objects through a mist cannot judge of their size, shape, or relative positions; and his descriptions of them must always be indistinct, if not erroneous.

The end of learning is to cultivate the understanding, to rectify the disposition, and to enrich the mind with the treasures of wisdom. (*Milton.*) Knowledge enables us to support, with some ease, the temporal ills which continually befall us; it opens to our view the most pleasant prospects of happiness; it guides us into the worlds of reason and imagination, and teaches us, from the lessons of the past, to expect and prepare for what may await us in future life; it gives us superior advantages to our fellows, for the acquirements of the educated man cannot be hidden. Such are some of the advantages derived from secular knowledge: but there is a knowledge of infinitely greater value, that which teaches us concerning ourselves in relation to God, and God in himself, and in relation to us. From this we learn how to live, how to die, and how to secure happiness both in time and in eternity.

Monopoly in science is even worse than in commerce; and to seek for it is a strong evidence of either a weak or a depraved mind. To impart knowledge is an object worthy of great minds, for they cannot but think it important to diffuse that which is calculated to make men wiser and better. There is, indeed, much difficulty in the task, as we do not know how to suppose ourselves in the place of him we would teach: we do not enter into his manner of thinking. On the contrary, we are apt to attribute to him our ideas, and thus pursuing our own method of argumentation, to lead him into error, even while we are discussing incontestable truths. To be understood, we must convey knowledge in a simple style, and in an interesting form.

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These statements may be well illustrated by comparing together geometry and algebra. In the former, simple facts are related at length, without any regard to conciseness; but in the latter, which may be emphatically called the science of symbols, the same information is given in as short a way as possible. Hence it is, that the applications of algebra in the higher departments of science, are far more extensive than those of geometry, and have been the cause of the rapid progression of the mathematical and mechanical sciences. This extreme conciseness, however, often so bewilders the mind, that in working an algebraical series, we have no very distinct idea how the final result will be obtained, except that we proceed upon known rules which are mentally applied to the operation. Simson used to say that we are no more conscious of any process of reasoning, and have no more conviction of the truth of the final equation, than if it had been obtained by Paschal's arithmetical mill. The operations of algebra are instances of mental effort with the least external assistance, for the symbols are intended to aid the memory, and do not carry conviction to the mind.

It is in the invention of these aids to memory, that the simplification of knowledge consists. Until the invention of the cipher, arithmetic was incomplete and obscure, but is now the most important and most generally understood of all the abstract sciences. We are struck when we examine a treatise on the subject, with a conviction of the labour and care that must have been expended in rendering it simple and interesting. After the learner has acquainted himself with the symbols employed to express numbers, and their relations to each other, he is presented with short rules, tabular arrangements, and rhymes; all of which are quickly and indelibly impressed on the memory. In this particular, the system adopted in schools is worthy of attention and commendation; though in many other respects the process of education is very defective. The usual course is to give instruction in the greek and latin classics, the beauties of which cannot possibly be perceived by a schoolboy. We do not speak of those who are intended for the learned professions when we say, that the time generally spent in teaching a youth latin and greek, is absolutely lost, except as a discipline of the mind. Three-fourths of those who have expended years in these studies, forget what they acquire before they arrive at manhood. To study the elements of a dead language, is toilsome at the best; it is apt to engender a dislike to books altogether; curiosity, the main-spring of action in the acquisition of knowledge, is wanting, and the strange sound of uncommon words is not pleasant to the ear. Milton disliked the method of giving instruction to boys in latin, although it was the language of the learned in his time; and Locke recommends the study of natural philosophy as a substitute: and surely it is better to be acquainted with *things* than with *words* which are seldom employed, in our own day, for the communication of knowledge. It is quite true, that the classics, properly studied, "give a critical knowledge of our mother tongue, form the taste, open an acquaintance with the best species of literature, discover the sentiments of the ancients, strengthen and enlarge the mind, furnish us with a standard of fine writing, and are sure barriers against depravity of taste." But who obtain these advantages from the study? Not those who spend their schoolboy days in the pursuit, but those whose leisure and inclination induce them to continue their reading in manhood.

An over-fondness for ancient languages has been a strong barrier to the advancement of knowledge. Aristotle long held the sciences in bondage, and though Locke and Bacon broke his iron sceptre, the reverence with which men have been accustomed to bow to ancient opinions is by no means destroyed. It would argue a want of common sense, if a man were to make the prattle of his childhood the employment of his riper years; nor is it much less foolish, to refer with so much confidence to the opinions that were entertained two or three thousand years ago; as if their antiquity were a proof of their accuracy. In the age of the schoolmen, there was a reason which might be pleaded, for the latin was the language of the learned world, and the best works of the fathers were written in greek; but now that we have translations of all the best works of antiquity, sufficiently accurate for the general reader, and now that the speculations of Aristotle and the rabbins have lost their influence on the public mind, it is time that the system of education so long adopted by the pedant should be forsaken.

That period when the latin language

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was disused as a medium of communicating knowledge was an important era in the history of science. It had long been discarded as a national language. In England, the lawyers rejected it in their courts, and by the reformed churches the use of it for worship was renounced.

The art of rendering the acquisition of knowledge agreeable has not been sufficiently studied. In the scientific works of the highest class, there is generally too much affectation of knowledge. Why an author should conceive that the world will esteem him a learned man, if he is able to quote passages from the latin and greek writers, or to besprinkle his pages with algebraical formula, is not easily to be determined. A book, however excellent it may be in other respects, cannot, if interspersed with long quotations in foreign tongues, be read with pleasure by the majority, and therefore can never be popular. The same remark applies to a profusion of mathematical display. If we were investigating the nature of the last term of an equation, and were desirous of showing that the roots might be found among the divisors of that term, an appeal to algebra would be in character, because we should not be able, by any other means, to carry conviction to the mind; but if it were necessary to explain any philosophical fact capable of experimental illustration, the use of mathematics would be pedantic.

There is a method of writing and teaching science called the popular style, which discountenances all symbolical representation.* In the higher departments of natural philosophy we more frequently rely on the accuracy of certain mathematical rules, than on the direct evidence of experiment. The natural appetite of the mind is for knowledge, and it is more easily gratified by things cognizable to the faculties by the senses, than by bare symbols. In the one case, we largely rely on an exertion of intellectual energy; in the other, we appeal to the evidence of the senses; and as man is designed for action as well as contemplation, the mixed method of searching after truth is the most agreeable. When we first peruse a scientific book, we ought to enter upon the investigation unprejudiced, with the feeling that it is to be read, not to be deciphered; for the inquirer imagines a vast interval between his common-place thoughts and the imaginations of lofty intellects. Scientific symbols may be sometimes employed as a means of carrying conviction to the mind, but it is more pleasant to observe things as they are, than to view them in distorted forms through glasses.

It was once thought that we could not speak scientifically in common language, or think scientifically with only common sense; that a veil hung over the knowledge of nature, which must be removed by the student before he made one advance towards truth. It cannot be denied that the inclination of many philosophers has been to mystify; and this is strange, when we consider that works, the existence of which depends on the arbitrary and changeable representation of certain thoughts, can exist only so long as that which explains their obscurity; but those which describe natural appearances in common language, have a chance of existing as long as the language itself. It is this which makes the distinction between the philosophers of the age of Bacon, and those of a later date; and it is this which makes chemistry a more popular science than optics; the one is a plain statement of facts, of the truth of which any one may satisfy himself; the other is unintelligible except to the mathematician, on account of the symbols employed.

Systematic arrangement is most important for the easy communication of knowledge. It would, perhaps, be impossible to teach the products of the numbers, from unit to twelve, multiplied by one another, if it were not for the multiplication table. Mr. de la Beche, in his "Tabular View of Rocks," has given an instance of the condensation of a science into one sheet of paper; and those who consider how much more geographical information may be obtained from a projection of the earth, than from volumes of printing, will appreciate the method of teaching which we have recommended. The ease with which zoology, botany, conchology, and other parts of natural history are now learned, depends on a luminous arrangement of the species. The laws of England might be readily taught if the same principle were adopted. It is notorious that the people of this country are very ignorant of their own constitution and laws, and it is generally supposed, that none but professional men can understand

* That is, an idea conveyed by some sign, to which a definite meaning is affixed; as, for instance, the letters used in algebraical calculations.

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them. There can, however, be no doubt, that the laws might be so epitomized as to convince all of the error of this opinion; and the benefit which the nation would receive from so much knowledge of itself, is incalculable.

Of all classes of philosophers, the chemists have, we think, succeeded best in simplifying their science. Their predecessors, the alchemists, erected large furnaces, and performed their operations in immense vessels. The great cost in which this necessarily involved them, and the loss they sustained by every unsuccessful experiment, soon put a stop to their progress. The moderns perform the same operations in glass tubes, bent into various shapes over a spirit lamp. Instead of large vaults under-ground, the necessary apparatus may be contained in a drawer, or placed on a tray; and although the operations are performed on this small scale, yet the results may be obtained with the utmost precision.

The same idea will very differently impress the mind in different phraseology. The sound should be consistent with the emotion of the mind. Harmonious verses are always agreeable, and the memory retains more readily a series of rhymes, than a combination of abstract truths. It is said, that the druids delivered their philosophical opinions in poetry; and the pythagoreans did the same. Poetry is one of the happiest means of conveying instruction. In remote ages it was much more generally employed for this purpose than in the present day, for then religious precepts were taught by the priests in songs; and in the national literature that has come into our hands we find poetical versions of their dogmas.

Without attempting to controvert the general opinion, that it would be difficult to versify the leading principles of philosophy, there can be but one opinion of its utility if it could be done successfully.

We may, perhaps, be permitted to add to these remarks, an attempt to versify Dr. Wells' Theory of Dew; although the lines are imperfect and want poetical taste, they may tend to illustrate the observations we have made:—

THE PHENOMENON OF DEW.

The Sun shining on the Sea exhales a portion of Vapour, which combines with the Air.

From all the seas the ethereal mists exhale,
And haste to join the noon-tide gale,
In rainbow tints around the sun they soar,
Or revel viewless by the seabeat shore,
Or seek the calmness of some mountain head,
Where all around is silent as the dead;
Flit o'er the earth, or hover in the vales, [sails,
Waft with the winds that swell the wanderers'
Dispensing, in their tranquil course, the smiles
And pleasant fragrance of the Indian Isles.
The lord of light his happy ray expands
On tropic regions, and on frozen lands;
Alike on ocean, earth, and air he shines,
But not alike to each his warmth resigns,
Though still alike the ethereal currents lave
The rocks of granite, and the watery wave.

The Sun sets, and leaves a clear sky, without a Cloud.

Far in the west, the orb of day descends,
And every breeze its passing breath suspends;
In heaven's high vault the fading colours vie,
A deep blue azure, and a crimson dye;
The tranquil pageants fading from the sight,
Glow with the splendour of unspotted light;
Aerial forms among the tinges move,
A phantom landscape, and a fairy grove:
Change follows change, and scene on scene is rolled,
Fair as the rose, and bright as molten gold—
No wandering clouds at last their forms display,
Save in the regions of the dying day,
And one by one those changeful rovers fly,
And stars and stillness rule the quiet sky.

The Earth radiates its Heat into Space, and, as it cools, condenses on its surface the aqueous vapour of the atmosphere.

Now all the heat that in the earth remains,
Irradiates slowly towards the starry plains,
Far from the earth the lightsome fluid flies,
Lost in the regions of the distant skies;
The cooling earth her frigid power extends,
And the mists thicken as the warmth ascends.
Chill grows each blade upon the grassy field,
And drops of dew are from the air congealed,
Those drops that once so wild in ocean roared,
That once so gaily o'er the ocean soared,
Now sink in dew upon the verdant plain,
Far from the murmur of their native main,
Refresh the field, and fill with balm the flower,
Nurture the sweets of many a lady's bower;
In pearly drops on every leaflet shine,
Like twinkling diamonds from Golconda's mine.

Bodies do not radiate equally: the brightest cool least rapidly.

Yet radiant heat, departing, does not pass
With equal speed from every different mass.
The heats of rougher bodies quickly fall,
But bright reflectors scarcely cool at all.
Hence, first the trees emit the hidden beam,
Spread their wide leaves, and suck the heavenly stream;
And hence the grass with drops is covered o'er,
And seems to weep at every latent pore.

Continued into a description of Rain and Snow.

Ruled by the force of these resistless powers,
The teeming earth is blessed with fruitful showers.
When the cold winter chills each flowing stream,
And the bright sun obliquely casts its beam,
Then from the clouds the lightsome fleeces fall,
In silent showers, upon the earthly ball:
The feather'd tufts descending from the sky,
In forms grotesque upon the landscape lie;
Gay as the morn, and white with virgin snow,
Each hill and dale appears with chastened glow;
Through many a verdant vale the streamlets roam,
In pleasant turnings to their ocean home.

Think not that atoms thro' these masses roll
In useless courses, to their final goal;
That forms so fair should flourish and decay,
Born but to melt beneath the solar ray.
Say, and would He who never works in vain,
Add ought in vain to his thrice noble plan

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Who formed the day-star in the deep blue sky,
And moulds the pearl-drop in the weeping eye,
Condenses vapours on each rock and hill,
The sun his furnace, and the seas his still.

Ye beauteous snows, whose ruin strews the waste,
And shields the earth from every wintry blast,
Beneath your form the genial warmth retires
In earth's deep caves, to fan her gelid fires;
There, in her halls, she cheers the vivid powers
Of dying plants and ever-fading flowers;
Spreads out their roots, and knits their tender leaves,
Prepares the bud, and nourishes the sheaves,
Till summer suns her beauteous toils disclose,
In purple violets, and the fragrant rose.

H.

AN INDIAN OF LAKE HURON.

A SCHOOLMASTER in Canada relates the following particulars, which are published in "the Fifth Annual Report of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada." Toronto, 1835. Patron, Sir John Colborne, Lieutenant Governor of the Province; President, the Bishop of Quebec.

In the winter of 1832, I was led, partly by business and partly by the novelty of the enterprise, to walk from the Indian establishment of Coldwater, to the Sault St. Marie, a distance of nearly 400 miles.

The lake was well frozen, and the ice moderately covered with snow: with the assistance of snow-shoes, we were enabled to travel a distance of fifty miles in a day; but my business not requiring any expedition, I was tempted to linger among the thousand isles of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the lake. With this view, I made a point of visiting every wigwam that we approached, and could, if it were my present purpose, detail many distressing pictures of extreme misery and destitution. Hunger, filth, and ignorance, with an entire absence of all knowledge of a Supreme Being, here reign triumphant.

Near the close of a long and fatiguing day, my Indian guide came on the recent track of a single Indian, and, anxious to please me, pursued it to the head of a very deep bay. We passed two of those holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about four hundred yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smallest inland lakes, we came to a wigwam, the smoke from which showed us that it was occupied. The path for a considerable distance was lined on both sides by billets of fire-wood, and a blanket cleaner than usual, suspended before the entrance, gave me at the very first a favourable opinion of the inmates. I noticed on the right hand a dog train, and on the left, two pair of snow-shoes and two barrels of salt-fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only, a young man and his wife.

We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the arrangements of the interior. A covering of fresh branches of the young hemlock was neatly spread all round. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide, my own being opposite the entrance, and my guide occupying the remaining side of the wigwam. Three dogs, well-conditioned and of a large breed, lay before the fire. So much for the live stock. At the back of the wife, I saw suspended near the door, a tin can full of water, with a small tin cup; next to it, a mat bag filled with tin dishes and wooden spoons of Indian manufacture; above that were several portions of female dress, ornamented leggings, two showy shawls, &c., &c.; a small chest and bag were behind her on the ground. At the back of —— ——, the Indian, were suspended two spear heads of three prongs each; an American rifle, an English fowling-piece, and an Indian chief piece, with shot and bullet pouches, and two powder horns; there was also a highly ornamented capuchin, and a pair of new blankets. The corner was occupied by a small red painted chest; a mococh of sugar was placed in the corner on my right hand, and a barrel of flour,

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half empty, on the right hand of my Indian; and between that and the door were hanging three large salmon trout, and several pieces of dried deer flesh. In the centre, as usual, we had a bright blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blankets when we entered. We had scarcely time to remove our leggings and change our moccasins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short space by soup made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in the ashes, in addition to the tea supplied from my own stores.

Before daylight on the following morning we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and, to my surprise, the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indians address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken from the heart, and not got up for theatrical effect.

On taking our departure, I tried to scan the countenance of our host, and I flatter myself I could not mistake the marks of unfeigned pleasure at having exercised the rites of hospitality, mixed with a little pride in the display of the riches of his wigwam.

You may be sure I did not omit the opportunity of diving into the secret of all this comfort and prosperity. It could not escape observation that here was real civilization, and I anxiously sought for some explanation of the difference between the habits of this Indian and his neighbours. The story was soon told:—He had been brought up at the British settlement on Drummond Island, where, when a child, he had in frequent conversations, but in no studied form, heard the principles of the christian religion explained, and he had been told to observe the sabbath, and to pray to the Almighty. Industry and prudence had been frequently enjoined, and, above all things, an abhorrence of ardent spirits. Under the influence of this wholesome advice, his hunting, fishing, and sugar-making had succeeded to such an extent, as to provide him with every necessary, and many luxuries. He already had abundance, and still retained some few skins, which he hoped, during the winter, to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and additional clothing for himself and his wife.

Further explanation was unnecessary, and the wearisomeness of this day's journey was pleasingly beguiled by reflections on the simple means by which a mind yet in a state of nature may be saved from degradation, and elevated to the best feelings of humanity.

Shall I relate what I witnessed after the lapse of eighteen months? The second summer has arrived since my last visit; the wigwam on the lake shore, the fit residence of summer, is unoccupied; the fire is still burning in the wigwam of winter: but the situation which has warmth and quiet to recommend it at that season when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sun-lit wave, I hastened to enter. How dreadful the change! There was, indeed, the same Indian girl that I had left healthy, cheerful, contented, and happy; but whiskey, hunger, and distress of mind had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast, half-dressed and filthy. Every part of the wigwam was ruinous and dirty, and, with the exception of one kettle, entirely empty. Not one single article of furniture, clothing, or provision remained. Her husband had left in the morning to go out to fish, and she had not moved from the spot; this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had, indeed, set out to fish, but had lain down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless both in body and mind, and seated himself in listless silence in his place in the wigwam.

Producing pork and flour from my travelling stores, I requested his wife to cook them. They were prepared, and I

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looked anxiously at the Indian, expecting to hear his accustomed prayer. He did not move. I therefore commenced asking a blessing, and was astonished to observe him immediately rise and walk out of the wigwam.

However, his wife and child joined us in partaking of the food, which they ate voraciously. In a little time the Indian returned, and lay down. My curiosity was excited, and although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts:—

On the opening of the spring of 1833, the Indian having got a sufficiency of fur for his purpose, set off to a distant trading post to make his purchase. The trader presented him with a plug of tobacco and a pipe on his entrance, and offered him a glass of whiskey, which he declined; the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the pack of the poor Indian. He was marked as his victim, and not expecting to be able to impose upon him unless he made him drunk, he determined to accomplish this by indirect means..

As soon as the store was clear of other customers, he entered into conversation with the Indian, and invited him to join him in drinking a glass of cider, which he unhesitatingly accepted. The cider was mixed with brandy, and soon began to affect the mind of the Indian; a second and a third glass were taken, and he became completely intoxicated. In this state the trader dealt with him; but it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin; the trader was, therefore, obliged to continue his contrivances, which he did with so much effect, that for three weeks the Indian remained eating, drinking, and sleeping in his store. At length all the fur was sold, and the Indian returned home with only a few ribands and beads, and a bottle of whiskey. The evil example of her husband, added to vexation of mind, broke the resolution of the wife, and she, too, partook of the accursed liquor. From this time there was no amendment. The resolution of the Indian once broken, his firmness is gone; he became a confirmed drinker; his wife's and his own ornamented dresses, and at length all the furniture of his wigwam, even the guns and traps on which his hunting depended, were all sold to the store for whiskey. When I arrived, they had been two days without food, and the Indian had not energy to save himself and his family from starvation.

All the arguments that occurred to me I made use of to convince the Indian of his folly, and to induce him even now to begin life again, and redeem his character. He heard me in silence. I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving to the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

I had not proceeded far on my journey, when it appeared to me, that by remaining with them for the night, and in the morning renewing my solicitations to them, I might assist still more to effect a change. I therefore turned back, and in about two hours arrived again at the wigwam. The Indian had set off for the store, but was not returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back) neither moved or raised her head. Morning came; I quickly despatched breakfast, and leaving my baggage, with the assistance of my guide set out for the trader's store. It was distant about two miles. I inquired for the Indian. He had been there the evening before with a dollar: he purchased a pint of whiskey, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drunk the whiskey, and then requested to have the flour exchanged for another pint of whiskey. This was done, and, having consumed that also, he was so "stupidly drunk," (to use the words of the trader,) that it was necessary to shut him out of the store on closing it for the night. Search was immediately made for him, and at the distance of a few yards he was found lying on his face, and dead.

Picture to yourself the situation of his wife and child. A merciful Providence interposed to save them from destruction.

[What shall be said of the diabolical conduct of such traders? How much have they to answer for!]

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FORGIVENESS.

The effect of forgiveness depends not on the mere fact of forgiveness, but much more on the mode in which forgiveness is conveyed. If it be so conveyed, as to leave the impression on the receiver's mind, that the guilt remitted is of little or no moment in the estimation of him who remits it, it will evidently tend to slacken obedience, by inducing the persuasion that a renewal of guilt will be followed by a similar impunity, and such is the case of mere indulgence. But if it be so conveyed as to impress the conviction, that while the guilty is absolved, his guilt is abhorred by the very party absolving him, it cannot induce the habit of regarding duty as a light thing, because it will bring along with it a well-grounded apprehension that the guilt so remitted cannot always be incurred with safety, and such is the case in accepting atonement. And the absolving party demonstrates his abhorrence of the guilt he forgives, by the magnitude of the atonement he accepts, proportionable to which will consequently be the tendency of the whole transaction to deter the offender from future transgression. If the atonement accepted be such as not to admit of being made again, so as to leave no hope of renewed forgiveness in case of reincurred guilt, this tendency to deter from transgression will exist in the greatest degree. A master may, if his disposition lead him to it, weakly indulge the criminality of a servant, whose offences have rendered him liable to legal penalties, and such indulgence will obviously encourage disobedience. Or he may, as a matter of grace, accept satisfaction for the wrong committed, where he could not be required to accept it as a matter of justice. According as the satisfaction is more or less proportionable to the wrong, it will more or less beneficially influence the future conduct of the offender; as it will more or less strikingly demonstrate the hatred in which his offence is held by him who has wiped it out. If it be a satisfaction that can never more be repeated, it will powerfully plead against the repetition of an offence for which forgiveness has already exhausted her stores. A mere manifestation of indulgence on the part of God may be supposed capable of emboldening the guilt so treated. But the acceptance of an atonement on behalf of the guilty, of an atonement fully proportioned to the magnitude of their offence, of an atonement that never can be made a second time, declares the Divine hatred of the offence in the most expressive manner, and, removing every pretext for future presumption on Divine lenity, sets up the most effectual warning against a return into the path of criminality. Such is the atonement which God has accepted; an atonement infinite in dignity: and incapable of repetition, for in him, by whom it has been offered, "dwelleth all the fulness of the Godhead bodily;" and "Christ being raised from the dead, dieth no more, death hath no more dominion over him;" so that "if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Thus the atonement of Christ, while it holds out a sure hope of final acceptance, to him who relies upon it, and furnishes him with the encouragement without which it has been proved impracticable to persevere in the attempted service of God, at the same time demonstrates, by its incalculable magnitude, God's infinite abhorrence of the guilt for which it was made, and warns the accepted from a recurrence to the rebellion for which no second expiation remains.—*P. E. Butler.*

RESPONSIBILITY OF AUTHORS.

The poet Cowper, writing to his friend, the Rev. John Newton, of Olney, says:—"An author by profession had need narrowly to watch his pen, lest a line should escape it, which, by possibility, may do mischief, when he has been long dead and buried. What we have done, when we have written a book, will never be known till the day of judgment: then the account will be liquidated, and all the good it has occasioned, and all the evil, will witness either for or against us." His biographer, the Rev. T. Grimshawe, makes the following comment upon this passage:—"Cowper's remarks on the subject of authors are truly impressive, and demand attention. If it indeed be true, that authors are responsible for their writings, as well as for their personal conduct, (of which, we presume, there can be no reasonable doubt,) how would the tone of literature be raised, and the pen often be arrested in its course, if this conviction were fully realized to the conscience! Their writings are, in fact, the record of the operations of their minds, and are des-

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tined to survive, as far as metallic types and literary talent can insure durability and success. Nor is it less true, that the character of a nation will generally be moulded by the spirit of its authors. Allowing, therefore, the extent of this powerful influence, we can conceive the possibility of authors, at the last great day, undergoing the ordeal of a solemn judicial inquiry, when the subject for investigation will be, how far their writings have enlarged the bounds of useful knowledge, or subserved the cause of piety and truth. If, instead of those great ends being answered, it shall appear that the foundations of religion have been undermined, the cause of virtue weakened, and the heart made more accessible to error; if, too, a dread array of witnesses shall stand forth, tracing the guilt of their lives and the ruin of their hopes to the fatal influence of the books which they had read, what image of horror can equal the sensation of such a moment, save the despair in hearing the irrevocable sentence, "Depart from me, ye workers of iniquity; I never knew you!"

PILGRIMS RETURNING FROM JERUSALEM.

Lamartine thus describes a scene he witnessed in the Holy Land:—

"An innumerable procession of pilgrims of all nations, coming from Jerusalem, defiled before us from the summit of a naked and barren mountain, winding downwards to the gorge through which we were passing. It is impossible to describe the picturesque effect of this scene; the diversity of colours and costumes of the various pilgrims, from the rich armenians to the poor calogeri, and the equal diversity of animals on which they were mounted, all contributed to embellish it. After admiring the general effect, we had leisure to examine the details of this long cavalcade during the two hours we were passing each other. Now we met with a train not unlike the triumphal march of a papal legate of the middle ages; it was that of a greek patriarch in his fine costume, majestically seated on a red and gold saddle, his bridle held by two sais, and followed by a numerous retinue on foot. Then a poor family, the father driving, with his pilgrim's staff, a mule overloaded with children; the eldest seated on its neck, holding a cord for a bridle, and a wax taper for a standard; others, heaped in the panniers by its sides, nibbled some remnants of holy bread; while the mother, pale and attenuated, followed with wearied steps, suckling her youngest babe as it hung from her bosom tied by a large sash. Next came a long file of neophytes, singing psalms in a monotonous nasal tone, and each carrying a paschal taper, according to the greek rite. Farther still was a group of jews in red turbans with long black beards, and the sinister expression of whose piercing eyes seemed to curse the religion which had disinherited them. Why were they here amidst this crowd of christians? Some had taken advantage of the opportunity offered by the passage of the caravan, to visit the tomb of David or the valley of the Tiberiad; others had speculated on the profits to be made by purveying food to this multitude. Here and there the pedestrian crowd was interrupted by camels laden with immense bales of merchandise, and accompanied by their drivers in the arab costume, the vest and large pantaloons of brown embroidered with blue, and the yellow caftan on their heads. Some armenian families followed; the women, travelling in a *tactrewan*, a sort of a carriage borne by two mules, were concealed under their great white veils; the men, in long dark-coloured robes, their heads covered with the great square calpack worn by the inhabitants of Smyrna, led by the hand of their young sons, whose grave, thoughtful, calculating countenances showed no traces of the levity of childhood. There were also greek sailors, and owners of pirate vessels, who were come from the ports of Asia Minor and the Archipelago laden with pilgrims, (as the ships in the slave trade with african negroes,) swearing in their energetic language, and hastening the march, to re-embark, with the least possible loss of time, their human cargo. A sick child was carried on a litter, surrounded by its family weeping over their expiring hopes of a sudden miraculous cure.

"This long procession was closed by a crowd of miserable, tattered copts, men, women, and children, dragging themselves along with as much difficulty as though they were just dismissed from an hospital; sun-burnt, and panting with fatigue and thirst, this troop marched and marched to keep pace with the

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caravan, fearful of being left behind in the defiles of these mountains."

Happy would it be for these poor pilgrims described by Lamartine, if they were willing to accept God's method of free salvation rather than trust in superstitious observances of their own devising.

RISING AND FALLING.

Thomas Ball and William Meadows were at work in a large field, called the forty acres, one summer's day, when they saw the earth suddenly move close by them. At first they knew not what to make of the matter, but soon after they found out that a mole was at work, and in a few minutes a good-sized mole-hill of fresh earth was thrown up before their eyes. Ball had seen this done often, but it was a new thing to Meadows, who was from a neighbouring town. It was about half an hour after this that they went up to the gate, for their wooden bottle lay there under the hedge, with their jackets upon it. Pincher, a little black terrier, who had curled himself round upon the clothes, was up in a moment, wagging his tail, and leaping up with his paws on the knees of Meadows. While Ball was taking a hearty draught at the wooden bottle, Mary Tummins, who was passing by with a bundle of sticks in her apron, came up to the gate, and Meadows out of a joke told her of what they had seen, without saying any thing about what had occasioned it. "I reckon there's a matter of a scuttle full o'dirt thrown up," said he, "I never see'd such a thing afore."

The affair was now in proper hands to be set a going, and Mary Tummins had not gone half a mile before she had told twenty people that a rumbling noise had been heard in the forty acres, and that more than a wheelbarrow full of earth had been fairly pushed out of the ground. Among those who heard this wonderful story was Richard Harris, a man silly enough to believe every thing that he heard, and who was sure to add something to every thing he related. Harris's account was quite an improvement upon that of Mary Tummins, for he declared, with a look of fear and astonishment, to Luke Barnes, that something had been heard under-ground in the forty acres, as loud as a clap of thunder, and that at least a cart-load or a wagon-load of earth and gravel had risen suddenly up in the very middle of the field. Now Luke Barnes had quite as much right to add a little to the account as Richard Harris, so he posted off across the fields to the lime-kilns, and gave it out at once that an earthquake had taken place in farmer Burton's big field, and thrown up a high hill of gravel stones in the centre of it, and it had so frightened the men who were at work there, that they had run away for their lives.

It is a very odd thing, but it is the truth, that let a story be ever so marvellous, three out of every four who hear of it, and relate it again, feel a disposition to make it still more wonderful. This is so common that it may be considered a common infirmity, an infirmity from which Matthew Stubbs was not free, for no sooner did he see Bill Pointer than he communicated, with every suitable symptom of amazement and apprehension, that after a loud bellowing under-ground, a mountain of earth, gravel, and limestone, had forced its way through the surface, and almost filled the forty acres.

All the time this rumour was running abroad, and, like a rolling snow-ball, increasing in importance the further it went, Thomas Ball and William Meadows were quietly pursuing their work, little thinking how much had been made of what the latter had told Mary Tummins. Now though so many people occupied themselves in spreading the report, not one of them came to see if it was really true. No! There was more pleasure in making other people gape and stare, than in trying to correct a report, which a moment's thought would have convinced them was not at all likely to be true. Experience tells us that it is by no means necessary to believe a statement, to become a spreader of it, for things not believed are spread abroad with quite as much diligence and rapidity as those which are.

"Have you heard the news, Harry?" said Bill Pointer, as he came breathless up to squire Holmes' groom. "Have you heard the news?"

"What news?" asked Harry, "I have heard o' nothing." "Not heard on it!" said Bill, with his eyebrows lifted up. "Not heard on it! why it is the wonderfullest thing that ever happened in the world. Never heard tell of such a strange thing in my born days. It's

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enough to make one's hair stand upright."

"But what is it," inquired Harry, "that is so very wonderful?"

"Why, ten minutes ago I was told that in the very middle of farmer Burton's forty acres, a great mountain has suddenly risen up; you can hardly see the top on it, it is so high! I am making the best of my way to Billet's the carpenter on an errand, but my best leg shall be put forwards, for in half an hour I'll be in the forty acres." "O," said Harry, "I'll never believe that, you don't think it's true, do you?" "True!" replied Bill, "I've no more doubt on it, than I have of my hat being on my head."

Away scampered off Bill Pointer one way, and with equal speed ran the groom in the opposite direction, his head full of the mysterious tale of the mountain in the forty acres, which he half doubted and half believed.

It is wondrous what a sudden importance a man acquires in his own estimation, by becoming acquainted with something marvellous unknown to his neighbours. All the breathless impatience of Bill Pointer seemed at once imparted to Harry, who bustled along as though his life was at stake towards the forty acres. Had the groom taken the opposite direction, it is hard to say what increased wonders he might not have heard. When a splash is made in a pond by casting a stone into it, the first circle round the spot is a small one, the next somewhat larger, and the succeeding one larger still; till, at last, a round ring may be seen almost the size of the pond. It is just the same when a commotion is made in a village by some wonderful report; the further the commotion is spread, the more wonderful it becomes; but when any one approaches nearer the place whence it first sprung, it gets less and less marvellous, until it often turns out that there is, in reality, little or nothing wonderful about the matter.

Before the groom had travelled far, he was sadly disappointed to learn that the mountain, the top of which could scarcely be seen, was all an idle tale, trumped up to set people talking, and that, in reality, it was only a hill that had risen up in the forty acres, the top of which might very well be seen, as it was not much, if any higher than the house. Harry was certainly not pleased at this intelligence, yet still it was a wonderful thing for even a hill to lift itself out of the ground unawares; so on he went. But soon after this he was told that he might rest assured, the thing had been made more of than it ought to have been, seeing that instead of a high hill, it was but a low one, not more mayhap than a few wagon-loads of earth, at the most. Though it seemed hardly worth Harry's while to take the trouble of going on, yet on he went, sadly put out of temper by having so little to look at. He had now got to the blacksmith's shop, and no sooner did he speak of what he was going to see, than old Foxall fairly gave over hammering at the red-hot horse-shoe that he held by his tongs, on the anvil, to laugh at him outright. "Ha! ha! ha!" said he, "and have you been fool enough to be gulled by such a clinker as that? if you had said a barrow-full instead of a wagon-load, you would a' bin nearer the mark. I have not seen it myself, but I'll be bound for it, you'll find it hardly two feet high."

If Harry had not been so near the forty acres, he certainly would have turned back again, but five minutes' walk would bring him to the very gate, so on he went, and stared about with all his eyes when he came to the place; for hough he could not positively tell whether there had been a mountain there or not, it was very certain that no mountain stood there then. With his temper quite soured, he asked Thomas Ball and William Meadows the truth, when they took him straight up to the mole-hill. "Well," said Harry, as much cut up as if he had been nipped by the frost, "I have been made a fool of many a time in the course of my life, but I never thought, long as folks' tongues are, that they could have made a mountain of a mole-hill."

When the whole of the affair was made known, Meadows blamed Mary Tummins, who, in her turn, spoke loudly against Richard Harris. Richard could hardly say any thing bad enough of Luke Barnes. Luke declared that Matthew Stubbs ought to be ashamed to show his face, and Matthew scrupled not to rail bitterly against the long tongue of Bill Pointer. Thus they all blamed each other, but not one among them blamed himself.

No doubt, reader, you consider these people acted a very foolish part, but are you quite sure that you have not done the same thing? Weak and absurd as it was to make a mountain of a mole-hill,

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the report was not intended to do mischief. It flattered no one's vanity, it excited no envy, it hurt no one's feelings, took away no man's character, and provoked no heart-burnings in families disposed to dwell in peace and quietness. Now this cannot be said of all reports. How many an erect head and upright heart have been bowed down by calumny! How many a reputation has been destroyed by the poisonous breath of slander! Have you never felt pleased at the insinuation of another's error? Have you never been a tale-bearer, when you more than doubted the truth of the unjust report you were spreading? Have you never, willingly, put a matter that was bad enough of itself, into a worse light, and commented upon it with severity? Have you never neglected the opportunity of stopping the progress of a falsehood injurious to your neighbour? If you have done all, or any of these things, you have done worse than Meadows, Tummins, Harris, Barnes, Stubbs, or Pointer. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." "Surely the serpent will bite without enchantment; and a babbler is no better."

ARTIFICIAL IMITATION OF VOCAL SOUNDS.

Many phenomena, which appear at first sight complicated and incapable of being reduced to any law, are often by analysis or resolution shown to depend upon principles simple in their nature, and consequently easily stated in terms of accuracy and distinctness. In no department of observation do we find a greater diversity than that exhibited by the human voice. The native pronunciation of every dialectical variation of language, ranging from the uncouth labouring hesitancy of an esquimaux indian, to the melodious utterance of a spanish or an italian lady, displays some essential peculiarity; a peculiarity which, though easily recognised by the ear, cannot be imitated by a foreigner without considerable labour and practice. But notwithstanding the multitude of variations that obtain among vocal sounds, they are all resolvable into three primary points of difference, pitch or tone, intensity or loudness, and quality. Now of these the pitch and intensity are readily imitated by an instrument; and it does not seem impossible to invent an instrument of such a shape and material as to approximate to the peculiar quality of the voice. But the artist would not succeed if he did not pursue the analysis a little further, and resolve the pitch or tone into stationary and moveable. In singing, said the greek musicians, the voice is diastematic, it is stationary for a given time, upon a certain pitch, and then skips to another, leaping from interval to interval; but in speaking it slides up and down the scale in a continuous and unbroken movement, through all the imperceptible differences of advancement from grave to acute and from acute to grave. This is often done by first-rate performers in their feats of execution upon the violin, and the sounds thus produced exhibit a characteristic distinctness; and if we listen to them with attention, we shall perceive that they possess a degree of similarity to the sounds uttered by the human voice. It may, therefore, be stated as a principle in acoustics, or the science of sound, that in all imitations of the human voice, a variation of pitch, or a sliding up or down in acuteness while forming, is an essential element. Our attention has been called to this subject by the following passage sent us by a correspondent, and we have introduced it with these few observations, to show how few and how simple are the elements into which all the phenomena of vocal sound resolve themselves; and, consequently, the obvious practicability of imitating them by artificial contrivances.

"Several attempts have been made to imitate the articulation of the letters of the alphabet. About the year 1779, M. M. Kratzenstein of St. Petersburgh, and Kempelen of Vienna, constructed instruments which articulated many letters, words, and even sentences. Mr. Willis of Cambridge has recently adapted cylindrical tubes to a reed, whose length can be varied at pleasure by sliding joints; upon drawing out the tube, while a column of air from the bellows of an organ is passing through it, the vowels are pronounced in the order *i*, *e*, *a*, *o*, *u*; on extending the tube, they are repeated after a certain interval in the inverted order *u*, *o*, *a*, *e*, *i*; after another interval, they are again obtained in the direct order, and so on. When the pitch of the reed is very high, it is impossible to sound some of the vowels; which is in

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perfect correspondence with the human voice, female singers being unable to pronounce *u* and *o* in their high notes. From the singular discoveries of M. Savart on the nature of the human voice, and the investigations of Mr. Willis on the mechanism of the larynx, it may be presumed, that ultimately the utterance or pronunciation of modern languages will be conveyed not only to the eye, but also to the ear, of posterity. Had the ancients possessed the means of transmitting definite sounds, the civilized world would still have responded in sympathetic notes at the distance of hundreds of ages."

If the greeks had been acquainted with the properties of the pendulum, and had informed us that one of three feet, with certain parts of a foot, after their own system of mensuration, vibrated seconds, or the 86400th part of the time occupied by a diurnal revolution of the sun, learned men would have been spared many a toilsome lucubration in investigating their measures of length, &c.; for we might have known them with all the desired degree of success, by appealing to a pendulum vibrating seconds at Athens. And if, in addition to this, they had told us what was the length, weight, and tension of a string that sounded the proslambanomenos, the lowest note of the musical scale, we should be able to find its place in our own tallature, or musical scale. For if the length, weight of the string, and the weight by which it is stretched be given, we can find the time of vibration, and from thence deduce the height of the sound yielded by it when compared with other tones. Or, had they told us the distance it was from the 26th to the 27th degree of latitude, measured in a direct line from north to south on the plains of Cyrene, and withal the length, weight, and tension of a harp-string, which uttered the lowest note of some particular tetrachord or system of four sounds, we might, after the interval of two and twenty centuries, have found its fellow by the help of a little calculation, or merely by making a string of the same length and weight, and by stretching it by an equivalent weight, and then comparing the sound produced by it with that of one of our modern tuning forks.

It is worth our admiration to see what a few particulars of information would have placed us in a capacity to unlock all the curious and applauded singularities of the ancient moods. The ancient greeks, as we infer from the refinement displayed in the small remnant of their harmonical writings, which the unsparing hand of barbarous ignorance has left us, possessed musical ears of admirable delicacy; which, added to their native ingenuity, would have rendered them competent to pursue the subject of artificial imitation of vocal sounds to that height of perfection which distinguished their works of architecture, painting, and poetry. But the idea did not occur to them, and they had not attained a method of communicating to posterity a standard of measure; a thing indispensably necessary in these researches.

It is greatly to be wished that they had invented an instrument for imitating that peculiarity of speech which they had detected, and had described for our instruction the material and nature of its construction, with the exact position of its parts, when certain letters were uttered, then we should not have been long in the dark about their pronunciation; since by contriving an instrument upon the same model, sounds, to any degree of approximation, in point of resemblance, might be obtained. G. L.

A DAY REVIEWED.

Now the day is past, how short it appears! When my fond eye beheld it in perspective, it seemed a very considerable space: minutes crowded upon minutes, and hours ranged behind hours, exhibited an extensive draught, and flattered me with a long progression of pleasure. But upon a retrospective view, how wonderfully is the scene altered! The landscape, large and spacious, which a warm fancy drew, brought to the test of cool experience, shrinks into a span: just as the shores vanish and mountains dwindle to a spot, when the sailor, surrounded by skies and ocean, throws his last look on his native land.—*Hervey.*

GOD'S PERFECTIONS.

Fear God for his power, trust Him for his goodness, praise Him for his greatness, believe Him for his faithfulness, and adore Him for his holiness.

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OUT OF DEBT, OUT OF DANGER.

This is a very capital maxim for this life, and when a man attends to it, he keeps a deal of trouble out of his habitation, and a deal of care out of his heart. To be in debt is to be in a state of anxiety, if not of danger. Whether the debtor is asked for the money he owes or not, he is constantly expecting to be asked for it, which is almost as bad. The best thing, then, in money matters, is to keep out of debt; and the next best, if you owe any thing, is to pay it as soon as you can.

Now, bear in mind, that there is no crime in being in debt, or poor, if you have not brought poverty on yourself by bad conduct. This will be seen by the following texts of Scripture:—"I know that the Lord will maintain the cause of the afflicted, and the right of the poor," Psalm cxl. 12. "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor," Prov. xiv. 31. "The poor have the gospel preached to them," Matt. xi. 5.

Nor is it a crime to borrow when necessity comes upon you, and you have a fair prospect of returning the sum lent you. "From him that would borrow of thee turn not thou away," Matt. v. 42. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need," Deut. xv. 7, 8. "A good man showeth favour, and lendeth," Psalm cxii. 5.

But though it be no crime to be poor, or to borrow on proper occasions, it is wrong to bring poverty upon ourselves by idleness, extravagance, or thoughtlessness; and it is wrong also to borrow when we can do without borrowing, or when we have not a reasonable hope, as well as a full intention of paying the sum borrowed. We ought never to borrow unless a strong necessity requires us to do so. The old proverb is a true one, "He who goes a borrowing goes a sorrowing."

But there may be danger in being out of debt, when this circumstance is abused to conceal our spiritual poverty. Many persons run into the mistake of thinking, that if they pay their debts, they must be good sort of people, whatever be the errors they may commit. This leads them to think more highly of themselves than they ought to think. Some, even on a death-bed, instead of humbly seeking pardon for unnumbered transgressions, have rather justified their past lives by the remark, "I never wronged any body, I have always paid every one his due." This is an awful delusion; because he forgets altogether his debts to Him to whom he owes every thing.

"Out of debt, out of danger," then, may be a very excellent maxim between man and man, when it may be quite inapplicable between man and God.

It would, to be sure, be a difficult thing for any man to prove that he is out of debt, even to his fellow-creatures, for though he may not owe money to any one, he owes to all the kindest offices he is capable of paying them, and that, even to his life's end. Hence, while the apostle says, "Owe no man any thing," he beautifully adds, "but to love one another," Rom. xiii. 8. This is a debt both to God and man, which should be ever paying, never paid.

Do not take it for granted, then, that you are out of debt even to your fellow-creatures, without a little consideration. Are you a child? the Scripture says, "Honour thy father and thy mother." Are you fully grown? the Scripture says, "Honour the king." Are you a husband and a father? the Scripture says, "Husbands, love your wives," "Fathers, provoke not your children." Are you a wife? the Scripture says, "Submit yourselves unto your own husbands;" and whatever, and whoever you may be, the Scripture says, "Thou shalt love thy neighbour as thyself." "As ye would that men should do to you, do ye also to them likewise." "Love your enemies." "Be ye therefore merciful, as your Father is also merciful." "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Have you done these things? if you have not, ye are not out of debt, even unto men.

But even if we had done these things, if we owed nothing to our fellow-creatures, if we were even out of debt, and out of danger, with respect to men, we must be deeply in debt, and may be fearfully in danger, with regard to God. To understand this matter aright, let us

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first see what we owe to God, and next, what we have paid him.

Now, as this inquiry is as necessary to the young as to the old, to the rich as to the poor, to him who is out of debt, as to him who is both deeply in debt and in danger; let us go into it with integrity of purpose, and let us ask of God, in the prevailing name of his Son, that the influences of his Holy Spirit may rest upon us in the inquiry. What, then, do you owe to God: and what have you repaid him?

The question might well be, What do you not owe him? but let us go on with the inquiries already proposed.

In the first place, we owe him our lives; for He it is who made us, and not we ourselves. "God created man in his own image, in the image of God created he him; male and female created he them," Gen. i. 27.

Then we owe him all that renders life desirable; for, "He giveth us richly all things to enjoy;" 1 Tim. vi. 17.

Thus, then, our kindred, our friends, and our acquaintance are from him, and form a part of the great debt we owe him. We owe to him our food and raiment. It is he who preserveth our lives from destruction, and crowneth us with loving-kindness and tender mercies. Man increases his flocks and his herds, and stores up wealth, without remembering the words of the Most High: "The gold and the silver is mine, and the cattle on a thousand hills." He has lent us these things for our lives; he hath said, "Occupy till I come."

But this life, however great its blessings, is but a small part of the debt we owe to God. We owe him also the prospect of a better. We owe him for his holy word, for a throne of mercy, for the means of grace, and the hope of glory. In a word, we owe him for the gift of his Son Jesus Christ, who expired on the cross for sinners, and thereby heaped upon us a debt as high as heaven.

> "Oh to grace how great a debtor,
> Daily I'm constrained to be;
> Let that grace, Lord, like a fetter,
> Bind my wandering heart to thee."

The debt due on account of the love of the Redeemer, is a debt indeed. It is the ten thousand talents which we can never hope to pay. And can you, with such a debt unpaid, talk or think for a moment about your being out of debt?

If the High and Holy One were to say, "Pay me what thou owest!" what reply could you make? Could you deceive him, as some deceive their fellow-creatures and themselves, in saying, "I have done no one any harm, I have paid all my debts?"

Let us now, then, put the question again. What do you owe to God? "How much owest thou unto my Lord?" You owe him all things! No scribe can reckon up the sum; for the love of God is infinite.

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

And, now, if you owe him so much, what have you paid him? Surely you do not mean to adduce a few silverlings given reluctantly to the poor; a few heartless prayers and praises, offered up more out of form than love, at the throne of the Holy One—you will not mock God by calling these payment? No! no! you have paid him nothing. You are neither out of debt, nor out of danger!

This view of the case is enough, one would think, to humble the proud heart of the most independent sinner that ever prided himself on paying his debts; and yet this is the only correct view that can be taken. All are deeply in debt, but the rich are deeper in debt than their neighbours, for they have had more lent to them, and, "unto whomsoever much is given, of him shall much be required."

The rich man in the parable was so very independent, that he thought he had not only enough wherewith to pay his debts, but enough also to revel in for years to come; he determined to pull down his barns, and build greater. "Soul," said he, "thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." He had fallen into the mistake of taking that to be his own which had only been lent him; but see how God opens his eyes. "Thou fool! this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"

If one thing be clearer than another, it is that all are in debt, and that, in respect of payment, "all have sinned and come short of the glory of God." We can neither deny that we are in debt, or, that we are utterly unable to pay the amount. Come, then, let us humbly own our debt. Let us pray to our heavenly Father to "forgive

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us our debts." Let us apply to that merciful Redeemer, who offered himself as a ransom for the lost; then shall our debts be truly paid; then shall we be really out of danger.

"The debt of love to Jesus due,
I own, but never can repay;
And while its vast amount I view,
Augment it still from day to day."

A BRITISH CONSUL.

William Taylor Money, Esq., Knt. of the Guelphic order, was the late British Consul at Venice.

It was the practice of Mr. Money to visit weekly every English ship in the harbour, and to encourage the captains and crews to a regular course of reading the Bible, accompanied by earnest prayer. A spacious apartment was fitted up in his own house, for the hallowed exercises of the sabbath, and all on board ship were invited to attend and join in the worship of God. The children of the engineers and smiths attached to the steam-packets, and others whom their parents recommended, were formed into sunday-school classes, and had unfolded to them the everlasting gospel of peace. Many of the crews received tracts or Bibles, and two or three at a time were taken to Mr. Money's private room, and paternally admonished to search those Divine truths the inspired volume held out to them.

At six o'clock the engineers and their families met, and were arranged around his table, and each in turn read a verse. All present were encouraged to ask questions, and to communicate their views of sacred truth. Even French, German, and Italian were present on these occasions.

The following is an extract of a letter, written by Mr. Money a few days before his death:—"I am just going to church, and have selected a very powerful sermon of John Cunningham's, for this day, 'The Resurrection of Christ.' The following passage forcibly struck my mind, 'You can imagine the transport of the ruler of the synagogue when his dear child was restored. You have yourself hung over a doubtful sick-bed, and felt the transport of seeing life rush into the cheek, and light up the eye. But far higher in degree was the transport of the disciples, when they exclaimed, The Lord is risen indeed! My brethren, your resurrection is bound up with that of your Lord; you, his faithful disciples, rise with him in spiritual life, and you shall rise with him at the resurrection of the just. You shall ascend in his train, you shall mount on his wings. He that believeth on him, though he were dead, yet shall he live: and whosoever liveth and believeth in him, shall never die.'" —*Rae Wilson.*

THE CHRISTIAN CONFLICT.

Paul, the apostle, says, and his experience was that of a true believer, if there ever was one on earth, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here are some remains of the old, corrupt nature, lingering in the believer, and fearfully harassing his soul.

The apostle calls it "another law," for indeed it is another, as contrary to the law of God, written in the believer's heart, as darkness is to light, hell to heaven. It has another author, and comes from another source. The principle of delighting in holiness comes from God the Father, through Christ's mediation, by the operation of his new-creating Spirit. The law of sin comes from our connexion with fallen Adam, and is worked upon by the evil spirit. It is also another law in its effects. The new principle produces peace, satisfaction, cheerfulness, delight; the tendency of the old principle is to produce discomfort, remorse, shame, and death.

The apostle also calls it "a law in my members," because the law of sin employs the bodily members as its instruments, and through them peculiarly tempts. Thus in Romans vi. 13: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." So in verse 19 of the same chapter: "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." These exhortations every true believer desires to obey; otherwise, he would not delight in the law of God

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after the inward man. And yet he finds another law in his members, warring against the law of his mind. The old, corrupt, carnal nature, which once ruled the whole man, body, soul, and spirit, and led him its willing slave, still lingers in the bodily members, works on the animal nature, and has influence with the appetites and passions, and thus tempts the soul, which, being as yet only partially renewed, is too ready to listen to the tempter. And yet this must not be; the soul's better principles forbid: then there must be strife and conflict.

And this the apostle calls a war. The term is most expressive. It is the old nature at war with the new; the flesh with the spirit, the law in the members with the law in the mind. As in other wars, so in this, there is a declaration of war. When you become a true believer, and yield yourself unto God, in so doing, you formally declare war against sin in all its forms; and sin, at the same time, declares war against you. Just as the roman ambassador at Carthage, before the second punic war, told the senate, "We bring you war and peace; take which you please." We have to offer you war or peace; war with sin, and peace with God, or war with God, and peace, if so it may be called, with sin. Take which you please!

War then against sin is declared by every faithful christian. And here, as in other wars, allies hasten to range themselves on either side. On the side of the law in the members, are the world, the flesh, and the devil. The world says, "I will bring pomps and vanities to allure, hosts of dangers to deter, honours to dazzle; I will command multitudes to countenance the law of sin by their example. "Come on, comrades," says the world, "let us fight merrily against saintliness; I will furnish the gold and the silver, which are the very sinews of war; pleasure and gaiety are with us; while the world stands, I will never forsake thee, with whom I have been in alliance ever since the days of Adam."

The flesh also says to the law of sin, "You and I are old friends; you, the members, are my own by birth-right. I will supply lusts, feed appetite, nourish sensuality, and so keep the struggle alive; if you, the law of sin, are vanquished, I shall be mortified indeed; if you conquer, I triumph."

The devil needs no invitation to bring him to take part of the contest. "I shall lose my prey!" he says; and presently he comes with all the wiles and stratagems of a crafty general. Sometimes he bids the law in the members feign defeat, only to have time to rally forces. Now and then, he patches up a hollow peace, only to throw the inward man off his guard. When forced to open fight, which he does not love, he is obliged to flee, James iv. 7. "Resist the devil, and he will flee from you." Then, he employs fiery darts and panic fears; if he can reach the soul in an unguarded point, he would gladly slay it. Oh, what a confederacy is formed against every faithful soul! We are called to wrestle not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12.

But are there no allies for the inward man? Yes: all true believers on earth are with your soul in this holy conflict. Their prayers, examples, sympathies, are all with you. The redeemed spirits in glory hear with joy of your repentance, and with renewed joy of your perseverance amid many a great fight of afflictions. The holy angels look on with affectionate interest; they love, in ways unseen by mortal eye, to come at their Lord's bidding, and minister to them who shall be heirs of salvation, Heb. i. 14. Jesus himself, the Captain of our salvation, leads you on in this glorious warfare. His example speaks, his voice animates; his Spirit enters your heart to sustain, revive, encourage; he points to the blood-stained banner of his cross; he shows its motto, in effect the same with that, seen (whether with the bodily or mental eye, I say not) by Constantine of old: "Through this cross thou shalt conquer," "In hoc signo vinces;" yea, he promises, that you shall be more than conquerors through himself who has loved you. His Divine Father and the Holy Spirit are also your soul's allies: the Father, to smile encouragement on his agitated child; the Holy Spirit, to strengthen with might in the inner man. Believer, were you alarmed at the array of foes confederated against your soul? Were you ready to say with Elisha's servant, "Alas! my master, how shall we do?" Open now the eyes of faith: behold the mountain full of horses and chariots of fire round about you. "Fear not; for they that be with us are more than they that be with them," 2 Kings vi. 16.

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Do you want armour? It is amply supplied by the Lord of hosts. You have it all ready for use, on the right hand and on the left; armour both for offensive and defensive warfare. You have the girdle of truth, the breastplate of righteousness, the greaves of the preparation of the gospel of peace: you have the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 14—17.

Such, then, are the allies on both sides—such the foes arranged against each other. And thus the strife begins. The battle-field is the world. The day of battle is every day in which you live up to your christian principles. The war you wage against sin is to terminate only with this life; when you draw the sword, you are to fling away the scabbard. What conflicts ensue! Both sides fight desperately, for existence, for liberty, for mastery. Which shall reign over you?—there is the question. The apostle says that he had sometimes to see the worst cause partially triumphant. I see it, he says, "bringing me into captivity to the law of sin which is in my members." This will invariably be the case, if your inward man faints, desponds, or at all yields, so that you begin to give way to vain confidence, worldliness, or lust. Then you will be, so far, again brought into captivity to the law of sin, which is in your members. And then, expect no clemency from your victor, sin; it will bind you as a slave, and drag you at its chariot wheels; it will expose you to the scoff of enemies, and the pity of friends; it will hurry you on toward death.—*Hambleton.*

EXEMPLARY BENEVOLENCE.

I WAS travelling through Orleans, says Diderot, accompanied by an officer. Nothing was talked of in the town but of what had lately happened to an inhabitant of the name of Le Pelletier; a man who showed the deepest commiseration for the poor; so that, after having, by his great liberality, exhausted a considerable fortune, he was reduced to a state of poverty himself. Though he had barely sufficient for his daily wants, he yet persisted in the benevolent labours he had undertaken, and went from door to door seeking from the superfluities of others, that assistance for the destitute which it was no longer in his power to bestow.

The poor and well-informed persons had but one opinion of the conduct of this individual, but many rich men who wasted their substance in riotous feastings, and journies to Paris, looked upon him as a madman, and his near relations treated him as a lunatic who had foolishly spent his wealth.

Whilst refreshing ourselves at the inn, a number of loiterers had assembled round a man who was speaking, a hairdresser, and were earnestly addressing him, "You were present, do tell us how it was."

"Willingly, gentlemen," replied he, and appeared as impatient to relate as they were to hear, the following narrative:—

Monsieur Aubertot, one of my customers, whose house faces the church, was standing at his door, when Mons. le Pelletier accosted him, "Monsieur, can you give me nothing for my friends?" (thus he called the poor.)

"Not to-day, sir."

Mons. le Pelletier added, "Oh! if you but knew for whom I ask your charity! There is a poor woman! a distressed mother! who has not a rag to wrap round her new-born babe! ——"

"I cannot to-day!"

"There is a daughter, who, though young, has for a long while maintained her father and her mother; but now she wants work, and starves."

"I cannot, Mons. le Pelletier; I cannot afford it."

"There is a poor working man; who earns his bread by hard labour; he has just broken his leg by a fall from a scaffolding."

"But, sir, I cannot afford it, I assure you."

"Pray, pray, Mons. Aubertot, allow yourself to be moved; oh, have compassion!"

"I cannot afford it, sir; I cannot, indeed, afford it."

"My good, good, merciful Mons. Aubertot, ——"

"Mons. le Pelletier, I beg you will leave me; when I wish to give, you know I do not need to be entreated!"

Saying these words, he turned and passed into his warehouse. Mons. le Pelletier soon followed him to his warehouse, to his back-shop, and then into

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his apartment.* Here Mons. Aubertot exasperated by his continued and pressing entreaties, lifted his hand, and struck him! The blow was received. The hero of christian charity smiled, and with a bright smiling look exclaimed, "Well, that for me; but the poor! what for the poor?"

[At these words all present expressed their admiration, by a burst of applause, and the feelings of some dissolved in tears.]

The officer with whom I was, had the presumption to exclaim, "Mons. le Pelletier is but a poltroon, and had I been there, this sabre would soon have obtained satisfaction for him! A blow, indeed! a blow!"

The hairdresser replied, "I perceive, sir, you would not have allowed the insolent offender time to acknowledge his fault."

"No! indeed!"

"Well, sir, Mons. Aubertot, when he saw such a benevolent spirit bursting into tears, fell at the feet of the injured man, offered him his purse, and a thousand times asked his forgiveness."

"But, what of that," said the officer, his hand upon his sabre, and his countenance inflamed with anger, "I would have cut off the ears of Mons. Aubertot."

I then answered calmly, "You sir, are a soldier, Mons. le Pelletier was a christian!"

These few plain words had a wonderful effect. The street resounded with applause; and I said within myself, How much more dignified are we with the gospel in our heart, than when we would maintain, at the point of the sword, that imaginary idol, that vain phantom, which the world calls honour.—*Merlet's Traducteur.*

EXPLANATION OF ISAIAH i. 6.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

We are so prone to content ourselves with a general reading, without taking up particulars, in order to submit them to a distinct and patient scrutiny, that it is no marvel that many interesting circumstances escape our notice. The verse just cited gives a compendious view of the surgical treatment adopted for three several derangements of the human body. The questions that arise out of this affecting description are these:—Did the prophet nicely understand what he was speaking of? or did he fall in with the popular style, and use general terms? A little examination will set the matter in its true light. The prophet speaks first of that kind of injury which is called a "wound," where the continuity of the soft parts has been broken through, by the violence of some external cause. Let us look at the treatment: "they have not been closed," or, "they have not closed it." The business of the surgeon, in the case of an incised or cut wound is, as soon as the blood is staunched, to bring the divided parts together, and to secure them in that position by a suture, or by strips of adhesive plaster. If this is done with skill and adroitness, then the patient is likely soon to be well. The second derangement referred to is a bruise, or as it is otherwise called, a contused wound, where blood has been squeezed out of its vessels, the cellular tissue has been broken, and other disorganizations taken place. The treatment suggested is, "bound up," that is, with poultices, to lessen the inflammation, and to hasten those processes by which the shattered parts are restored to their pristine integrity. The third disorder set down is the ulcer, or putrefying, sore, whereof the treatment pointed out is the mollifying effect of ointment, which coincides with the most approved practice of modern times. "The more unctuous the substances are the better," says Mr. Castle, in his Manual of Surgery; "for they assist that process called granulation, by which the lost parts are restored, and the wound is filled up with materials duly organized. From this we may gather that the prophet was not unacquainted with the surgical knowledge of his time, and that the practice in some particulars coincides with our own. This is one among many other proofs, that the sacred writers did not set down popular notions at random, or at second-hand, but even in temporal concernments, spoke of what they understood and knew. At the same time it gives us a gentle admonition about noting, with increased attention, all the little words and phrases of the Bible. L.

* This is not recorded as an example for others, though it appears in the present case to have arisen from the most ardent benevolence.—Ed.

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EXTRACT OF A LETTER FROM THE LATE MR. MACGAVIN TO A FRIEND.

I AM glad to hear you say that you intend to give much attention to the subject of our last conversation; but I am sorry to hear you add, that your mind is perfectly at rest upon the point; for it is a point upon which it should not rest, and cannot rest long. You rest upon the idea that you are a very good man, that you never did any thing seriously to offend your Maker, and, therefore, have nothing to fear. But this will not do. You are a poor sinner, who never did one action to please your Maker since you were born, and never will, till you come to him confessing yourself to be such a sinner, and craving and obtaining mercy through the blood of the Saviour. If you are brought to this state, you will then have something for your mind to rest upon, but not till then. You request me to be very plain with you when you desire me to point out a better way for your conversion than "being as good as you can, doing what good you can, keeping your latter end fully in view, and praying to the Maker of all for his Divine assistance." This looks very well, and I dare say you think it is not possible to point out a better way. You must, however, bear with me when I tell you it is no way at all. You can neither be good, nor do good, nor even pray to your Maker, until you are reconciled to him. You yourself would not receive the services, nor listen to the requests of an enemy, and how do you expect that the Almighty will hear your prayers, or accept your doings, while you are an enemy to him? Such you are, and such is every man who is not reconciled to God by the death of Christ. You do not believe this; but if ever you come to believe the Bible, you will believe it. In the mean time, it is my duty to tell you, in obedience to your own request, that the only way for you, and every man who would escape the misery and enjoy the happiness of the world to come, is at once to confess his sins to God in the name of Jesus Christ, to implore mercy in that blessed name. No man ever offered such a prayer in vain, unless it were a mere form of words, unaccompanied by the desires of the heart. If you pray like the Pharisee, "God, I thank thee," &c., your prayer will be rejected; but if you come like the publican, "God be merciful to me a sinner," your prayer will be heard and answered. But here is the mistake; you do not look upon yourself as a sinner, at least such a one as to need mercy: then you have no use for a Saviour. "The whole have no need of a physician; Christ came to seek and to save that which was lost." He has nothing to do with any other.

UNIVERSALITY OF CHRISTIANITY.

IF any thing ought to be more deeply impressed on our hearts than another, it is, that God alone can work the conversion of a single soul. His grace must be our stay. We must earnestly implore a larger measure of his Holy Spirit. God's ways are not our ways, nor his thoughts our thoughts. The success of his gospel will be in methods, and by means, and under circumstances, after all, which man can neither foresee nor control. The same Divine purpose which has given the heathen to our Lord for an inheritance, and the uttermost parts of the earth for his possession, must accomplish, as it has promised, the conversion of the world. God can use the feeblest instruments: God can multiply the weakest beginnings: nothing is too small for him to bless, and nothing too great for him to confound, if he pleases. Let us labour, then, in our measure, waiting the time of grace.

Christianity is designed to be the universal religion. It is the only religion now proposed to man, on the face of the earth, not only which deserves the name, but which lays any fair claim to be promulgated from heaven.

Christianity is the religion of light, of love, of purity. She marches unfettered over the earth. She adapts herself to every clime, and all forms of civil government. She speaks by broad, plain, undoubted facts. A few mighty events comprise all her history, all her doctrine, all her practice:—the fall of man, the incarnation and sacrifice of the Son of God, the gift of the Holy Ghost, the miraculous propagation and reception of the gospel.

She brings with her universal love, universal truth, universal holiness. Her tendencies are to every thing which God commands, and which man, unsophisticated man, wants and sighs after.

She has only to spread over the world, and the plague of sin and misery, wide as it extends, is stayed. She has only to

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arise upon the earth as the Sun of righteousness, and the new and last age, the long-expected period of light and grace, will come, penetrating and blessing with his beams, after a long dark night, not the general regions merely, but the deepest recesses of the habitable globe!

Yes, it shall come! E'en now my eyes behold,
In distant view, the wished-for age unfold.
Lo, o'er the shadowy days that roll between,
A wandering gleam foretells the' ascending scene!
O, doom'd victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes,
And mark the hour, whose faithful steps for thee,
Through time's pressed ranks, bring on the jubilee!—GRANT.

Abridged from the Missionary Reg.

WHO ARE ENEMIES OF THE CROSS OF CHRIST?

CARNAL revolters, loose-livers pour shame upon the cross. Christ's cross is our redemption; redemption is from sin and death. While, therefore, we do wilfully sin, we do what in us lies to frustrate the cross, and make a mock of our redemption. Every true christian is, with St. Paul, "crucified together with Christ," Gal. ii. 20: his sins are fastened upon that tree of shame and curse with his Saviour; the mis-living christian, therefore, crucifies Christ again; each of his voluntary sins is a plain despite to his Redeemer. The false tongue of a professor gives an evidence against the Son of God; the hypocrite condemns Christ, and washes his hands; the proud man strips him, and robes him with purple; the distrustful plats thorns for the head of his Saviour; the drunkard gives him vinegar and gall to drink; the oppressor drives nails into his hands and feet; the blasphemer wounds him to the heart. Woe is me, what a heavy case are these men in! We cannot but think that those who offered this bodily violence to the Son of God were highly impious. Oh, says one, I would not have been one of them that did such an act, for all the world! Nay but, O man, know thou, that if thou be a wilful sinner against God in these kinds, thou art worse than they. He that prayed for his first murderers, curseth his second. They crucified him in his weakness; these in his glory; they fetched him from the garden to his cross; these pull him out of heaven. Those cannot be more enemies to the cross, than Christ is to them, who by him "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9; "whose end is destruction."—*Bishop Hall.*

SPIRITUAL FREEDOM.

STAND still now awhile, beloved, and look back with wondering and thankful eyes upon the infinite mercy of our deliverer. Sin beguiles us, conscience accuseth us, God's wrath is bent against us, Satan tyrannises over us, the law condemns us, insolent superstition enthrals us, and now, from all these, Christ hath made us free. How should we now erect altars to our dear Redeemer, and inscribe them "to Christ our deliverer!" How should we, from the altars of our devoted hearts, send up the holy sacrifices of our best obediences, the sweet incense of our perpetual prayers! O, blessed Saviour, how should we, how can we enough magnify thee! No, not though those celestial choristers of thine should return to bear a part with us in renewing their "Glory to God on high." Our bodies, our souls are too little for thee. O take thine own from us, and give it to thyself, who hast both made and freed it. To sum up all then: we are freed from the bondage of sin by the Spirit of Christ; from an accusing conscience by the blood of Christ; from the wrath of God by faith in Christ; from the tyranny of Satan by the victory of Christ; from the curse of the law by the sanctification of Christ; from the law of ceremonies by the consummation of Christ; from human ordinances, by the manumission and instruction of Christ. Now then, let us "stand fast" in all those liberties wherewith Christ hath made us free.—*Bishop Hall.*

FAITH.

IF Christ is the brazen serpent, faith is the eye to behold him; if Christ speaks, faith is the ear to hear him; if a garment, faith puts him on; if a way, faith walks in him; if the truth, faith is the knowledge of him; if the life, faith lives upon him; if he be a prophet, faith sits at his feet and learns; if a priest, faith relies on his sacrifice; if a king, faith submits to his authority. In a word, it improves the whole and every part of Christ in his natures, offices, relations, and names. Wherever Christ is, there would faith be; it follows him as the needle does the loadstone.—*Guthrie.*

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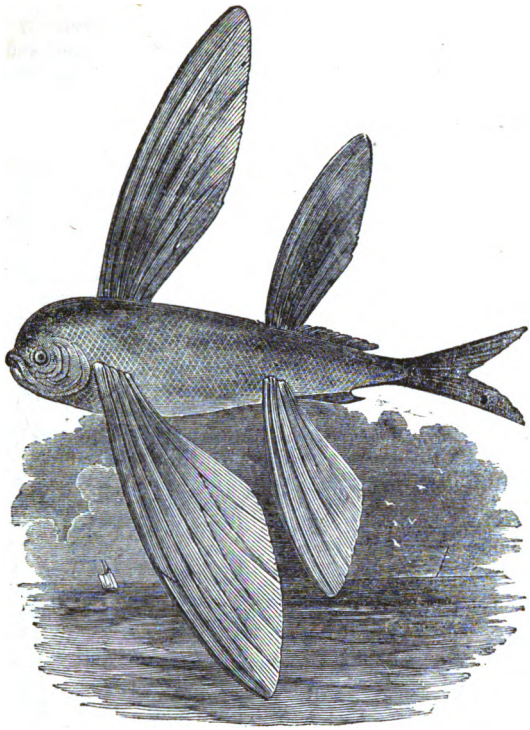

THE FLYING FISH.

In a previous number (*Weekly Visitor* for 1835, page 49) we described a little lizard, which, by the aid of a membranous expansion down each side, was capable of launching itself from tree to tree, or of maintaining a leap to so prolonged an extent, as to leave us almost in doubt whether it might not be called a flight. The draco volans is, however, surpassed in its aerial powers by the flying fish. It would seem that nature, so to speak, delighted in exhibiting the multitude of her resources, and in showing how easy it is for her to produce a given effect, by a variety of modifications. How is a flight, for example, to be accomplished? In the birds, by feathered wings; in the insect by network fans; in the mammalia, for the bat emulates the bird, by membranous expansions, supported by the bones of the limbs; in the lizard, by a thin membrane, spread upon elongations of the ribs; and in the fish, by a fan-like extension of the pectoral fins.

That the fish, a native of the water, and incapable of maintaining life in our uncongenial element, should be gifted with organs available in this element, organs indeed of aerial flight, is not a little singular. Were we ignorant of this fact, ignorant of the laws of nature, and believers of nothing but what came within the scope of our limited experience, were we to be told by any one who had traversed the ocean, that he had seen shoals of fishes flying in the air, should we not turn away from his talk with scorn; as does the ignorant native of a tropical climate, when told that in the north, water hardens into solid blocks which the saw or the chisel may work? The flying fish, *dactylopterus lacep.*, of which there are two or three species known, is a native of the seas of the hotter regions; it abounds between the tropics, nor is it uncommon in the

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Mediterranean, and off the coasts of Spain.

It often happens that in clear water shoals of these fishes may be seen quietly pursuing their course, in search of food, when lo! the dolphin, or the bonito, or some large tyrant of the deep, cleaving the water like an arrow, advances upon them: now begins the struggle; this for his victim, those for life; away skims the shoal of flying-fish, and forward presses the untiring monster, gaining rapidly on his booty, whose long spring-like fins seem almost an impediment; the enemy is already upon their ranks, the fate of the hindmost seems inevitable, when at once rising like birds from the surface of the deep, upborne on transparent quivering wings, the glittering shoal dazzles the eye as it skims along, leaving the pursuer in the distance.

Short, however, is the flight of the flying-fish. Its delicate fans are soon dried in the sun, and our air is suffocation. In a few seconds, the shoal, which reflected like silver the beams of the sun, immerge into their native element, and again are forced to flight, and this is repeated, either till, exhausted by their efforts, they fall victims to their conqueror, or till they have baffled his hound-like perseverance. But, alas, the poor flying-fish does not always find safety in the air; and its short flight often makes it the prey of another enemy. While the dolphin or the bonito harasses it in the water, hunting it as the wolf hunts down the deer, the frigate-bird and the albatross are ready to pounce upon it in the air. Sailing in the sky, and always on the watch, they mark the motions of the finny tribes below, and sweep down with unerring aim upon their prey. The flying-fish is an easy mark.

It would appear, however, that it is not only when pressed by their enemies, that these curious fishes try the upper air: they often, as if in the exuberance of enjoyment, take short and reiterated flights, just dipping on the water, and rising again, when no foe can be observed.

Their food appears to consist of marine worms, and very small fishes.

The species of which we give a figure from nature, is from the Indian seas and inter-tropics. In shape it is not much unlike the herring, but its muzzle is short and abrupt. The total length of specimen before us, is one foot seven inches. That of the pectoral fin, on each side is one foot. The ventral fins are dilated into accessary fans: the tail is deeply forked; the general colour is silvery brown above, and pale reddish yellow beneath. M.

HINTS ON SELF-IMPROVEMENT.

[CHIEFLY ADDRESSED TO THE YOUNG.]

No. IX.—*The Object of Life.*

How many beautiful visions pass before the mind in a single day, when the reins are thrown loose, and fancy feels no restraints! How curious, interesting, and instructive would be the history of the workings of a single mind for a day! How many imaginary joys, how many airy castles, pass before it, which a single jostle of this rough world at once destroys! Who is there of my readers who has not imagined a summer fairer than ever bloomed, scenery in nature more perfect than was ever combined by the pencil, abodes more beautiful than were ever reared, honours more distinguished than were ever bestowed, homes more peaceful than were ever enjoyed, companions more angelic than ever walked this earth, and bliss more complete, and joys more thrilling, than were ever allotted to man? You may call these dreams of the imagination, but they are common to the student. To the man who lives for this world alone, these visions of bliss, poor as they are, are all that ever come. But true christians have their anticipations, not the paintings of fancy, but the realities which faith discovers. As they look down the vale of time, they see a star arise, the everlasting hills do bow, the valleys are raised, and the moon puts on the brightness of the sun. The deserts and the dry places gush with waters. Nature pauses. The serpent forgets his fangs: the lion and the lamb sleep side by side, and the hand of the child is on the mane of the tiger. Nations gaze till they forget the murderous work of war, and the garments rolled in blood. The whole earth is enlightened, and the star shines on till it brings in everlasting day. Here are glowing conceptions, but they are not the work of a depraved imagination. They will all be realized. Sin and death will long walk hand in hand on this earth, and their footsteps will not be entirely blotted out till the fires of the last day

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have melted the globe. But the head of the one is already bruised, and the sting is already taken from the other. They may long roar, but they walk in chains, and the eye of faith sees the hand that holds the chains.

But we have visions still brighter. We look for new heavens and a new earth wherein dwelleth righteousness. No sin will be there to mar the beauty, no sorrow to diminish the joy, no anxiety to corrode the heart, or cloud the brow. Our characters may be brought to the test, in part, by our anticipations. If our thoughts and feelings are running in the channel of time, and dancing from one earthly bubble to another, though our hopes may come in angel robes, it is a sad proof that our hearts are here also.

Is there any thing of weakness in these hopes of good men? Are we not continually seeking rest for the soul? A few years ago, a youth went up to the mast-head of a large whale-ship, and there sat down to think. He was the only child of his mother, and she a widow. He had left her against her wishes and remonstrances, her prayers and tears. He had for many years been roaming over the seas, and was now returning home. He was thinking of the scenes of his childhood, all the anxious hours which he had cost that mother, all the disobedience on his part, and that love on hers which no waters could quench. Would she be sleeping in the grave when he once more came to her door? Does his home still look as it used to look? the tree, the brook, the pond, the fields, the grove—are they all as he left them? And his mother, would she receive him to her heart, or would she be sleeping in death? Would she recognise her long-absent boy, and forgive all his past ingratitude, and still love him with the unquenchable love of a mother? And may he again have a home, and no more wander among strangers? The pressure of these thoughts was too much. He wept at the remembrance of his undutifulness. Troubles and hardships did not break his spirit, did not subdue his proud heart; but the thoughts of home, of rest, of going out no more, suffering no more, engrossing the love of a kind parent, melted him. Is not this human nature? And is it weakness in a good man to rejoice at the thought of that day when death shall be swallowed up in victory? when the Lord God shall wipe away all tears, and take away the rebuke of his people, that they may be glad and rejoice in his salvation? "I am going," said the great Hooker, "to leave a world disordered, and a church disorganized, for a world and a church where every angel, and every rank of angels, stand before the throne, in the very post God has assigned them."

The world, the great mass of mankind, have utterly misunderstood the real object of life on earth; or else he misunderstands it who follows the light of the Bible. You look at men as individuals, and their object seems to be to gratify a contemptible vanity, to pervert and follow their low appetites and passions, and the dictates of selfishness, wherever they may lead. You look at men in the aggregate, and this pride and these passions terminate in wide plans of ambition, in wars and bloodshed, in strife, and the destruction of all that is virtuous or lovely. The history of mankind has all its pages stained with blood; and it is the history of a race whose object seemed to be, to debase their powers, and sink what was intended for immortal glory, to the deepest degradation which sin can cause. At one time, you will see an army of five millions of men, following a leader, who, to add to his poor renown, is about to jeopardize all these lives, and the peace of his whole kingdom. This multitude of minds fall in, and they live, and march, and fight, and perish, to aid in exalting a poor worm of the dust. What capacities were here assembled! What minds were here put in motion! What a scene of struggles was here! And who, of all this multitude, were pursuing the real object of life? From Xerxes, at their head, to the lowest and most debased in the rear of the army, was there one who, when weighed in the balances of eternal truth, was fulfilling the object for which he was created, and for which life is continued?

Look again. All Europe rises up in a frenzy, and pours forth a living tide towards the holy land. They muster in the name of the Lord of hosts. The cross waves on their banners, and the holy sepulchre is the watch-word by day and night. They move eastward, and whiten the burning sands of the deserts with their bleaching bones. But of all these, from the fanatic whose voice awoke Europe to arms, down to the lowest horse-boy, how few were actuated by any spirit which heaven, or justice, to

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say nothing about love, could sanction! Suppose the same number of men, the millions which composed the continent which rose up to exterminate another, and who followed the man who was first a soldier, and then a priest and hermit, and who has left the world in doubt whether he was a prophet, a madman, a fool, or a demagogue, had spent the same treasures of life, and of money, in trying to spread the spirit of that Saviour for whose tomb they could waste so much; and suppose this army had been enlightened and sanctified men, and had devoted their powers to do good to mankind, and to honour their God, how different would the world have been found to-day! How many, think you, of all the then christian world, acted under a spirit, and with an object before them, such as the world at some better period will approve, and especially such as the pure beings above us will approve?

Look a moment at a few of the efforts which avarice has made. For about four centuries, the avarice of man, and of civilized men too, has been preying upon the vitals of Africa. It has taken the sons and daughters of Ham, and doomed soul and body to debasement, to ignorance, to slavery. And what are the results? Twenty-eight millions have been kidnapped and carried away from the land of their birth. The estimate is, that the increase in the house of bondage since those times is five-fold, or nearly one hundred and seventy millions of human, immortal beings, cut off from the rights of man, and, by legislation and planning, reduced far towards the scale of the brutes. This is only a single form in which avarice has been exerting its power. Now, suppose the same time and money, the same effort, had been spent in spreading the arts of civilization, learning, and religion, over the continent of Africa, what a vast amount of good would have been accomplished!

I am trying to lead you to look at the great amount of abuse and of perversion of mind, of which mankind are constantly guilty. When christianity began her glorious career, the world had exhausted its strength in trying to debase itself, and to sink low enough to embrace paganism; and yet not so low as not to try to exist in the shape of nations. The experiment had been repeated, times, we know not how many. Egypt, Babylonia, Persia, polished Greece, iron-footed Rome, mystical Hindooism, had all tried it. They each spent mind enough to regenerate a nation, in trying to build up a system of corrupt paganism; and when that system was built up—let the shape and form be what it might—the nation had exhausted its energies, and it sank and fell under the effects of misapplied and perverted mind. No nation existed on the face of the earth, which was not crumbling under the use of its perverted energies, when the gospel reached it. Our ancestors were crushed under the weight of a druidical priesthood, and the rites of that bloody system of religion.

Another striking instance of the perversion of mind, and the abuse of the human intellect and heart, is the system of the romish church. No one created mind, apparently, could ever have invented a scheme of delusion, of degradation of the soul, the intellect, the whole man, so perfect and complete as is this. What minds must have been employed in shutting out the light of heaven, and in burying the manna which fell in showers so extended! What a system! To gather all the books in the world, and put them all within the stone walls of the monastery and the cloister; to crush schools, except in these same monasteries, in which they trained up men to become more and more skilful in doing the work of ruin; to delude the world with ceremonies and fooleries, while the Bible was taken away, and religion muttered her rites in an unknown tongue! And when the Reformation held up all these abominations to light, what a master-piece was the last plan laid to stifle the reason for ever!—the inquisition. It was reared through the christian world; the decree, by a single blow, proscribed a large proportion of the printing establishments then in existence, and excommunicated all who should ever read any thing which they might produce. A philosopher who, like Galileo, could pour light upon science, and astonish the world by his discoveries, must repeatedly fall into the cruel mercies of the inquisition. The ingenuity of hell seemed tasked to invent methods by which the human mind might be shut up in egyptian darkness; and never has a roman catholic community been known to be other than degraded, ignorant, superstitious, and sunken. But what a mass of mind has been, and still is, employed

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in upholding this system! And what a loss to the world has it produced, in quenching, in everlasting darkness, the uncounted millions of glorious minds which have been destroyed by it!

Was man created for war? Did his Maker create the eye, that he might take better aim on the field of battle? give him skill, that he might invent methods of slaying by thousands? and plant a thirst in the soul, that it might be quenched with the blood of men? What science or art can boast of more precision, of more to teach it, to hail it with enthusiasm, and to celebrate it in song? Genius has ever sat at the feet of Mars, and exhausted its efforts in preparing exquisite offerings. Human thought has never made such gigantic efforts as when employed in scenes of butchery. Has skill ever been more active and successful, has poetry ever so kindled as when the flames of Troy lighted her page? What school-boy is ignorant of the battle-ground, and the field of blood, where ancient and modern armies met and tried to crush each other? Has music ever thrilled like that which led men to battle; and the plume of the desert bird ever waved so gracefully, as on the head of a warrior? Are any honours so freely bestowed, or cheaply purchased, as those which are gained by a few hours of fighting? See that man, who so lately was the wonder of the world, calling out, marshalling, employing, and wasting almost all the treasures of Europe, for twelve or fifteen years. What multitudes of minds did he call to the murderous work of war!—minds that might have blessed the world with literature, with science, with schools, and with the gospel of peace, had they not been perverted from the great and best object of living!

A philosophical writer, speaking on this subject, says, "I might suppose, for the sake of illustration, that all the schemes of ambition, and cruelty, and intrigue, were blotted from the page of history; that against the names of the splendid and guilty actors, whom the world, for ages, has wondered at, there were written achievements of christian benevolence, equally grand and characteristic, and then ask what a change would there be in the scenes which the world has beheld transacted, and what a difference in the results! Alexander should have won victories in Persia more splendid than those of Granicus and Arbela; he should have wandered over India, like Buchanan, and wept for another world to bring under the dominion of the Saviour; and, returning to Babylon, should have died, like Martyn, the victim of christian zeal. Cesar should have made Gaul and Britain obedient to the faith, and, crossing the Rubicon with his apostolic legions, and making the romans freemen of the Lord, should have been the forerunner of Paul, and done half his work. Chalemagne should have been a Luther. Charles of Sweden should have been a Howard; and, flying from the Baltic to the Euxine, like an angel of mercy, should have fallen, when on some errand of love, and, numbering his days by the good deeds he had done, should have died like Reynolds, in an old age of charity. Voltaire should have written christian tracts. Rousseau should have been a Fenelon. Hume should have unravelled the intricacies of theology, and defended, like Edwards, the faith once delivered to the saints."

We call ours the most enlightened nation on earth, inferior to none in owning the spirit of christianity; and we claim this as an age behind none ever enjoyed, for high moral principle, and benevolent, disinterested action. But what is this principle in the great mass of mankind? When clouds gather in the political horizon, and war threatens a nation, how are the omens received? How many are there who turn aside and weep, and deprecate the guilt, the woe, and the indescribable evils and miseries of war? The great majority think that the honour which may possibly be attained by a few bloody battles, is ample compensation for the expense, the morals, the lives, and the happiness, which must be sacrificed for the possibility. Let the nation rush to war for some supposed point of honour. Watch the population as they collect, group after group, under the burning sun, all anxious, all eager, and all standing as if in deep expectation for the signal which was to call them to judgment. They are waiting for the first tidings of the battle, where the honour of the nation is staked. No tidings that ever came from any part of the earth can send a thrill of joy so deep as the tidings that one ship has conquered or sunk another.

Was it any thing remarkable, that, in

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the very heart of a christian nation, a single horse-race has brought more than fifty thousand people together? Were they acting so much out of the character of the mass of mankind as to cause it to make any deep impression upon the moral sensibilities of the nation?

A generation of men come on the stage of action; they find the world in darkness, in ignorance, and in sin. They spend their lives, gain the few honours which are easily plucked, gather the little wealth which toil and anxiety will bestow, and then pass away. As a whole, the generation do not expect or try to exercise an influence upon the world, which shall be redeeming. They do not expect to leave the world materially better than they found it.

For thousands of years the world has slept in ignorance, or fallen into utter darkness. Nations have come up, and bowed and worshipped the sun, or wood, or brass, stone, or reptile, and then have passed away. The heart of man has been broken by vain superstitions, by cruelties, by vileness, under the name of religion; and, apart from the Bible, we see no hope that it will be otherwise, for as long a period to come. But does this immense waste, this immeasurable loss, for time and eternity, grieve and trouble mankind? Is the world at work for its redemption and disenthralment? By no means! A small portion of the christian world alone have even looked at it with any interest. This small part are making some efforts. They are taking the gospel of God, and with it carrying the arts of civilization, the light of schools, the sacredness of the sabbath, and the influences and hopes of immortality, to the ends of the earth. But how are these labours esteemed by the mass of society? Where is the sympathy for the solitary missionary of the cross, as he takes his life in his hand, and goes to the dark places of the earth, full of the habitations of cruelty? The world laughs at the idea that the earth can be recovered; and, though lions and tigers are constantly tamed, and the deadly serpent is charmed, yet there is no faith that the moral character of man is ever to be any better. The schemes of the missionary are regarded as fanatical, the Bible is powerless as the cold philosophy of the world, and preaching has no power but that which depends upon the eloquence of the tongue which utters it. But the question is, How do you account for it, that the community at large so coolly make up their minds that the world can never be any better, and each one goes about his business, as if it were all of no sort of consequence? I account for it, by saying that mankind are supremely selfish; so much so, that the situation of a world lying in wickedness does not move them —that the great majority of men always have mistaken, and do still mistake the true object of life.

Nothing in man is great, but so far as it is connected with God. The only wise thing recorded of Xerxes is, his reflection on the sight of his army, that not one of that immense multitude would survive a hundred years. It seems to have been a momentary gleam of true light and feeling. The history of all the great characters of the Bible is summed up in this one sentence;—they acquainted themselves with God, and acquiesced in his will in all things; and no other characters can with any propriety be called great.

Look at individuals. For example, you walk on the pier at one of our large sea-port towns. You notice a man by himself alone. He walks with a quick, feverish step, backwards and forwards, and, every few moments, looks away at that dark speck, far off on the "dark blue sea." He is waiting for that ship to approach, that he may see his own flag at the mast-head. For nearly three years she has been gone, and comes home now, probably richly freighted. During all this time, he has followed her, in his thoughts, day and night: when it was dark—when the storm rushed—when the winds moaned—he thought of his ship; and not for a single waking hour at a time has that ship's image been out of his mind. His whole soul went with her; and yet all this time he never lifted a prayer to Him who holds the winds and the waves in his hand; and even now, when his heart is swelling with hopes that are realized, still he thinks not of raising a breath of thanksgiving to his God; thinks of no acts of mercy which he will perform; feels no accountability for his property. Is such a man, who lives for property alone, pursuing the real object of life?

Look at another man. He is walking his closet; his brow is contracted; his countenance faded; his eye sunken, and he is full of troubled anxiety. He looks out of his window for his messenger, and then sinks down in deep thought.

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It would seem as if nothing less than the salvation of his soul could cause such an anxiety. He is a crafty politician, and is now waiting to learn the result of a new scheme, which he is just executing, with the hope that it may aid him in climbing the ladder of ambition. He eyes every movement in the community, watches every change, and carries a solicitude which, at times, must be agonizing. There are thousands of such minds, trying to make men their tools, regardless of means or measures, provided they can fulfil their great desire—exalt themselves. Are such men pursuing the real object of life?

Look again. There is a man of cultivated taste and refined feeling. His soul is full of poetry, and his feelings alive to every charm that is earthly. He can look out on the face of the evening sky, or watch the tints of dawn, and admire such beauties; but his soul never looks up "through nature's works to nature's God." He can enter into deep communion with what is perfect in the natural world, but he holds none with the Father of his spirit. Music, too, is his delight. He can eagerly give himself away to the melody of sweet sounds; but, with all this, he stands without the threshold of the moral temple of God, and has no wish to enter in and eat the food of angels. The thorns which grow on Sinai are unpleasant to his soul; but not more so than are the roses which bloom on Calvary. The blending tints of the summer-bow awaken a thrill of pleasure; but the bow of mercy which hangs over the cross of Jesus, has in it nothing that can charm. He lives, plans, and acts, just as he would were there no God above him, before whom every thought lies naked. Is this man—this refined, cultivated scholar—pursuing the object for which he was created? And if every cultivated man on earth should do precisely as he does, would the world advance in knowledge, virtue, or religion? Man was created for purposes high and noble—such as angels engage in, and in comparison with which, all other objects sink into insignificance, and all other enjoyments are contemptible as ashes.

The distinguished Pascal has a thought which is well worth examination, especially by all those who are conscious of living for other aims than those which ought to be the real end of life. "All our endeavours after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us from looking into ourselves; which is a sight we cannot bear." Probably few are conscious that this is the reason why they so busily waste their lives in unworthy pursuits, though none can be insensible of having the effect produced.

Every youth who reads these pages expects to be active, to be influential, and to have some object of pursuit every way worthy of his aims. That object will be one of the four following: pleasure, wealth, human applause, or genuine benevolence.

I shall not stop to dwell upon the first of these. No argument need be urged to show how utterly unworthy of his education, of his friends, and of himself, he acts, who so degrades himself as to make the appetites and passions of his animal nature the object of life, and who looks to them for happiness. Let him know that there is not an appetite to be gratified, which does not pall and turn to be an enemy the moment it has become his master. It makes him a slave, with all his degradation and sorrows, without any of the slave's freedom from thought and anticipation. You cannot give way to any appetite, without feeling instant and constant degradation; and he who sinks in such a way that he despises himself, will soon be a wretch indeed. Conscience can be deadened and murdered in no way so readily as by indulgence: the mind can be weakened, and every intellectual effort for ever killed, in no way so readily as in this. If you would at once seal your degradation, for time and eternity, and for ever blast every hope of peace, greatness, or usefulness, I can tell you how to do it all. You have only to cultivate your appetites, and give way to the demands of your passions, and drink of those stolen waters which are sweet, and eat of that bread, in secret, which is forbidden, and you may rest assured that you have chosen a path which is straight—but it is straight to ruin.

The pursuits of wealth are less debasing; but they are not worthy of an immortal soul. You can pursue wealth and cultivate selfishness at every step: you may do it with a heart that idolizes what it gains, and, could it know that what it gathers to-day would continue in the family for centuries, and be constantly increasing, would idolize it

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still more. But here let me say to the student, if wealth be your object, you have mistaken your path. There is no situation in the land in which you could not obtain it easier and faster than by study. A student cannot become wealthy, in ordinary circumstances, without contracting his soul to a degree which destroys all his claims to be a student.

But the strongest temptation which will beset you is, to live and act under the influence of ambition, and to sell your time and efforts, and yourself indeed, for human applause. There is, perhaps, no earthly stream so sweet as that which flows from this fountain. But you little know the dangers which wait around the man who would drink here—the archers which lie in ambush. There are so many things to diminish the gratifications which ambition bestows, that, were there no higher, no nobler end of existence, it would seem dangerous to pursue this. How many begin life with high hopes, with expectations almost unbounded, who, in a little time, sink down into discouragement and listlessness, because they find the tree higher up the mountain than they expected, and its fruit more difficult to be obtained! But suppose a man be successful, and the measure of his desires begins to be filled. As you come close to him, you discover spots which were not seen at a distance, and blemishes which the first glare of brightness concealed. These weaknesses are noted, trumpeted, magnified, and multiplied, till it seems astonishing how a character can be great under such a load of infirmities. These are vexations; they are like little dogs which hang upon your heels all the day, and which give you no peace at night. But these you can endure. You may live in spite of having every blemish, which your public character exposes, published abroad. But suppose you make a single false step, as you mount the hill—then where are you? How many, who have made the applause of men the breath of their nostrils, have seen all their hopes dashed, in the very morning of their lives, by some step which they took in furtherance of their object, but which, in fact, was a mistaken step! The wheel was broken at once, and with it their schemes, and perhaps their hearts. But this is not the worst of what is before you, if you live for applause. Admiration for any thing on earth cannot endure long. It will be always short-lived; and there is quite as much difficulty in keeping up a reputation, as in gaining it at the first. It takes us but a short time to say all our pretty sayings, and all our smart things. A reputation which has cost you years of toil to obtain, is no less difficult to keep than to acquire. If that reputation be not still rising and increasing, it will soon begin to droop and decay. Your best actions must become better still; your highest efforts must become higher still, or you sink; and, after all, do what you will, and as well as you will, still you do not more than barely meet expectation. A man writes a book: it is his first effort. There was no expectation about it. It is received well, even with applause. He writes another; and now he is not to be measured by what he did before. He must be measured by the standard of public opinion; and a reception which would raise a new author, is ruin to him. All this price you must certainly pay, if you live for the applause of your fellow-men. They will bestow no more of it than they can avoid; they will recall it as soon as an opportunity allows; and they will feel that neglect is your due, in future, as a counterweight to what has been so liberally thrown into the other scale. The pursuits of ambition are successions of jealous disquietudes, of corroding fears, of high hopes, of restless desires, and of bitter disappointment. There is ever a void in the soul—a reaching forth towards the empty air, and a lighting up of new desires in the heart.

There are other vexations, and certain disappointments, attending him who lives for the good opinion of men, which are unknown till they come upon you, but which are distressing in the extreme when they do come. That desire after fame which moves you, soon becomes feverish, and is constantly growing stronger and stronger. And in proportion to your desire for applause, and the good opinion of men, is your mortification deep and distressing, when applause is withheld. If praise elates and excites you, the withholding that praise will proportionably sink your spirits, and destroy your comfort. You are thus a mere foot-ball among men, thrown wherever they please, and in the power of every man; for every man can take away your peace, if he pleases, and every man is

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more tempted to bestow censures than applause. One thing more. If you set your heart on the applauses of men, you will find that, if you receive them, the gift will not, and cannot bestow positive happiness upon you, while the withholding of them will clothe you with certain and positive misery. A disappointed man of ambition is miserable, not because his loss is really so great, but because his imagination has, for years, been making it appear great to him. I could point you to the grave of a most promising man, who lived for honours solely. The first distinct object on which he fixed his eye was, to fill an important public situation. For this he toiled day and night. He was every way worthy; but just as he was on the point of succeeding, one of his intimate friends felt that such an appointment would interfere with his own schemes of petty ambition, and, therefore, he stepped in, and prevented the nomination. The poor man returned home sick, cast down, and broken-hearted. The loss of that election certainly was not of any great consequence, but he had brooded over it till it was of immense consequence, in his view. The blow withered him, and in a few months he went down to his grave, the prey of disappointment. Is such a pursuit worthy of man? Is this the high end of life on earth? A distinguished writer, who thus lived for fame, not only outlived his fame, but the powers of his own mind; and many were the hours, in broken old age, which he spent in weeping, because he could not understand the books which he wrote when young. What a picture could the painter produce, with such a subject before him!

> "'——souls immortal must for ever heave
> At something great—the glitter or the gold—
> The praise of mortals, or the praise of Heaven."

This brings me to the point to which I am wishing to come. This "something great" at which we "heave" may be great in reality, or only great because we make it so. But while I have thus briefly tried to show you that in neither of the ways described will you find what ought to be the object of living, you will understand that there is nothing in the spirit or philosophy of the gospel, which throws the soul back upon herself without giving her any object upon which her powers may be exerted. If we would drive the love of pleasure, the love of wealth, and the love of human applause, from the heart, we do not propose to leave that heart cold and desolate, with nothing to cheer or warm it, or to call forth its warmest, holiest, noblest sympathies. Far from it. But what I wish is, that you may so lay your plans, and so pursue the object which you place before the mind, that you may have continued contentment and peace while pursuing it, the consciousness of not living in vain, while your soul is expanding in all noble, heavenly qualities, and preparing for a destiny which is blessed with the pure light of immortality.

You need to act under a motive which is all-pervading, which guides at all times, in all circumstances, and which absorbs the whole soul. It should be such as will lead to a high, noble standard of action and feeling, and as will call forth the highest efforts of the whole man, body and soul, in enterprises which will do good to men. There is but one motive which has these qualities, and that is, to secure the approbation of God, and to act on a scale which measures eternity, as well as time. Under the light of the Bible, with the wish to do what God would have you do, you will not fail of fulfilling the great object of life.

You will naturally ask here, is it practicable to have the high standard of acting for the glory of God constantly before you? I reply, Unquestionably it is.

You know that we have the power of choosing any object on which to fix the heart, to look at the motives which should gather the affections around that object, and then we have the power of bending the whole energy of the soul to the attainment of that object. Demosthenes was an ambitious young man. He is thought to have had very little principle; but he fixed his eye on fame, on that species of popular applause which eloquence alone can command. The mark at which he gazed was high. From it he never turned his eye a single moment. Difficulties, which nature threw in his way, were overcome. He gave his heart, his soul, to seeking renown; and he climbed up a hill, where most would have slipped down. His admirer, Cicero, tells us, that he always had a standard of greatness before him which was unmeasured—infinite. He determined to stand by the side of Demosthenes. He laboured; he toiled; he achieved the victory; and stands, perhaps, as high up the hill

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of fame as his master. We often speak of self-made men, of high renown and wonderful deeds. What made them great? What made Buonaparte the terror of the earth? He fixed his eye on the dominion of Europe at least, and towards that goal he ran like a strong man; and to it he would have attained, had there not been an Omnipotence in heaven which can make the strong man as tow. He made himself his own idol, and determined that the whole world should bow to it.

You know that one man has the power of fixing his heart on ambition, and dreaming over his schemes, till they swallow up every thing else; that another can fix his heart on wealth; and another on the pleasures of sensual indulgence; and every man on the object which is most congenial to himself. Can you doubt that you have the power, by the grace and in the strength of the Lord, of making the glory of God the polar star of life?—of living for it and to it?—of rising high and strong in action?—high and bright in personal holiness, and having the image and superscription of God engraven on your heart?

"Is it my duty to make the will of God my only standard of life?"

Ask your reason. What says she? "Shall I give my heart to seeking wealth, and the treasures of earth?" No: it will take to itself wings, and fly away. Death will shortly be here, and seize you with a grasp so firm, that you must let go your wealth. You sigh after gold deeply: you must shut your eyes shortly upon all that is called wealth. Remember that he who "maketh haste to be rich shall not be innocent." But your soul spreads in her desires; she thirsts, she rises: and do you suppose that any amount of wealth which you can obtain will satisfy her? Will the little time which is yours, cheer the soul in her everlasting progress? No: the bag in which you drop your gains will have holes in it. Every river which flows over golden sands, like the river of Egypt, will turn to blood.

Ask reason, "Shall I give my heart to honours? to seeking the notice of men? to draw their attention to this or that effort?" How poor will be your reward for your pains! If you succeed in drawing the eyes of man towards you, *he* will envy you. If you do not, *you* will be bitterly disappointed. There is no house on the shores of time which the waves will not wash away; there is no path here which the foot of disappointment will not tread; there is no sanctuary here which sorrow will not invade. There *is* a home provided for the soul, but you can reach it only in God's appointed way; to none others will its doors be opened.

Consult your conscience also. What does she say is the great end of life? Listen to her voice in the chambers of your own heart. She tells you that there is only one stream that is pure, and that stream flows from the throne of God; but one aim is noble and worthy of an immortal spirit, and that is to obtain the favour and friendship of God, so that the soul may wing her way over the grave without fear, without dismay, without condemnation. There is only one path passing over the earth which is safe, which is light, and which is honourable. It is that which Jesus Christ has marked out in his word, and which leads to glory. Let conscience speak, when you are tempted to waste a day, or an hour, or to commit any known sin, to neglect any known duty, and she will urge you, by all the high and holy motives of eternity, to live for God, to give your powers to him, to seek his honour in all that you do.

My young reader will now permit me to present what appear to me the motives which ought to bear upon the mind, to lead it thus to act, making the honour of God the great end of life.

We naturally love to have the soul filled. We gaze upon the everlasting brow of the mountain, which rises beetling and threatening over our heads, and the feeling of admiration which fills the soul is delightful. We gaze upon the ocean rolling in its mighty waves, and listen to its hoarse voice responding to the spirit of the storm which hangs over it, and we feel an awe, and the emotion of sublimity rises in the mind. So it is with the desires. There is something inexpressibly delightful in having the mind filled with a great and a noble purpose—such a purpose as may lawfully absorb all the feelings of the heart, and kindle every desire of the soul. Who ever reared a dwelling perfect enough to meet the desires of the soul? Who ever had a sufficiency of wealth, or of honours, when these were the grand objects of pursuit? Who ever had his thirst quenched by drinking here? And who ever had an earthly object engrossing the heart, which did not leave room

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for restlessness, a desire of change, and a fretting and chafing in its pursuit? Not so when the glory of God fills the soul, and the eye is fixed on that as the great end of life. You may live near him, and draw continually nearer; and the soul does not feel the passion of envy, or jealousy, or disappointment, as she comes nearer the object of her desires. Having, increases the desire for more, and more is added; for sin has no connexion with the gift. They who are near the throne are full of this one thought—How can we best promote the glory of Him who is over all, God blessed for ever? No contracted plans, no trifling thoughts, no low cares, enter their bosoms; for they are already filled.

Who does not, more or less, feel the burden of sin? Make God the object of life, and you will not sin as you now do. The word of life is choked by cares, it is shut out by ambition, it is treated with scorn, when the soul presses on for present gratifications. The tempter never has so complete mastery over you, as when you fill the heart with this world, and live for its rewards: not so when you live for your Maker. In vain the tempter walked around the Redeemer, and heaped up his temptations; he found no place in him—not a spot where he could lodge a temptation. Do you never lament, at the close of the day, that you have fallen, here and there, during the day?—that your heart is frozen and fearful, when you attempt to pray?—that a dark cloud rolls in between you and the Sun of life? Let the heart be filled with good, and evil is shut out.

You need a principle which will lead you to be active for the welfare of men. Your reason and conscience may decide, that you ought to live for the good of your species; and, at times, you may rouse up; but the moving power is not uniform and steady. You need a principle which will ever keep you alive to duty. You can act but a few days on earth. Between every rising and setting sun, multitudes drop into eternity. Your turn will come shortly. You will soon know whether you are for ever to wear a crown, or be clothed with shame and everlasting contempt,—soon know how bright that crown is, or how deep that despair is. All the retributions of the eternal world will soon be rolled upon you, and you want a principle abiding within you, which will bear you on in duty, active, laborious, self-denying, widening your influence, and adding strength to your character and hopes through life; but this principle is to be obtained only by seeking His approbation from whom you receive every mercy that has ever visited your heart, every joy that has cheered you, and every hope for which the heart longs.

You love to see the result of your exertions in any cause; but you cannot, in all cases in which you plan, fill up your plans. You may determine to be rich, and yet die a poor man. You may long for distinction, and yet never have it. You may sigh for pleasure, and yet every cup may be dashed, and every hope flee from you. All things around you may forsake you, and elude your grasp. Not so if you live to God. Lay up wealth in heaven, and you may increase it daily, and it cannot fail you. And when at last you come to be gathered to the home of prophets and apostles, and the spirits of just men made perfect, then will you still more clearly see the results of a life whose aim was to honour God. Then will the poor whom you fed, the sick whom you visited, the stranger whom you sheltered, the distressed whom you relieved, gather around you, and hail you a benefactor.

You ought to act upon principles which conscience will, at all times and in all cases, approve. Do you know what it is to sit down to meditate, at the close of the day, and have something hang upon the soul like lead—to have a cloud between you and the throne of grace? Do you know what it is to lie down at night, and look back upon the day, and the days that are passing, and find no bright spot upon which the memory lingers with pleasure? Do you know what it is to lay your head on your pillow, and feel the smitings of conscience, and have the heart-ache, while the clock measures off the hours of night? This is because conscience is at her post, calling the soul to account. She lashes, she heaves up the waves of guilt, till the soul feels like being buried under them. Do you not thus commune with your heart, at times? But if you be at peace with God, and live wholly to Him, conscience will soothe you, comfort you, and bring hope to your soul, even in your darkest hour. No friend can be found to supply the place of a peaceful conscience. Men will give their property, their time, do penance, give their lives, any thing to appease

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conscience. Let them live for God and his service, and she will not chide; she will guide to the paths of peace and blessedness. The world will sooner or later honour the man who lives for God. At times, men will shun the face of the pious, and profess to be disgusted with piety; but they will garnish the sepulchres of prophets, while the bones of the wicked lie forgotten. The name of Luther will never perish; nor will the name of Martyn or Carey, Brainerd or Payson; while thousands of wicked men, with equal or more influence while living, die, and are for ever gone from remembrance. But the approbation of men is of no consequence. You wish the approbation of Heaven. Though angels are ten thousand times ten thousand, and their voices are without number, and though they enjoy the perfection of knowledge, the perfection of holiness, and the perfection of bliss, yet they are all witnesses, a great cloud, of your race. They bend over your pathway, as you run towards the New Jerusalem. Who would not be cheered, could he have the entire approbation of all his friends and acquaintances? But, though you cannot expect this, you can have what is far better. You can have the approbation of all the redeemed, of all the angels in heaven, and of the eternal God himself; and this, not for an hour, a day, or a week, for a fleeting year, but for ever! The heavens shall depart as a scroll, and all things shall pass away, except the approbation of God. That shall never pass away. It would be worth your life to have his approbation a single hour when you come to die; but you will have him as your Father, Friend, and Glory for ever. Have you any doubt in your mind where wisdom would now lead you? "My first convictions on the subject of religion were confirmed from observing that really religious persons had some solid happiness among them, which I had felt that the vanities of the world could not give. I shall never forget standing by the bed of my sick mother, and asking her,—'Are you not afraid to die?' 'No.' 'No! Why does the uncertainty of another state give you no concern?' 'Because God has said to me, "'Fear not; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee!'" The remembrance of this scene has oftentimes since drawn an ardent prayer from me, that I might die the death of the righteous."

I am speaking to you, reader, in your own behalf, and in behalf of a world which needs your influence, and your highest, holiest efforts. Others may talk of philanthropy and benevolence; but who give their hearts and their energies for the salvation of the world, except those whose minds have been enlightened, and whose hearts have been impressed by the truths of christianity? Who built the first hospital known on earth? A christian. Who conceived the idea of free schools for the whole community? A christian. Who are the men who have introduced civilization among the barbarous? who have broken the fetters both from body and mind, and created civil liberty for man? Who ever made efforts, vigorous, systematic, untiring, to spread free inquiry, to instruct the ignorant, to invigorate the mind, and raise the intellectual and moral character of mankind? They are the enlightened men who act under the influence of the Bible. The only effort which is now making, on the face of the whole earth, for the good of mankind, is making by the church of the living God. Upon this, and upon this alone, as the instrument in the hand of God, all our hopes for the salvation of the world from darkness, ignorance, and sin, rest. To the youth of our nation, to those whose minds are now in a process of cultivation and discipline, we now look for the spirits who are soon to go abroad over the face of the earth, scattered, like the levites, among all the tribes, for the good of all. Upon these young soldiers of the cross do we look, as God's appointed instruments for doing a great and a glorious work. If the mind of man shall ever be raised from its brutishness and debasement, if knowledge, human and divine, are to go abroad, if domestic happiness is to be known and enjoyed throughout the world, the youth in our schools, who have been baptized by the Holy Ghost, have a great work to do.

Never did young men approach the stage of action under circumstances more intensely interesting; circumstances demanding a regenerated, purified heart, a balanced, disciplined mind, a burning zeal, and a love for doing good which many waters cannot quench, nor floods drown.

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You are coming forward at a time when mind seems to be exhausting itself, and genius to be leaving poetry, that it may aid in subduing matter, so that a score of miles may be reduced to nothing, and time and space so annihilated, that a journey through the breadth of a continent is only a delightful excursion of a week. Nature seems to bend to the torturing; and winds and tides, mountains and valleys, make no pretensions to being considered obstacles in the way of men. You have friends to cheer you on in every worthy enterprise, who will uphold your hands when they fall, encourage you when the spirits fail, share your burdens, and rejoice in your success. You come forward with the history, the experience of former ages before you; and at your feet lie pictures of men whose example it will be honour, and glory, and immortality, to follow, as well as of men whose example is death. You have the Bible, too, that mightiest of all weapons, under whose broad and powerful aid individual and national character soon ripens into greatness, and one which is, of all others, the grand instrument of blessing the world. Tens of thousands, breathing the spirit of that book, are already in the field at work, trying to bless and save the earth. Some fall, strong ones too, "too much for piety to spare;" but the plan is the plan of God, and the removal of this or that agent does not a moment retard his great plans. Under the full, the pure, the purifying light of the gospel, you are called to live and act. If you live to God, fulfilling the high destiny which is before you, you have thousands all around you to cheer you onward, to strike hands with you, and go forward as agents of a benevolence, whose aim is, to bring many sons and daughters to glory. Above you are the pious dead, watching your steps. And there, high above all principalities and powers, sits the everlasting Redeemer, holding a crown which shall shortly be yours, if you are faithful to him. He will be near you. You shall never faint. Every sin you conquer shall give you new strength; every temptation you resist will make you more and more free in the Lord; every tear you shed will be noticed by your great High Priest, who died upon the cross to ransom your souls; every sigh you raise will reach his ear. Up, then, my dear young friends! up, and gird on the armour of God. Enlist under the banner of Jesus Christ, and let your powers, your faculties, your energies, your heart, all, all be his. Bright and glorious is the day before you; white and full are the fields that wait for you; girded and strong are the companions who will go with you; beautiful upon the mountains shall be your feet, wherever they carry tidings of mercy. The state of the world is such, and so much depends on action, that every thing seems to say loudly, to every man, "Do something," "do it!" "do it!" Pray earnestly for the influences of the Holy Spirit; keep your heart with all diligence; break away from every sin; repent of every sin; watch and pray; live unto God; and your reward, through his grace, shall be what "ear hath not heard, eye hath not seen, neither hath it entered into the heart of man to conceive."

REV. JOHN TODD.

CHRIST RECEIVED UP INTO GLORY.

How great must the happiness of those be, who are admitted to heaven, and who there behold the glory of the Redeemer! How inexpressible their transport, who, having passed the storms and tempests of mortality, find themselves with their best Friend, see his glory, and see and feel their own interest in it! With what love to their brethren yet on earth, do they behold Jesus presenting their prayers before the throne, making intercession for them, pleading their cause against all their adversaries, transacting all their affairs in the court of heaven, and taking effectual care that none of them perish! They see that glory of Christ, in the discharge of his priestly office, within the sanctuary of which the ceremonies of the law were an obscure representation, and which, even under the clearer light of the gospel, were very imperfectly known. With rapture they see him a Priest upon his throne, invested with sovereign authority, and endued with Almighty power, to accomplish all that for his church, on account of which he thus intercedes.

The ascension of Christ into glory, and his ministering in the heavenly sanctuary, were considerable additions to the happiness of saints who had departed this life under the Old Testament

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dispensation. Till then, they could not behold the glory of God, in Christ's actual purchase of redemption. Till then, there was no throne of grace erected in heaven, no High Priest appearing before it, no Lamb as it had been slain, no joint ascription of glory to Him who sitteth on the throne, and to the Lamb; God having ordained some better thing for us, that they, without us, should not be made perfect. They had believed the promise of grace and mercy through a Messiah to come. But the way in which the Redeemer was to procure those blessings, the sufferings of Christ, and the glory that should follow, neither they nor the angels could distinctly apprehend. Saints knew that something farther was to be done, for exalting God's glory in their salvation. What that something was, with joy they perceived when Christ entered into the heavenly sanctuary. With ineffable delight, they now behold the realities, which the patterns of things in heaven had shadowed out. They now see what they had desired, and prayed, and longed to see, in the days of their flesh. Even the knowledge and happiness of angels were hereby increased. God reconciles all things to himself, whether things on earth, or things in heaven. Angels rejoiced more than ever in man's salvation, for more than ever they now see the glory of God in that salvation. The admiration and praise of those benevolent spirits, and of the nations of the redeemed, abundantly compensate all the contempt cast on Christ's mediation by those who dwell on the earth. Even New Testament saints exchange their enjoyments and services, for enjoyments and services infinitely superior. The heavenly Jerusalem hath no need of the sun, neither of the moon to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof, Rev. xxi. 23.—*Dr. Erskine.*

IMPORTANT REFLECTION.

With what wonder and thankfulness ought we to reflect on the provision which infinite wisdom and love have made for our help and rescue from the miserable state into which sin has plunged us, and that by Jesus Christ. That ever the offended Sovereign of the universe should stoop so low for the salvation of guilty, provoking rebels! That God's own Son, a person of equal glory and perfection with himself, should put on our mortal degraded nature, and substitute himself in the sinner's room, to suffer and to die, that thereby the injured government and sovereignty of God might be vindicated, and such satisfaction made to him for sin, that he may now, as an act of justice, Rom. iii. 26, pardon and justify believing sinners! Can any thing be more mysterious and profound than this contrivance of Infinite wisdom—any thing be more surprising than this achievement of Divine love? That God himself should pour out his blood, Acts xx. 28, and make atonement to injured justice, and the sovereign authority of God, and thereby procure remission for offenders! Doth not this even exceed our wonder, and call for something more? And canst thou, sinner, think of the miserable state into which thou wast fallen by thy sin and rebellions; the terrible nature of the punishment threatened; and how inevitable it was by reason of thine own incapacity to make thy offended Sovereign any compensation; and then think how freely the Son of God interposed to suffer the punishment due to sin in thy stead, and procure thy peace with God by means of his sufferings; and canst thou think of these things without being surprised into the most thankful venerations?—*Simon Browne.*

DESIGN OF CHRISTIANITY.

Christianity is the religion of fallen man, designing his recovery out of a lapsed and lost state: in other words, man having violated the law of his creation, and offended against the throne and government of his Creator, the supreme and universal Lord of all, it was reckoned not befitting so great a Majesty, (though it was not intended to abandon the offenders to universal ruin, and that without remedy,) to be reconciled otherwise than by a Mediator and reconciling sacrifice; for which none being found competent but the beloved Son of God, the "brightness of his glory, and the express image of his own person," who was also the first and the last, the Lord God Almighty; and partaking with us of

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flesh and blood, was capable, and undertook to be both Mediator and Sacrifice: it seemed meet to the offended Majesty to vouchsafe pardon and eternal life, and renewing grace requisite thereto, to none of the offenders, but through Him; and to accept from them no homage but on his account; requiring, wheresoever the gospel comes, not only repentance towards God, but faith in our Lord Jesus Christ, as the summary of the counsel of God contained therein, Acts xx. 21—27, and that all should honour the Son, as He, the Father, requires to be honoured, John v. 23.

But, forasmuch as such an expedient as this has been established by the wisdom of Heaven, for restoring man to himself and to God, through the influence of the blessed Spirit, flowing in the gospel dispensation from Christ as the fountain; what doth it portend when, amidst the clear light of the gospel, which affords so bright a discovery of the glorious Redeemer, and of his apt methods for bringing to full effect his mighty work of redemption, an openwar is commenced against him and his whole design? If there were but one single instance of this in an age, who would not with trembling expect the issue? But when the genius of a nation called christian seems, in the rising generation, to be leading to a general apostacy from christianity, in its principal and most substantial parts; when the juvenile wit and courage, which are thought to belong to a gentleman entering upon the stage of the world, are employed in satirizing upon this holy and heavenly doctrine, in bold efforts against the Lord that bought them, whither doth this tend?—*Howe.*

A BOATSWAIN'S SPEECH AT A TEMPERANCE MEETING.

(From an American Book.)

Captain Lane again rose; and the general expectation of a speech of some length was entirely disappointed by the following brief remarks:—"Mr. Chairman," said he, "I do not feel myself able to treat the subject as it deserves. But there is a person in this assembly, who has had occasion to think deeply upon it. He is here by my request. He has been the boatswain aboard my ship for thirteen years; and, if you will put up with plain common sense, and allow a little for the language and manner of an old sailor, he will be willing to give you his views."

The chairman said, he had no doubt it would be very agreeable to the meeting.

"Mr. Morgan," said Captain Lane, "our friends here will be glad to hear you express your sentiments on the use of strong drink."

"Ay, ay, sir," said the old boatswain; and all eyes were turned upon him, as he rose, in his shaggy pea-jacket: and with his clean shirt collar, and tidy black silk neck-cloth, loose gray locks, and sedate expression of face, he might have passed for the very patriarch of the flood. "Please your honour," said the old boatswain, "I've come down here by the captain's orders; and if there's any thing stowed away in my old weather-beaten sea-chest of a head, that may be of any use to a brother sailor, or a landsman either, they're heartily welcome. If it will do any good in such a cause as this, that you've all come here to talk about, ye may go down below, and overhaul the lockers of an old man's heart. It may seem a little strange, that an old sailor should put his helm hard-a-port, to get out of the way of a glass o' grog; but if it wasn't for the shame, old as I am, I'd be tied up to the rigging, and take a dozen, rather than suffer a drop to go down my hatches."

By this time, all eyes and ears were rivetted upon the speaker. His voice, though he spoke at the natural pitch of it, was remarkably clear and strong; and his whole manner was calculated to create a feeling of respect. He stood as firmly as a mainmast; and a well-carved image of him, pea-jacket and all, would have made a fine figure head for a ship.

"Please your honour," the old sailor continued, "it's no very pleasant matter for a poor sailor to go over the old shoal where he lost a fine ship; but he must be a shabby fellow that wouldn't stick up a beacon, if he could, and fetch home soundings and bearings, for the good of all others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents; thank God for both. They brought me up to read the Bible, and keep the sabbath. My father drank spirits sparingly. My mother never drank any. Whenever I asked for a taste, he always was wise enough to put me off: 'Milk for

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babes, my lad,' he used to say; 'children must take care how they meddle with edge tools.' When I was twelve, I went to sea, cabin-boy of the "Tippoo Saib;" and the captain promised my father to let me have no grog; and he kept his word. After my father's death, I began to drink spirits; and I continued to drink it till I was forty-two. I never remember to have been tipsy in my life; but I was greatly afflicted with headache and rheumatism, for several years. I got married when I was twenty-three. We had two boys; one of them is living. My eldest boy went to sea with me, three voyages, and a finer lad,"—just then something seemed to stick in the old boatswain's throat, but he was speedily relieved, and proceeded in his remarks—"I used to think my father was overstrict about spirits, and when it was cold or wet, I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave him a talk. He promised to do better; but he didn't. I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers, and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I lost all control over him. One day, I saw a gang of men and boys poking fun at a poor fellow, who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonoured, so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt, when I found it was my own son! I couldn't resist the sense of duty; and I spoke to him pretty sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, 'You made me a drunkard!' It cut me to the heart like a chain-shot from an eighteen-pounder; and I felt as if I should have gone by the board."—As he uttered these words, the tears ran down the channels of the old man's cheeks like rain. After wiping his eyes on the sleeve of his jacket, the old sailor proceeded.

"I tried, night and day, to think of the best plan to keep my other son from following on to destruction, in the wake of his elder brother. I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to take spirits upon an empty stomach, and I kept my eye constantly upon him. Still I daily took my allowance; and the sight of the dram bottle, the smell of the liquor, and the example of his own father, were abler lawyers on t'other side. I saw the breakers ahead; and I prayed God to preserve not only my child, but myself; for I was sometimes alarmed for my own safety. One sunday, I heard the minister read the account of the overthrow of Goliath. As I returned home, I compared intemperance, in my own mind, to the giant of Gath; and I asked myself why there might not be found some remedy for the evil as simple as the means employed for its destruction. For the first time, the thought of total abstinence occurred to my mind: this then, said I, is the smooth stone from the brook, and the shepherd's sling! I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and told him I had resolved never to taste another drop, blow high or blow low. I called for all there was in the house, and threw it out of window. Tom promised to take no more. I never have had reason to doubt that he has kept his promise. He is now first mate of an indiaman. Now, your honour, I have said all I had to say about my own experience. Maybe I've spun too long a yarn already. But I think it wouldn't puzzle a chinese juggler to take to pieces all that has been put together on t'other side."

"Spin as long a yarn as you please, Mr. Morgan," said the chairman, "and I hope it will be spun of as good hemp and as hard twisted as the last."

"Well, your honour," said the old sailor, "I've got all that I've heard here to-day coiled up in my store-room, and with your honour's leave, I'll just overhaul it. The very first man that spoke, said he had lost two likely boys by the use of ardent spirits. That was saying something to the purpose. Then up got the gentleman that said he kept the tavern, and that folks might keep their boys and themselves at home. Cold comfort, your honour, for a poor man that's lost two children! Now if a man holds out a false light, or hangs one to the tail of an old horse, and such things

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have been done, as your honour knows, and I lose my ship by mistaking it for the true light, I shouldn't be much comforted by being told that I might have kept my ship in port, or myself at home. Now, if a dram-seller, who happens to outlive a score of poor fellows who have drunk death and destruction at his hands, will still sell the poison, that he well knows must kill a considerable number of those that drink it, he is the man that holds out a false light. The question he asks is a queer sort of a question, your honour, to be sure. Why hasn't he as good a right to sell spirits with a license, as the farmer to sell his corn without one? I've been in countries where a man who bought a license, or an indulgence, as they call it, to murder his neighbour, might inquire, in the same manner, why he had not as good a right to commit a murder with a license, as his neighbour to sell his well-gotten merchandise without one.

"Now, your honour, I've heard lawyers say, that a man couldn't be forced to pay his debts if no claim was made within seven years. A man owes the amount just as much after, for all I can see, as he did before, and would be a great knave not to pay it. He may, therefore, as I understand it, be a great knave, according to law. I can't see, therefore, that this rum-selling business is an honourable or a moral business, because it is a lawful business.

"Please your honour, the gentleman whom I take to be a lawyer, because he said something about his clients, seems to be an ingenious and able man. Now, your honour, when I see an ingenious and able man talk, as it seems to me this gentleman has, I can't help thinking he knows he has got hold of a rotten cause. Just so, when an old seaman can't make a neat splice, the fault's in the rope, and not in him. He says the traffic is a lawful traffic, and we have no right to interfere with it. I hope, your honour, the gentleman doesn't mean to take the law of us, if we refuse to drink rum; and I suppose nobody wants to interfere in any other way. Dram-selling is not more lawful, I take it, than rope-making; yet we are not obliged to buy a hemp cable, if we like an iron one better. The gentleman says we may drink rum or not; and if we become drunkards, the fault and its consequences are our own. Now, your honour, suppose I should contrive some new-fangled sort of amusement, so very agreeable, that very few would be able to resist the temptation to try it; and yet, in the long run, it should be the cause of death to one out of every fifty; how long should I be suffered to go on? We are praying not to be led into temptation, and yet we are constantly tempting others to become drunkards, and yet telling them it's their own fault after all. The gentleman says temperance is a good thing. My notion is, that it would be a bad thing for some lawyers, your honour. He says the law forbids selling ardent spirits to drunkards. It's a strange sort of a law, that forbids us from giving any more rope to a man that has already hanged himself. Now, your honour, ought not that law to be altered, so as to forbid the dram-sellers from selling it to any persons but drunkards, who will soon die off, and leave none but temperate people behind? The gentleman said we must apply to the legislature. If we get a good law, how long will it last, your honour? I don't know whether there's a weathercock a top o' the state house; but I've heard that the wind there goes all round the compass sometimes in four and twenty hours. Unless the law is put in force, what is it good for? Why it's like the dutchman's anchor, that lay on the wharf at Ostend, when he was in a gale off Cape Hatteras. You might as well have a law, your honour, against the rheumatism. If people can be persuaded to leave off drinking, entirely, that will be as good as a law written in their members; and then, your honour, the dram-sellers may drink up the balance among themselves. Total abstinence, it seems to me, is the only remedy, and the evils of intemperance will fall before this simple remedy alone, as the giant of Gath fell before a smooth stone from the brook, and a shepherd's sling."

THE PHILANTHROPIST.—No. V.

SELF-SUPPORTING DISPENSARIES.

The utility of these excellent institutions, which are gradually becoming more numerous, is so well known and appreciated wherever they have been established, as to afford the prospect of the most cheering results, should they become generally adopted. By small

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periodical payments the industrious and working classes, servants and others, who are able to support themselves whilst in health, but are obliged to be dependent upon the charity of the benevolent for medical relief when in sickness, or to incur debts, which they, too frequently, find themselves unable afterwards to pay, become entitled to efficient medical attendance and medicines, when required by the occurrence of disease or accident. Being founded upon the principle of mutual assurance, the precept of "bearing one another's burdens" is duly exemplified, whilst habits of foresight, frugality, sobriety, and industry are cherished, and that spirit of independence, which formerly led the mechanic or labourer to consider it a degradation to have recourse to parochial relief, is not only revived, but brought into active operation. Several self-supporting dispensaries have been established in different parts of the country, where their usefulness has been manifested for a few years past; and one has been formed in the metropolis, in the populous district of Marylebone, which, although in operation for two years only, has been productive of much good; and its rapid increase by the addition of free subscribers, from the labouring classes, is clearly evincing proofs of its increasing utility. A similar establishment is also about to be formed in Southwark, where there is an ample field for its operation, and the encouragement given by those who have inquired into the merit of the cause, is truly gratifying to the individuals who are advocating the same.—*From the Record.*

CHRISTMAS FAGOT.

To compose this fagot, let us take the choicest branches which have been culled from the laurel, ivy, yew, holly, mistletoe, laurustinus, butcher's-broom, box, &c.; put them together, and then, to be entirely rustic, confine the whole with a withy of some tough and pliant branch. The native and unassisted beauty of such a bundle would sufficiently commend itself; but if, in presenting it to our friends, we could annex to each member of the group a little sketch of its history, new beauties would be descried, and charms unseen before would adorn every leaf and bough. Now, it is our object in this paper to furnish a few materials for such a history, to intersperse a few hints of science, and to suggest an occasion for reflecting upon that providential kindness which has decked the hoary front of winter with shrubs of never-fading green; and, in the midnight of nature's repose, scatters here and there sweet pledges of returning spring.

LAUREL. (*Prunus lauro-cerasus.*) When we meet with the word "laurel" in poetry, we are apt to think of what we familiarly call the laurel, instead of the sweet bay-tree, which is the *laurus* of antiquity. This lovely favourite of our parterres was never promoted to so high an honour as that of gracing the brows of heroes and conquerors; whenever, therefore, we find *laurus*, or laurel, on the pages of poesy, we should always, for the sake of accuracy, translate or substitute "bay-tree." The laurel is connected with the family of *prunus*, or plum-bearing trees, inasmuch as it is provided with more than twenty stamens, which are placed upon the calyx; and the fruit is ultimately a soft pulp, with a stone or nut in the centre, called thence a drupe. The action of light is proved to be of the highest importance to all vegetables, and in particular to the upper surface of their leaves. If we look at a branch of laurel, and mark the position of the leaves, we shall perceive that their upper surfaces are turned to front the same point of the heavens, that they may feel the benefit of its comforting beams. But since these leaves are placed round the stem, and would, if they remained in their original position, have their faces towards that stem as a centre, some contrivance is required to effect the forementioned beneficial change in their direction. This contrivance consists in a gentle twist of the footstalk, by which every leaf is brought to face the heavens, and to delight the passing eye with its foliage of polished green. It has been customary, from time immemorial, to praise the sense of seeing at the expense of some of the other senses; yet out of the many thousands who admire the laurel, how few eyes have ever detected this instance of goodness and wisdom; and we trust there will be very few readers indeed who, after reading these remarks, will not verify the truth of them with their own eyes. The flowers of the laurel may be gathered in April, especially in sheltered situations. It is a native of the Levant, Mount Caucasus, the mountains

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of Persia, and Crimea. Clusius received it at the beginning of the year 1576, from David Ungnad, then ambassador from the emperor of Germany at Constantinople, afterwards president of the council of war at Vienna, with some other rare shrubs, and eight trees, all of which perished by the severity of the winter, and the carelessness of those who brought them, except this and a horse chestnut. It was labelled, *Trabison curmasi*, or, date of Trebisond. Clusius relates that the plant of laurel was almost dead when it arrived; but he put it aside exactly as it came, in the same tub and earth, and in the April following he took it out, cut off all the dead and withered branches, and set it in a shady place. In the autumn it began to shoot from the root; he then removed the living plant to another tub, and took great care of it. When, afterwards, it had advanced in growth, he laid down the branches, which took root, and became plants, (*propagines*,) and were ready for setting apart, in the same way in which the vine was propagated by the Roman gardeners and husbandmen. These plants Clusius distributed among his friends and men of eminence. Such was the origin of a shrub which has been diffused over the gardens and pleasure-grounds of Europe.

Ivy. As the ivy has been considered among the araliaceæ, and the medical properties of araliaceous plants, we shall dismiss it on this occasion with a single observation about its virtue. Gerarde says, "The leaves laid in water for a day and a night's space helpe sore and wateryish eyes, if they be bathed and washed with the water." Now, this is a disease which affects those persons who sell the garnishings for christmas, owing to their habitual negligence of that health-preserving art of cleanliness. It is, therefore, singular that they should carry a remedy for that very malady with which they are most frequently troubled.

Yew. (*Taxus baccata.*) The yew is characterized, in reference to its fruit, by enlargement of that cup which supports the flower, and which, in process of time, ripens into a beautiful red berry, which is finely contrasted with the deep green foliage that surrounds it. It has long been reputed poisonous, and to emit a vapour so hurtful, as to poison those who slept under its shade. Our zealous countryman, Gerarde, doubting the fact of this pernicious effluvia, himself and his fellow-students put it to the proof by sleeping among its branches, but sustained no injury. The berries have a grateful acidity, and are eaten by boys in the country. The leaves, when eaten by cattle, have proved poisonous; but this quality the berries do not possess, for the writer just named ate them abundantly without finding any ill effects from them.

Holly. (*Ilex aquifolium.*) The lovely berries, which are occasionally yellow, are beautifully set off by the greenness of the surrounding leaves. The leaves, so remarkable for their sharp thorn, have their edges sometimes smooth at the bottom of the stem, and in very luxuriant trees. It is customary with botanists to regard thorns and pricks as the result of barrenness; and we shall find, on examining the holly, some reasons to confirm this opinion. Frequent opportunities occur of remarking that, in all prickly plants, the quantity of armature, or prickly parts, diminishes in proportion to their health and rampant growth. If the curious reader will cut the berry across, four seeds will present themselves; and if, in the May following, the number of members in each portion of the flower be counted, there will be found four teeth in the cup, (*calyx*,) four divisions in the bloom, (*corolla*,) and four yellow-headed threads (*stamens*) upon it. Here, then, we have four quaternions, (fours,) agreeing with the four "watches," or wards, of soldiers to which St. Peter was committed for safer custody, Acts xii. 4. Four was the number which Pythagoras affected to venerate the most, for, among other curious incidents, it marks the seasons, the elements, (air, earth, water, and fire,) the successive ages of man, the cardinal virtues, and their opposite vices: mathematical science was likewise divided into four departments; arithmetic, geometry, astronomy, and music.

Mistletoe. (*Viscum album.*) The mistletoe, though it is found growing upon various trees, has long exhibited a noted preference for the oak. The veneration in which it was held by the ancient druidical sages is well known to all. Some real or imaginary property induced them at first to give such a pre-eminence to a curious little parasitic, which was, perhaps, the medical properties of the wood; for the use of this has, both by ancient and modern physicians, been prescribed in various disorders, particularly the apoplexy and falling sickness. The viscid or sticky substance of the berry,

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in which a little green heart-shaped seed is embedded, and of which birdlime used to be made, is not without its specific use; for by means of it the falling berry adheres to branches, on which they take root: were they as hard and smooth as some others, there would be little chance of their resting upon their accustomed bed. The mistletoe is not unique or solitary, either in its habits or the particular structure of its fruit and flower; it has for its immediate relatives the various species of loranthus, which have their stems terminated by a beautiful tuft of scarlet flowers, and are seen adorning the trees in different parts of America. A very curious example of this family occurs in California, upon the pine trees. By a curious mechanism of the berry, the seed is darted to a considerable distance, and adheres to whatever it meets in its way, by means of a little clammy substance at its upper end.

LAURUSTINUS. (*Viburnum laurustinus.*) The laurustinus is connected by brotherhood to the guelder rose and wayfaring-tree, by the nature of its flower and fruit. If the botanical student will turn to "viburnum," under the head of "caprifoliaceæ,"* he will find a generic character of the laurustinus. The mode of flowering is worth observation, for we see the lesser branches proceeding at first from a single point, which is encompassed by a few small leaves, and then variously divided, but in such a manner that the blossoms collectively form a surface which is nearly even. This cluster is called *araceme*. This favourite shrub is a native of Spain, Portugal, Italy, and especially the shores of the Mediterranean. In pure air it will blossom all winter long, but in smoky situations it is easily killed. Instead of berries we find a hollow tube, which soon falls off; but this is owing to the want of the life-giving principle of heat, for in green-houses it ripens its berries, which are of a beautiful blue, like burnt steel. Clusius enumerates three or four varieties. Gerarde says, "The *laurustinus*, or the wilde bay-tree, groweth like a shrub or hedge bush, having many tough and pliant branches set full of leaves, very like to the bay leaves, but smaller, and more crumpled, of a deep greene colour; among which come forth tufts of whitish flowers, turning, at edges, into a bright purple; after which follow small berries of a blue colour, containing a few grains or seeds, like the stones or seeds of grapes. The leaves, and all the parts of the plant, are altogether without smell or savour."

BUTCHER'S-BROOM. (*Ruscus aculeatus.*) This shrub is a kind of holly in miniature, and is very remarkable for bearing its flowers and fruit upon the midrib or centre line of its leaves. The large plump red berries, scattered here and there, are beautifully set off by the lovely green of its stem and foliage. This is the most pleasing of all our christmas ornaments, which, added to its comparative rarity, renders it doubly valuable. Those who love to enter a little into the recesses of nature, should remove all the pulp and filmy part from the seed, where a small pimple will be seen, upon its polished surface; if this pimple be then pared off with a penknife, the embryo is seen lodged in a little oblong cavity of the horny substance (*albumen*) of the seed. The little embryo is without division, (*moncotelydenous,*) and is the germ or first principle of a future vegetable existence. The horny substance is a stock of nutriment which is laid up for its support in the earliest stage of its growth or developement, till it is able to provide for itself. Reader, whenever thou art troubled with doubtings about the extent of providential goodness, and sayest, "Doth God take care of me?" lay to thine heart some of those considerations which but a slender insight into the domains of vegetable nature can never fail to furnish thee with. Are not we, whom God hath invested with such a "large discourse of reason, looking before and after," of more value than many shrubs and plants, which, nevertheless, bear unnumbered tokens of his beneficence and care?

BOX. (*Buxus arborescens.*) "The great box-tree," says Gerarde, "is a fair tree, bearing a great body or trunk; the wood is yellow and very hard, and fit for sundry workes, having many boughs and bended branches, beset with sundry small hard green leaves, both winter and summer, like a bay-tree. The flowers are very little, growing among leaves of a green colour; which, being faded, there succeed small black shining berries, of the bigness of the seeds of coriander, which are enclosed in round greenish husks, having three feet or legs, like a boiling-pot. The root is likewise yellow, and harder than the timber, but of greater

* See *Weekly Visitor*, for 1835, p. 100.

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beauty, and more fit for dagger haftes, boxes, and such like uses, whereto the trunk and body serveth better, than to make medicines, though foolish empiricks (quacks) and women-leaches (doctors) do minister it against apoplexy and such diseases; turners and cutlers, if I mistake not the matter, do call this wood 'dudgeon,' wherewith they make dudgeon-hafted daggers." From the nature of the word "dudgeon," we are inclined to guess that it was applied to what is called the heart, being harder from age, and therefore capable of receiving a finer polish. An empyreumatic oil is distilled from its shavings, which relieves the tooth-ache, and may be employed with a useful effect in epilepsy. The pounded leaves are given for worms. So it seems that these "women-leaches" were not quite so silly as the old naturalist supposed them, for the box is not without medical properties of a decided character. In travelling through various counties, the writer of this paper was at some pains to learn, not only the native names, but also the real or reputed virtues of the plants collected; and experience soon taught him, that if he wished to have an answer to his inquiries, he must apply himself to the elder women. It often happened that after various conflicting opinions had been given, the oldest woman in the party set them all right, by stating her own judgment and experience, which were uniformly recorded in the memorandum-book, as furnishing the only legitimate view of the matter; such a pre-eminence did their own observation give to these "women-leaches."

We have already over-stepped the bounds we proposed to ourselves, and conclude by sincerely wishing, that as in a branch of box now lying before us, there is not only the freshness of pleasant green, but a profusion of flower-buds, as presages of spring,—so there may be in the heart of every one who reads this, not only the unfading beauty of virtuous habits, but also the germ of that heavenly principle which shall blossom in immortal youth, in those happy regions whither sin, old age, and winter shall never come.

G. T. L.

OLD HUMPHREY TO HIS OLD FRIENDS, THE READERS OF "THE VISITOR."

Yes! Old Humphrey is once more among you. They say that short absences increase affection, while long absences sadly weaken it. The first part of this opinion is confirmed at this moment by the beating of my heart: my very spirit yearns to hold communion with my friends.

It's a very delightful thing for an old man who has been, for some time, elbowed by circumstances out of his arm-chair, once more to seat himself quietly therein, and to find himself surrounded by his old companions; by those who know his oddities and his weaknesses, and who can bear with his infirmities.

You must not expect to find me an altered man. No! no! the old warped tree cannot alter the twist in its stem, nor cover its withered branches with luxuriant foliage; neither can Old Humphrey alter his habits that are become stubborn, nor adorn his common-place remarks with more wisdom than he possesses.

It is true that the longer a man lives, the wiser he should become in his generation; and it may be that the more extended knowledge of God's goodness and of my own nothingness, which the last eight or nine months have taught me, may have been made useful to repress, in some measure, what is in me wayward and unworthy, and to call forth the affections of my heart for the benefit of those who are friendly enough to tolerate, and partial enough to relish, my homely communications. If I could always feel as I do now, you would have but little to forgive on the score of unkindness; for the out-pouring of my heart and spirit would breathe, not threatening and persecution, but friendliness and affection for every being under the canopy of heaven.

The Editors of *The Visitor* have not refused me the opportunity of addressing you in my accustomed way, and there are reasons which make me more than usually anxious to avail myself of their friendly indulgence. I will explain some of them to you now.

The better part of a year has rolled along with its burden of sin and sorrow, and the attendant mercies of a gracious God have been scattered far and wide, since I suggested the possibility of my visiting a distant land, and signified my intention of discontinuing, at least for a time, my customary "Observations." I should be worse than I am if I had

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ceased to remember the many expressions of sympathy that then reached me in divers ways. They are too dear to an old man's heart to be forgotten. The good opinion and good-will of my friends will ever be a cordial to my spirit. I now and then read over some of the letters which were sent to me on that occasion by unknown correspondents. One requests me still to continue my communications, wherever I may be; remarking, "Old Humphrey seemed such a necessary appendage to *The Visitor*, that I never dreamed for a moment of a separation between him and the useful work to which he was a contributor."

Another, in an affectionate spirit, reasons with me: "Why," says he, "as you are old, cannot you be content to lay your bones in the land that gave you birth? but if you must go, may that God who has the winds and waves under his control, command them to land you in safety!" and ends his remarks with a postscript, "Oh, how I should like to peep into your Trumpery Bag!"*

A third, in a female hand, whose communication brought tears into my eyes, dwells on the benefit obtained from my poor scribbles, not only by herself, but by one in whose welfare she is interested, and requests me, before I take my departure, to spare an hour some sunday afternoon to give them advice and comfort. Now these, and many other communications of a like kind, which have reached me in other ways, have made a deep impression on my mind; they speak loudly to me, and announce the fact, that while I have been following out my odd whims and fancies, and making my common-place observations, my words have been read by many who are anxious for instruction, and willing to be taught even by my plain remarks.

Now, are not these strong reasons why my pen should still be put in requisition? I think they are; and when I add to them the benefit which I derive myself, in having my mind drawn to the consideration of important subjects, when otherwise it might be engaged in more trifling pursuits, you will agree with me that I cannot well choose to withhold my observations.

I know that I can do but little, and often do I feel such a sense of my weakness and folly as to be almost out of heart in ever attempting to do any thing, either by way of reproof, instruction, or consolation; but when we see that in many cases weak instruments are employed for important purposes, well may we take courage in every well-meant endeavour to be useful. A sling, in the hand of a stripling shepherd, is but a poor weapon of war; but when God strengthens the arm that wields it, an embattled, mail-clad giant may thereby be felled to the ground. A worn-out stumpy pen in the hand of an old man is but a sorry source of comfort; but, guided and attended by an influence from above, it may be made mighty in reproof, in strengthening weak hands, and confirming feeble knees.

Oh, that I could pour balm into every wound, and comfort every sorrowing breast! If I cannot do all I wish, yet I can pray that God would open every blind eye; unstop every deaf ear; subdue every hard, unbelieving heart; and, with a flood of heavenly light, scatter every cloud of unbelief and doubt, and exceed my best desires for my friends.

It is likely enough that some of you, who never expected to receive any more observations from me, will exclaim, "What! Old Humphrey come again! We had numbered the old gentleman among those who are beginning to be forgotten! We had regarded him as an old soldier who had retired from duty; yet here he is once more, fresh as a daisy, beating up like a recruiting sergeant for followers, and ready to enter on a fresh campaign!"

Some of you, too, who know how prone I have been to prate about myself, will have your fears, lest, falling into the common error of travellers, I should be ding-donging you continually with an account of my hair-breadth escapes and marvellous adventures; but no! no! that is a rock on which I trust not to be shipwrecked. I know my error, and that knowledge I hope will teach me discretion. There are things enough in the world that may be turned to profitable advantage, without my fiddling incessantly on one string, and injudiciously making myself and my travels the subject of my own remarks.

Neither will I try your forbearance by lengthy descriptions and circumstantial details of America. It is my present intention to be a little chary in my remarks on that country, seeing that so many abler pens have been at work on the subject before me; though a passing

* See *Weekly Visitor*, No. 176.

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remark may, now and then, escape me, to promote love and good-will, and to strengthen the bonds of brotherhood between us. Oh, that all nations could look up, as different branches of one great family, to their heavenly Father, seeking each other's welfare, and promoting each other's peace!

Having thus explained myself as to the course I mean to take, let us begin our renewed acquaintance in a good spirit; let us aim high, for "he who aims high, shoots high, though he may not reach the altitude he desires." I want to fasten a "nail in a sure place;" to "speak a word in season;" to build up the humble, and to pull down the proud.

With the blessing of the Almighty, we may do each other good, and help one another on our way to heaven. You may be edified, and I may be encouraged.

Oh, what a cordial to the spirit, what a buckler to both body and mind, is a continual sense of the presence and goodness of God! Old Humphrey has gazed on the hills and the valleys of his native land, he has drunk in the sound of the sabbath bells, and marked the various congregations of christian worshippers assembling themselves together, with a feeling of unfeigned gratitude that he was born on British ground, the land where God is pre-eminently known.

He has looked around him when tossed on the billows of the angry deep, when the storm has spread its wide-stretched wings abroad; when the winds of heaven have whistled through the rigging of the ship, and the flapping sails, and the creaking timbers, have joined the tumult of the roaring ocean; and he has felt that God was "walking on the sea," and been at peace.

He has set his foot upon a foreign land, when all that has met his eye has been so new and strange, that he could almost imagine the sun that gilded the sky by day, and the moon and stars by night, were not those he had been accustomed to gaze on; but he has still had the grateful conviction gathering round his heart, that God was there in all his forbearance, his goodness, and his mercy.

Now it is under the full impression of the continued presence and unmerited goodness of the Father of mercies, that he would once again take upon himself the character of a friendly monitor, and do good, according to his ability, by scattering around his homely observations. He hopes therefore, in the approaching year, often to address you, the readers of *The Visitor*, in the spirit of love and faithfulness. Whether at sea or on land, abroad or at home, you have a warm-hearted friend in

OLD HUMPHREY.

DWELLING IN THE HOUSE OF THE LORD.

"ONE thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," Psa. xxvii. 4.

Many persons who are in the constant habit of staying at home, while others are assembling themselves together in the temples of the Most High, defend the practice by saying, that they can worship God within their own dwellings, as well as in a church or a chapel; and they do not perceive that their neighbours, who are more scrupulous in this matter, are at all better than themselves; nay, perhaps, even much inferior in point of honesty, and in the common acts of morality. It may be a fact, that some who seem to make a conscience of going regularly to a place of worship upon the Lord's day, are not so attentive to the rules of decency and good order as certain others who never, or seldom, enter the doors of a building dedicated to the service of God. But, notwithstanding the seeming plausibility of this defence, namely, that it is as easy to worship God by our fire-side, as it is in a public assembly; and that many who go thither, are not so "good" as those who stay away; one thing is certain, that there has never yet been found a man or a woman among those absentees from a place of worship, who knew any thing of the truth as it is in Jesus. If you ask them about the way of salvation, the burden of sin, or the internal love of holiness implanted in the heart of a true believer, they will start aside and elude the question, or return you an answer so uncouth and so wide of the truth, as shows that they have never paid any serious attention to the subject. Their forefathers and forerunners in the paths of forgetting God, had furnished them

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with a few lamentable excuses for negligence, which they adopted without examination, and have used ever since to quiet the motions of their own conscience, or to stop the mouths of those who reprove and condemn their conduct. And, after all, the reasons they allege are not the principles by which they are actuated; for not one of them does in honest verity stay at home with a conviction that he shall worship God with greater devotion and fervour in private, than he would do in public; nor do they really abstain from assemblies, lest the finery of the gay, and the levity of the thoughtless, should divert their attention and corrupt the gravity of their minds. The motives of their keeping aloof from the courts of the Lord's house, arise out of pride or indolence, and are perhaps in most cases a compound of them both. They are too fond of their own conceits and favourite notions of God and religion, too much stiffened by that pride which is the peculiarity of ignorance, to listen with patience to the instructions of a humble minister of Christ, and too much inclined towards self-indulgence to undergo the trouble of walking a short distance to get within the range of his voice, and of presenting themselves in such a state of neatness and decency, that they can meet the eye of their neighbours without a blush. There are some who plead that after six days of hard labour, they are too tired to go abroad, and must needs stay at home to rest themselves. And yet we sometimes see them very glad to do the drudgery of their master's domestics on the sunday, to get fragments which these well-fed dependants disdain to eat. How fallen and degenerate must that soul be, which can thus contentedly play the slave for a morsel of meat, on a day consecrated by God for rest and mental refreshment, and never trouble itself about that true bread which came down from heaven, whereof if a man eat he shall live for ever. Now, if those who absent themselves from the house of God, either from pride, the love of ease, or the hope of gain, will turn to the 84th Psalm, they will find the man after God's own heart entertaining sentiments and feelings very different from their own. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young:" even so hath my soul found "thine altars, O Lord of hosts, my King and my God."

It would be well if the censure of slighting the public services of God fell only upon those who know not the truth. Many of us, who have been better taught, are apt to think, on this or that occasion, there will be little in the minister's discourse either to warm our hearts, or edify our judgment. But we forget the promise made to the two or three who are met together in the name of Christ, or seem to think that its fulfilment is dependent upon certain external circumstances over which we have no control; the abilities, experience, or zeal of the minister. We know not whether it may not please God to pour upon us a spirit of prayer and supplication, or overwhelm us with a lively sense of our own unworthiness, and the unchanging and transcendent nature of his love and faithfulness. We cannot tell but that some passage cited by the minister may unfold itself to our minds in a new and charming light, and teach us a lesson of wisdom and goodness unknown before. So that we might go from the house of God with our hearts refreshed, and our understandings enlarged in the enjoyment and perception of Divine truth. If such examples be unfrequent in our experience, it is because we do not look for a blessing with the confidence of faith, nor ask for it with the importunity of one who knows the bounty of the Giver, and his own extreme necessity. If our faith and desires were awake, we should not suffer small occasions, nor even great ones, to get between us and the privilege of holding communion with our heavenly Father through his Spirit, and of obtaining a heart-cheering view of our gracious Redeemer; while the fervency of our prayers would bring down blessings from the throne of Christ, which would impart the grace of utterance and persuasion to the preacher, the understanding heart to the congregation, and the choicest comforts to our own souls.

L.

SLAVE-MARKET AT CONSTANTINOPLE.

The following narrative from Lamartine, concerning slavery and Turkish manners, should make us grateful for the social blessings enjoyed in our

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favoured land, and should lead us to pray for the spread of the gospel, and its attendant blessings, throughout Turkey and the whole world.

"The slave-market is a vast uncovered court, surrounded by a roofed portico or piazza. Under this portico, which on the side of the court has a wall about waist-high, there are doors opening into the chambers in which the merchants keep their slaves. These doors are thrown open, to enable the purchasers, as they walk about, to see the slaves. The men and women are kept in separate chambers; and the women are unveiled. Besides the slaves in these lower chambers, a great number are grouped in a gallery under the portico, and in the court itself. We commenced our examination. The most remarkable group consisted of some Abyssinian girls, about twelve or fifteen in number. They were seated close together in a circle, and their faces were all turned to the spectators. Most of them were remarkably beautiful. They had almond-shaped eyes, aquiline noses, thin lips, a delicate oval contour of face, and long hair as dark and glossy as the raven's wing. The pensive, melancholy, and languishing expression of their countenances, renders the Abyssinian females, in spite of their copper-coloured complexions, extremely lovely and interesting. They are tall and slender as the palm-trees of their country, and their arms are remarkable for beauty of form and grace of motion. The girls whom I saw in the slave-bazaar had no clothing but a long robe of coarse yellow cloth. On their ancles they wore bracelets of blue glass beads. They were seated motionless, with their heads resting on the palms of their hands, or on their knees. When thus gazed at, their meek and melancholy eyes were like those of the goat or the lamb, whom the peasants lead with strings round their necks to be sold at our village fairs. Sometimes they whispered one to another, and smiled. One of them, who held a little child in her arms, was weeping, because the merchant wanted to sell it separately to a dealer in children. Not far from this group, there were seven or eight little negro children, from eight to ten years of age. They were tolerably well dressed, and appeared very healthy. They were amusing themselves at an oriental game, which is played with small pebbles, arranged in various ways in holes dug in the sand. Meanwhile the merchants and buyers took first one and then another by the arm, examined them narrowly from head to foot, patted them, made them show their teeth, that they might judge of their age and state of health; and the children, when released, eagerly joined their playmates, and renewed their game. I next went under the covered porticos, which were covered with slaves and purchasers. The Turks engaged in this traffic were walking about among the groups, superbly dressed in furred pelisses, and with long pipes in their hands, looking anxious and pre-occupied, and casting a jealous glance at every stranger who peeped into the rooms in which they kept their human merchandise; but as they supposed us to be Arabs or Egyptians, they did not venture to refuse us admittance to any of the rooms. Itinerant dealers in cakes and dried fruits were walking about the gallery, selling refreshments to the slaves. I slipped a few piastres into the hand of one of them, and directed him to distribute the contents of his basket among the negro children, who eagerly devoured them.

I remarked a poor negress, about eighteen or twenty years of age, remarkably handsome, but with a sullen and melancholy air. She was seated on a bench in the gallery, richly dressed and with her face unveiled. Round her were about a dozen other negresses, dressed in rags, and exposed for sale at very low prices. The negress above mentioned held in her lap a fine little boy of three or four years of age, magnificently dressed; her child, who was a mulatto, had a handsome and noble countenance, a beautiful mouth, and the finest eyes imaginable. I played with the boy, and gave him some cakes and sweetmeats, which I had purchased at a neighbouring shop; but the mother snatched them from his hands, and threw them on the ground, with an expression of anger and offended pride. She held down her face, and wept. I imagined that she was afraid of being sold separately from her child, and I requested M. Morlach, my obliging guide, to purchase her together with the child for me. I would have brought up the interesting boy without separating him from his mother. We addressed

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ourselves to a broker with whom M. Morlach was acquainted. The broker spoke to the owner of the slave and her child. He at first seemed inclined to accept our terms. The poor woman wept bitterly, and the boy threw his arms round his mother's neck. But the bargaining was all a pretence on the part of the merchant, and when we agreed to give him the very exorbitant price he set upon the slaves, he took the broker aside, and told him that the negress was not for sale. He stated that she was the slave of a rich Turk, who was the father of the boy; that she had evinced too haughty and overbearing a spirit in the harem; and that, to correct and humble her, her master had sent her to the bazaar, under pretence of intending to get rid of her, but with secret orders that she should not be sold. This mode of correction is frequently resorted to, and when a Turk is out of humour with his female slaves, his usual threat is that he will send them to the bazaar.

To offer many remarks upon such a scene would only be to weaken the effect the description must produce in every well-regulated mind. Surely every female reader should especially be grateful to God for christianity; no other system has ever placed her sex in its proper station in society. Let English females bless God that they were not born in Turkey.

HINTS ON THE NEW POOR LAW.—No. VIII.

The readers of *The Visitor* have had their attention called to the subject of the New Poor Law in several preceding numbers of this volume. These papers have noticed most points connected with the system; and it is not my intention to go over the same ground, but, by way of conclusion, to point out those plans of charity, which, upon consideration, appear most likely to be beneficial to our poor neighbours; thus endeavouring to promote that general improvement, which it is the object of the new law to carry forward. The season of the year renders this a suitable subject for your pages.

In the first place, I would draw a distinction between the *poor* man and the *pauper;* between those who are struggling to maintain themselves and their families in honest independence, and the degraded persons who are brought to destitution, almost invariably by improvidence and vice, and who are contented to remain in a state of dependence upon others, and who exercise their abilities to obtain an enlarged quantity of eleemosynary charity, rather than endeavour to raise themselves to be valuable and useful members of society.

The majority of mankind may, strictly speaking, be denominated "poor;" for all who have to look to their own exertions for the supply of their wants, belong to this class, though there are many degrees and gradations; and after all, those who, by Divine grace, have obtained some mastery over their passions, and have the fewest artificial wants, are the least poor, whatever their means or outward circumstances may be.

Poverty is the ordinance of Divine Providence—"The poor shall never cease out of the land"—and in itself poverty neither involves unhappiness nor disgrace. But "pauperism" is a different state, and the "pauper" is a different being; his only care is to obtain a supply of his necessities, and the gratification of his appetites, with the least possible exertion to himself. He has been brought to this state by folly and vice, or perhaps by the mistaken interference of those who meant well, but who ministered to his *wishes*, rather than to his real *wants*, and thus promoted habits of indolence which, however disguised, have ended in pauperism.

Here I would unite in the opinion stated by the Rev. T. Spencer, of Hinton Charterhouse, near Bath, in his valuable pamphlet on the New Poor Law, and would say, "Acts and institutions of charity are too common in England; acts of justice to the poor are too rare." This proposition may be illustrated by a case from the union to which I have often referred. An able-bodied labourer applied for a lying-in order for his wife, who did not expect to be confined for some months. This was done as a matter of course, although she already had a ticket from a lying-in charity of the vicinity, which would entitle her to a sum of money and a supply of various articles. Upon examination, it appeared that the rate of wages of the husband was low, and the employer probably thought it desirable to endeavour to promote private and parochial aid in this case of emergency for the labourer, rather than to pay a larger amount of wages. But

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was this justice? Would it not have been preferable to pay a better rate of wages, and then to leave the man to provide from his own resources for this time of trial?

I must now keep to the point in view —What methods of aiding the *poor* are desirable. I say the *poor* should be aided, not the *pauper;* let the latter be maintained, if necessary, by the law, but he should feel that he cannot claim the same respect and attention as his independent neighbour; and therefore, every well-arranged plan of charity, whether public or private, should as much as possible be confined to those who are *not* receiving parochial relief. The contrary has too generally been the case; and many who would otherwise have struggled against becoming paupers, have been induced to become such, because aid, in cases of emergency, could not else be obtained.

I may first point out the importance of finding employment for labourers: a parish or a board of guardians cannot do this, but individuals can; and every job of work, building, planting, draining, improving roads and paths, repairing houses, fences, &c., is a help to the mass of labourers in the vicinity, and in reality far more efficient charity than doles to paupers and beggars.

To allow small allotments of land at the same rent as for a larger occupation, is an essential charity, especially if not encumbered with other conditions than those of duly cultivating the land, and in such a manner as not to be an annoyance to others. The Bishop of Bath and Wells, after trying this plan for three years, states, that "while many benevolent systems have been attended with doubtful, and some even with bad consequences, the allotment system is one of unmixed good." And his experiment is not a small one, it is on a hundred acres.

Friendly societies should be promoted. Not the ale-house clubs, where the sums spent in drink are equal to the amount contributed, and where the box often is shut at the time of greatest need; but those established on the accurate tables published by government, and conducted on the rules promulgated for them.

As to savings-banks, they need not my recommendation, but the novelty of these institutions having passed, we are too apt to forget their utility.

Schools and lending-libraries will ever be found among the most important means for promoting better views and habits in the rising generation; but let it be remembered, that for this end the schools must impart what really is good instruction, and the libraries must contain what will be found useful knowledge, for this world, and, still more, in preparation for the next.

A clothing club may be useful, if well regulated, and made chiefly to depend upon the real savings of the contributors, not adding more than from a fifth to a third at the most, and taking care that the shopkeeper who supplies the articles does not take any unfair advantage, from the absence of competition. Where the supply can be furnished from more than one source, left to the choice of the purchaser, it will be found desirable; and, at any rate, this prevents unfounded jealousies or suspicions.

Self-supporting dispensaries are often very useful; and where skilful medical men can be induced to take subscribers upon the plan of a medical club, the same end will be answered, without extraordinary outlay, or any difficulty.

It is unnecessary to speak of the value of blankets and linen, to lend in times of sickness, and supplies of articles of food and nourishment, and even of common medicines, when occasions require.

Do not let it be supposed that I wish to stop the current of private charity. I would desire that it should be increased tenfold, and would urge that the amount saved by the general diminution of the poor-rate, should be expended by the land-owner and tenant in increased payments for wages, which will prove a mutual benefit. And let the townsman enlarge his gifts and contributions, but let these be directed to the improvement and amelioration of society, and to meet extraordinary sufferings or unusual privations, and cases of emergency, or to aid in unexpected opportunities for the advancement of a poor child or the assistance of a struggling parent. Whatever becomes a *regular* dole, will be *regularly* looked for; and other matters so framed in with the expectancy of it, that all such aid becomes of no real avail as charity. Cases requiring assistance of this description, should be left to the aid afforded under the Poor Law regulations; but let every effort be made to encourage the poor man who is struggling through life, by assisting him to improve his habitation, to add to his domestic comforts, and to meet an hour of trial or a season of privation.

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Do not endeavour to provide for the poor, but enable the poor to provide for themselves.

In closing these communications, I would again express a firm belief that great benefit will result from the New Poor Law, although these benefits might have been brought sooner into operation, and more widely extended, had not many who assume that they are the most charitable and beneficent, used their efforts to prevent the provisions of this law from being carried into execution, while others have urged its enactments and regulations with undue strictness, and in too hasty a manner. And after all that has been said, considerable relief may be afforded, even in out-cases, when necessary. This will appear when I state from my own knowledge that in one union a weekly allowance to the amount of ten or twelve shillings was made to a poor man and his children for some time, when in sickness; and in another place, with which I am more closely connected, the relief given in severe cases of suffering, in attendance and articles in kind, has sometimes amounted to fourteen shillings in a week, or more, for a single individual: thus satisfactorily showing that, although the New Poor Law cannot, any more than the old, stop the progress of disease and death, yet it can as kindly, or far more kindly, alleviate intense suffering, and smooth the dying pillow, while the families of sick labourers have been more amply provided for during such seasons, under the new than under the old law.

A word, also, as to the *mortality* of the union-houses under the new law. In the union often referred to in this series of remarks, the number of in-door paupers for a period of more than nine months, has been upon the average 130, the total number of inmates probably more than 300—of all ages, and under all circumstances, but chiefly young children and aged persons, several of the latter having been bed-ridden the whole time. In these houses one of the dietaries sanctioned and recommended by the commissioners, has been regularly observed, and is found amply sufficient; and the total number of deaths has been *four!* But the circumstances of these deaths must be stated. The first was an aged female, actually dying when the house in which she was an inmate came under the union, and when she was found, literally covered with vermin! Every care and attention was paid to her, and her life probably was thereby prolonged for two or three weeks. The second was admitted at the time the union was forming: she was far gone in a consumption, and entreated to be parted from her husband, to whose conduct it was said her illness was chiefly owing. She lingered about three months, thankful for the attentions she received, and then died. The third was an aged *out*-pauper; she fell down a flight of stairs at her own lodging, received considerable injury, and was brought to the union-house, but died in a few days from the effects of the fall. The fourth was a middle-aged woman, who had long been an inmate of one of the old workhouses; she was for many years subject to fits, in one of which she died. Thus I may say that during more than nine months which have elapsed under the *new* law, the mortality has been *less* than in an average of similar cases under any other circumstances in the same neighbourhood, and far less than the average among the *out-paupers of the same union;* and the general health of the inmates has improved, both in the aged and in the children. Surely these facts speak strongly in favour of the regularity which is so essential a part of the new system, as to food, cleanliness, and general habits.

The outcry against the New Poor Law, I fully agree with the Rev. T. Spencer, has proceeded for the most part from ignorance or self-interest.

"1. From those who had been obtaining parochial relief under false pretences, and whose pay has been, or is about to be stopped.

"2. From those who derived a profit from pauperism, as keepers of beer-houses and gin-shops, parish tradesmen, &c.

"3. From the microscopic view of partial evil, and ignorance of the vast amount of general good, of those persons whose morbid sympathy is more excited for a single sufferer, than for thousands slain in the field of battle.

"4. From those who think it a mark of wisdom to sneer at political economy.

"5. From those who seek their own popularity rather than the people's good; and who would see the poor ruined by drunkenness, and degraded by pauperism, rather than lose their applause."

To the above may be added—

6. The penny-a-line men, who report for the newspapers, and whose object is

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to produce articles which will "take" with the public; also the editors of some papers, who care not for the welfare of society at large, provided they can but promote the views of their party, and extend the circulation of their papers.

I will conclude by a brief but important hint from Mr. Spencer: "Let the reader think on these things; and let the rich and great regain their influence among the people, by promoting their wealth, peace, and godliness."

MOLUD.

THE PERAMBULATOR.—No. VII.

THE PANORAMAS.

LIMA AND THE LAGO-MAGGIORE.

AND this is "Lima," of the "land of the sun;" the "city of the kings;" the "Peruvian capital!" The broad masses of greenish white in the foreground buildings, the vivid colours of the flags and other objects, and the blue mountains in the distance, mingle too much together. A little time must be allowed for these objects to disentangle themselves; the edifices must take up their proper stations, and the hills must withdraw to a greater distance.

Ay! now the scene is more intelligible; the chaos is assuming an appearance of order and distinctness: I can now gaze on it with pleasure.

Lima must be estimated rather for its scenery than its associations. It has neither the antiquity of Thebes, nor the heart-thrilling interest of Jerusalem. The associations which cling to Lima are of a melancholy cast; but of them we will speak by and by.

The spectacle is very imposing. It has a novelty and freshness that greatly recommend it; and if the foreground buildings are monotonous, the distant prospect is varied and delightful.

It is pleasant to catch the glimpses of character, the little vignettes that every now and then may be noticed among the visitors of a public exhibition.

The young people on my left seem somewhat puzzled about the situation of Lima. One thinks it must be in the East Indies, while the little fellow in the yellow cap and gold tassels, standing on tiptoe, looking at the friars in their white dresses, has just cried out, "I can see the Turks very plain, mamma."

Ten minutes ago I overheard an elderly female inquire if Mont Blanc was visible from Lima? "Not without a good glass," jocosely replied a young man belonging to the same party, giving a significant glance at one of his companions. Now, the distance between Lima and Mont Blanc must be at least six thousand miles, so that a very peculiar glass would be required.

The untravelled have usually a somewhat confused notion of foreign countries, and cannot keep them sufficiently separated; the negro in Africa is too closely connected with the West Indies; and the snowy peaks of South America mingle imperceptibly with the glaciers and avalanches of Switzerland.

One or two loud talkers have been drawing the company into a narrow circle, of which they and the superintendent formed the centre. Generally speaking, visitors are shy in attracting attention, by asking questions.

Lima was founded in the valley, and by the river Rimac, three hundred years ago, by Francisco Pizarro, a Spaniard. Tales have often been spread in the country parts of England, that London streets were paved with gold and silver; but though this was not true of London, it would have been in a degree true if applied to Lima; for when one of its viceroys entered the city, the streets he passed through were covered with ingots of silver. Some estimate may be formed of the wealth of its religious establishments, from the fact, that more than a ton and a half of silver was taken from them at one time.

The population of Lima is about 60,000; a fourth of them are creoles and europeans: they are much given to show and splendour; jewels, equipages, and retinues are their delight. A little more industry and cleanliness, with a great deal less luxury and dissipation, would add to their comfort and enjoyment. The interiors of some of the better kind of houses are splendidly furnished; and beautiful papers, costly silks, and magnificent gildings, profusely adorn them. The city is surrounded on all sides, except that next the river, with a wall from fifteen to twenty feet high, and nine thick. This wall has thirty-four bastions, and seven principal gates. It was originally built to defend the place from the attacks of the indians.

The mountains that rise majestically round, some pointed and covered with snow, give a beauty and sublimity to the scene, while the blue mists that here and there partly enshroud them, resemble

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scattered clouds. Lima is not now what it has been; for two or three centuries it flourished, but repeated earthquakes destroyed more than half its houses and public edifices, especially the fatal "shaking of the earth in 1746." When the hand of the Almighty is stretched out against a city, it is shaken to its very foundations.

The struggle for independence, though successful, has decreased its population and wealth; but, in all probability, these it will rapidly regain.

I must now give a rapid glance at the wide-spread canvass around me.

Who would suppose that the church and convent of San Augustin yonder, with that gorgeous front of twisted pillars, arches, recesses, and figures—who would imagine that all the imposing edifices around were nothing more than lath and plaster! Yet so it is. They look like buildings of massive stone, yet wood-work and cement compose them all: indeed, the meaner buildings are little better than walls and roofs of mud. In a climate where a shower of rain would excite wonder, these frail erections stand for years uninjured.

To the right of the Monastery de las Nazarenas, in the extreme distance, I catch a glimpse of the great Pacific Ocean, whose mighty flood rolls nearly over half the world.

Churches, convents, monasteries, and sanctuaries, seem to crowd upon me in every direction. The convent of Santo Domingo is very attractive.

The merry couple there, dancing on the flat roof of the house, with the group beside them, catch the eye of every spectator; and the guitar-player, in his broad-brimmed hat and white garments, comes in for his share of attention.

To the left of the river Rimac, but scarcely distinguishable, is the circus for the bull-fights, the cruel sport that the spaniard loves; and Lima was founded by spaniards.

The procession to the cathedral is imposing; the white-robed priests, the coloured flags, and the long line of soldiery can scarcely be viewed without emotion; while the kneeling figures offering homage to the canopied host, as it passes by, excite a feeling of compassion and regret, that useless ceremonies, and wafers, and crucifixes, should receive the reverence of immortal souls, which forget that God who has forbidden all idolatry, and who should be worshipped in spirit and in truth. To point the finger of scorn, or to indulge in bitterness or sport, against such ceremonies as we disapprove, would be alike unkind and unchristian; but it cannot be wrong to breathe a prayer that all superstition and idolatry may be done away, and that in simplicity and godly sincerity all may worship the Father and his Son, our Saviour, Jesus Christ, that Lamb of God that alone taketh away the sins of the world.

While Lima is a goodly picture to gaze on, what are its associations? Those who have pondered on the history of the conquest of Peru too well know.

Unhappy Spain may even now be enduring God's righteous retribution. National sins bring down national punishment; and the internal broils, the distracted councils and civil wars of that unhappy country may be an expression of Divine displeasure for the unexampled cruelties and oppressions practised by spaniards in South America.

There has been a crimson tide shed in Peru, which all its splendour cannot cover. There has an accusing cry gone up from Mexico to heaven, that all its gold cannot arrest!

Tens of thousands of the people of these countries were ruthlessly pillaged, and savagely slaughtered, in what is called "the conquests of Spain." No marvel that our Poet Laureat, when indignantly reflecting on the butcheries of Pizarro, should have proposed for a monument at Truxillo words similar to these:—

> "Pizarro here was born! A greater name
> The lists of glory boast not: toil, and want,
> And danger, never from his course deterr'd
> This daring soldier. Many a fight he won:
> He slaughter'd thousands; he subdued a rich
> And spacious empire.
> Such were Pizarro's deeds, and wealth, and fame,
> And glory, his rewards among mankind.
> O reader! though thy earthly lot be low,
> Be poor and wretched; though thou earn'st thy bread
> By daily labour; thank the God that made thee,
> That thou art not such as he!"

It becomes us not, sinners as we are, to indulge in bitterness against those who are the most heavily laden with crimes; but to pass by deeds of relentless atrocity in silence, because they have been gilded over with earthly splendour, will manifest little discrimination, and still less humanity. It is by preserving a tender conscience, by keeping our minds in a state of shrinking susceptibility to the sins of covetousness, oppression, and cruelty, that we may hope, through the

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Divine blessing, to escape their hardening influence, and hateful contamination.

Spain owes to South America a debt of ten thousand talents, let us, as far as we have ability, help to pay a part of the great account; let us pay her with good-will, with deeds of kindness, with Bibles, with missionaries, with religious publications, and with our prayers.

It is time now to peep at the Lago Maggiore. These panoramas are sources of much gratification. Many pleasures which are ardently sought after, are attended with inconvenient expense, and will not bear an after reflection: a dissatisfaction, a regret, and sometimes a reproach, follows them as a shadow; but this is not the case when we visit a panorama.

It is a long way to the top of this staircase, and the infirm must find these resting-places very agreeable. Time has been when I should have skipped on from the bottom to the top without a pause; but I must not complain, for I can manage the matter now quite as well as most of my neighbours.

The Lago Maggiore is a sweet scene, a constellation of beauties, wherein art and nature are beautifully blended. Buildings, gardens, wood, water, mountain, and sky, are all attractive.

And is it no just cause of thankfulness, that the most interesting scenes of different parts of the world are thus brought within our reach by the pencil of the painter? I think it is. It is a privilege to gaze on the northern regions without having to contend with icebergs, hunger, and cold; on Thebes and Jerusalem, without the pirates of the Archipelago, the bedouin of the desert, the lion of the forest, and the crocodile of the river; on Lucknow, and on Ceylon with its elephants, without snakes and mosquitoes; on Lima, without earthquakes; and on the Lago Maggiore, without fear of the italian bandit.

Since entering the circle in which I am now standing, the exclamation "Beautiful!" has reached my ears in twenty different voices. We really want a new importation of exclamations wherewith to express our emotion in such a situation as this. If a word can be worn out, the word "beautiful" must be getting the worse for wear.

This scene is really enchanting. Let others discover that the lake and mountains are a little too blue; that the ugly post-like support of that sculptured Pegasus, that winged horse on the Isola Bella, is not exactly what it ought to be; I have no other inclination than to admire the galaxy of pleasurable objects around me.

Of the three celebrated lakes of Lombardy, the Lago Maggiore, as its name implies, is the largest. The Isola Bella, or Beautiful Island, forms the attraction of the panorama. It has long been classed among the wonders of Italy. The palace, the garden, the pyramid of terraces, the orange, lime, and citron trees, rise, as by enchantment, from the surface of the glassy lake. The place once was a barren rock, but industry has made it fertile, and now hedges of myrtle, bowers of jasmine, cypress, and laurel trees, some ninety feet high; grapes, olives, peaches, and pomegranates, adorn the spot in profusion. Regard the mingled foliage, rising among the tasteful erections on the island. Look at that blooming aloe advancing towards the spectator from the brink of the water. Gaze on the mountain clothed to its very summit with luxuriant vegetation. Turn which way you will, the lake with its rafts and vessels, the islands and towering eminences, all conspire to heighten your enjoyment.

For sweetness and repose, nothing can exceed our own country scenes. The cottage with the blue smoke under the wood; the magnificent oaks and noble elms, that adorn the grassy meadows; the upland lawn, the sequestered glade, and the rippling brook, have a character of their own that is balm to the bosom of an englishman; but, for all this, having the opportunity, I would not willingly forego the gratification of gazing on a scene like that of the Lago Maggiore.

G. M.

WATCHFULNESS AND PRAYER.

He who uses every precaution to prevent the ill-success of his schemes, who neglects no opportunity of increasing his store of general information, and who stands always on the defensive, whether he perceive immediate danger or not, in order that he might not be overtaken with surprise; such an one is reckoned a prudent and wise man, and a skilful soldier. And thus the man who leaves no precaution neglected, no opportunities

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unimproved, nor any avenue to his heart unguarded, is on several accounts a wise and prudent christian. He is so, because he escapes many snares into which he would otherwise fall, and thus, in a degree, keeps himself unspotted from the world; he hereby eminently promotes the glory of the Redeemer, and the object of his heart's desire, the success of his cause: and no less because he displays his wisdom in listening to the advice of his dying friend on a matter of the greatest moment. Christ, when he exhorted his chosen few to watch and pray, was addressing them for the last time before his sufferings; he felt his compassion moved at their situation in the world as sheep having no shepherd, and therefore improved his last meeting by offering them consolatory promises and seasonable advice. Let us consider it as addressed to ourselves, convinced that the alarm raised by the messengers of Zion is not a false one, that we have need for watchfulness and prayer; let us labour to impress our minds with a sense of the importance of habitually maintaining a devotional frame, and look forward to the time when our temptations and our prayers shall cease, when we shall have no wants to express, no enemies to oppose; when our breathings of devotion shall be changed into praise, and our sorrow and mourning into joy.

C. J. M.

HOMAGE PAID TO GOLD.

Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its sacrifices. Where war has slain its thousands, gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and increasing. Indeed, war itself—what has it often been but the art of gain practised on the largest scale? the covetousness of a nation resolved on gain, impatient of delay, and leading on its subjects to deeds of rapine and blood? Its history is the history of slavery and oppression in all ages. For centuries, Africa, one quarter of the globe, has been set apart to supply the monster with victims, thousands at a meal. And, at this moment what a populous and gigantic empire can it boast! the mine, with its unnatural drudgery; the manufactory, with its swarms of squalid misery; the plantation, with its imbruted gangs; and the market and the exchange, with their furrowed and care-worn countenances; these are only specimens of its more menial offices and subjects. Titles and honours are among its rewards, and thrones at its disposal. Among its counsellors are kings, and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not ploughed by its navies? What imperial element is not yoked to its car? Philosophy itself has become a mercenary in its pay; and science, a votary at its shrine, brings all its noblest discoveries, as offerings, to its feet. What part of the globe's surface is not rapidly yielding up its lost stores of hidden treasure to the spirit of gain? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold.—*Mammon, by Rev. John Harris.*

PROVIDENCE.

We are too apt to forget our actual dependence on Providence for the circumstance of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us in company with a person whom we should not otherwise have met; and this may lead to a train of other events which may determine the happiness or misery of our lives.—*Cecil.*

WALKING WITH GOD.

The christian's secret intercourse with God will make itself manifest to the world. We may not see the husbandman cast the seed into the ground; yet, when the corn grows and ripens, we know that it was sown. The mere professor, who may be found any where but in his secret chamber, may think that with care he shall pass for a good christian; but he mistakes, for the spirit will discover itself of what sort it is. He who would walk safely and honourably, must walk closely with God in secret.—*Cecil.*

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